

FEATURES OF COMPASSION IN THE FAMILY UPBRINGING OF CHILDREN

Dekhkonov Makhmud Rokhatalievich

Senior Lecturer, Tashkent State Technical University named after I. Karimov

Tashkent, Uzbekistan, dexqonov @ tdtu.uz, tel:+998 94 6386029

Annotation: This article explains how ancient customs and traditions acted on raising and upbringing children. And also to create a family today, parents should not be limited only by the requirements of modern life, but also meet the requirements of Sharia in due time. Since spiritual understanding in the family of children increases their moral qualities and worldview, which is one of the main directions in state policy.

Keywords: religious values, Sharia, Hadith, Islamic tradition, ancient customs, lawful Muslim, Muslim fundamentalism, Muslim world, fatherhood status.

Introduction

In order for the child in the family to be truly merciful, to use ancient customs and traditions, national and religious values in his upbringing, future parents should not be limited only by the requirements of the Sharia to create a modern family, they should also be aware of the requirements of modern life. As stated in the Hadith, "Demand knowledge for yourself from childhood to death." Only in this way young people can live honestly and always strive to gain new knowledge. A child can learn the wisdom of life from his parents.

If the child seeks to do useful work, this will be the basis of respect in the society of his parents. Currently, the role of men in the family specified in the Sharia rules has been modernized in accordance with the new requirements. As far as a person does good for others, so much that good will return to him? You can never expect the good when a person treats bad. The Islamic tradition states that the head of the family should not use his leadership in their favor, he should take into account the wishes of his wife "the custom is that the husband and wife are equal in the family in a relationship." They should be kind to each other, equally take care of raising children, and constantly work to improve their

character. If the husband in the family mistreats his wife, then this negatively affects the development and upbringing of children. Such a child will also treat his spouse badly when he grows up and marries. Nothing good will come of it.

Lukmoni hakim gave such instructions to his son - “Hey my son! Complete the prayer, ask for the good, save yourself from the bad, and endure if some kind of trouble comes. ” This should be taken as the instructions of the father, since they appeared on the basis of life experience. Any parent can give the child the right upbringing and education, if he is based on centuries-old national traditions, feels from the spiritual source of his people. If the child correctly understands these instructions, then he will be able to marry in the future to organize life in the family correctly and will respect his wife. The Hadith says, “A faithful Muslim in his fullness of development must be with a good Moral. Among you, the best are those who treat women well. ” Of course, if the husband and wife are friendly and respectful, then the children will be well brought up and merciful. However, there are often people who take themselves several wives. Such fathers are a bad example. Children will be disadvantaged by this behavior and will be shy among friends and neighbors. Poor treatment of a wife may in the future cause a break in relations. The laws of our republic also specify, as in Islam, that a husband and wife respect and love each other, respect each other’s rights and fulfill each other’s desires whenever possible.

The man’s happiness in the family is not that he has several wives, but that he has one healthy, faithful wife with whom he can have children whom they can bring up smart and obedient together. The first president, I. Karimov, said on this issue: “If we can raise our children smart, if we can raise a new perfect generation, then we have reached our goal.”

This can only be achieved by a fair attitude towards his wife.

Muslim laws prohibit socially unequal marriages, violence and violation of women's rights are prohibited. The Quran says: “Of course, Allah said that if you judge between people, then you need to do this in fairness. Of course, Allah hears and sees everything. ”

Such a duty is one of the main ones and it determines the moral behavior of an individual. The husband in the family should not be guided by animal feelings; in raising children, he must follow the moral rules specified in state laws. Spiritual understanding in the family of children, their moral qualities and the formation of their worldview are one of

the main directions in state policy. During independence in Uzbekistan in the culture of family relations, legal spiritual and economic foundations were formed and formed at that time families in which modernist properties are clearly manifested. In this process, of course, national and Islamic values occupy a special place. But over the past 10-15 years, negative "modernist" properties caused by the religious fundamentalism of international terrorist and extremist forces have begun to influence family relations.

These social forces in our time have an impact not only on the population of Uzbekistan, but they represent a real danger to the world community as a whole as a destructive factor. In order to draw attention to their negative ideas, they mainly focus on young people with low spiritual faith, on poor families and children.

Along with Muslim fundamentalism, young sects are affected by various sects of Christians, Buddhists, Hare Krishnas, as well as such movements as Ahmadiyi, Bahaiyi, Kediyniyi, Okhohiyi, who want to attract supporters. Young people who fall into the network of these sects and trends, except for educational institutions and enterprises, are educated in families, and therefore their attitude to religion, worldview, and behavior in the first place, is visible to their parents. And here the family occupies a central place in against the action of various negatives of religious movements and the creation of moral immunity.

Carrying out social, spiritual, socio-economic transformations are firmly connected with stable and healthy family relationships. The adopted laws and legal norms are also aimed at strengthening the family, improving parenting and counteracting negative influences.

In the culture of family relations in Islam, the highest manifestations are ensuring sustainability and strengthening family relations. There are types of modernist influences. In the code of Muslim laws, Sharia, from the very beginning of the emergence of Muslim lawmaking, the main focus is on strengthening human values and correct behavior, and then streamlining family relationships and marriage. In this place, the authority of the head of the family was put on a high level. Like any society, a family cannot develop normally without a leader. According to Islam, the family is a unity created over the leadership of the father-head of the family. According to this rule, the establishment of the name is directly related to the name of the head of the family union. In the Muslim world, the material support of the

family is assigned to the head of the family, which is the main high status of the father in the family.

In this regard, the head of the family has the duty to protect the safety of the family from external influences. As a result, all family members began to obey the requirements of the head of the family. In the beginning, such a rule was reflected in Shariah laws and in hadiths. The adoption of the father of the family as the head, the submission to him, has become the norm in the eastern peoples, including Uzbek families. The reason why, moral purity and honesty in family relationships were the main strengthening of family relations.

At the next stages of social development, the decisive role of men in the family was modernized in accordance with the requirements of the time. As far as a person will do good to others, so much so will he receive good. Islam states that the head of the family does not use his position for personal purposes, does not turn into a tyrant. It is said, "It is the norm of equal treatment of husband and wife to each other." That is, it is necessary to show respect for each other, participation in raising children, strengthening family ties.

If the father in the family mocks his wife, then this will negatively affect the upbringing of children. Such a child, having later created his family, will give poor education to his children, which will lead to negative consequences in the future, increasing from generation to generation.

References:

1. Umar Farrukh Saydo al-Jazari. Secrets of Sufism. - Tashkent: Movaraunnaxr, 2004. p-99.
2. Burhanuddin al-Marginoni. Hidoya. - Tashkent: Adolat, 2001. T.1. p-64
3. The pocket of the Prophet Muhammad. Hadiths. - Tashkent: Kamalak, 1991. p -63.
4. Karimov I.A. The dream of a harmoniously developed generation.-Tashkent: Uzbekistan, 2000. p-73