

## **FORMATION OF REPRODUCTIVE CULTURE IN YOUNG PEOPLE SCIENTIFIC AND HISTORICAL BASES**

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### **Annotation**

This article emphasizes the importance of preparing young people for family life in our country, their unique national and historical experience in the formation of reproductive culture, the use of the views, approaches and scientific and pedagogical ideas of our ancestors, great thinkers on healthy lifestyles, marriage and childbearing reflected.

**Keywords:** reproductive culture, thinkers, our ancestors, history, family, upbringing, healthy lifestyle.

### **Introduction**

The family has always served as a bridge between yesterday, today and the future in any marriage. In the historically formed Uzbek family upbringing, issues such as marriage, childbearing and upbringing have been the main rules. The cultural and enlightenment heritage of our great thinkers Beruni, Ibn Sino, Mahmud Kashgari, Yusuf Khas Hajib, Jamoliddin Davoni, Alisher Navoi, Amir Temur, Abdulla Avloni, Abdurauf Fitrat served as the main basis for achieving this level.

In Islam, the family begins at the time of preparation for it. The young man and the girl, that is, the future parents, want to start a family. This is because, along with the personal qualities of the parents, the hereditary biological characteristics are also passed on to their children. As such, the physical health or unhealthiness of the parents plays an important role in building a family.

Raising a child born of a physically unhealthy, uneducated, morally depraved, and spiritually poor person is also much more difficult. Therefore, every young man or woman who wants to get married should pay attention to the personal qualities of the father or mother of their future children, as well as their hereditary purity when choosing a spouse. In the Islamic Sunnah, the Prophet (peace and blessings of Allaah be upon him) emphasized

that when choosing a bride or groom, one should pay attention to his manners, intellect, lineage, physical and mental health, and faith.

In the hadiths, the role of parents in giving birth to a healthy child is emphasized. In particular, "When choosing a bride, she is definitely interested in four things: her wealth, her beauty, her career and her religion. You choose the believer. " For wealth and beauty are temporary, and the career does not come with the bride, she stays in her father's house, but her faith, intellect, character, and genetic purity are always with her. It is said that it is easier for a woman with such qualities to raise her children.

Indeed, motherhood is a great blessing and an honor without a minister. A contented, well-mannered mother who fulfills her role as a mother is the embodiment of happiness.

Beruni, an encyclopedic scholar of his time, highlighted the problems of family and child-rearing and healthy lifestyles in his legacy. Based on this, it is said that this can be achieved by protecting the child from severe anger, fear and sadness, insomnia, and that they should try to find what they want and find useful, to distance themselves from what they do not like. Different parental attitudes toward a child lead to different behaviours. The emergence of good behaviours not only affects the child's psyche but also contributes to his physiological growth. Bad behaviour also leads to various customer disorders. On the contrary, changes in a child's body cause changes in his psyche and behaviour. With these thoughts, the thinker also scientifically substantiates the fact that the health of the body and mind arises as a result of the moderation of the child's behaviour.

In the scientific heritage of Abu Ali ibn Sina, the owner of large-scale research in the field of medicine, issues related to health education, childbearing play an important role. The thinker emphasizes that in life, human health is important not only for family problems but also for the healing of social problems. Ibn Sina, in his Laws of Medicine, emphasizes the need for the mother's health, physical and mental purity in order to care for the child before it is born. The thinker also emphasizes that in order to have a child, to leave a healthy offspring, women should go through pregnancy without mental stress, breastfeeding after childbirth, refrain from frequent pregnancies, and pay attention to the client.

The famous thinker Yusuf Khas Hajib, who lived and worked in the XI century, in his work "Qutadg'u bilig" pays special attention to the couple's relationship in the formation and strengthening of the family. The family, says Yusuf Khas Hajib, imposes a number of social and moral duties on a person, the fulfilment of which is the duty of the couple. When the thinker says that it is necessary to pay attention to the lineage of the bride and groom in marriage, he points out that this is a sign of the purity and purity of the blood of generations, the birth of healthy children.

The thinker and poet Alisher Navoi in his famous work "Mahbub ul-qulub" argue that the issues of family and child-rearing are universal ideas. In particular, in the chapter "On Marriage and Wives", Navoi gives a wonderful account of marriage and its benefits,

family ethics, childbearing, the qualities of women in the family and child-rearing. Navoi emphasizes the role of women in marriage: "A good wife is the state and happiness of the family. The cleanliness of the house is from it, the calmness and serenity of the host are from it. If it is beautiful, it is kind, if it is polite, if it is polite, it is nourishing. If there is wisdom, there will be order in the household, and the utensils will be clean and tidy. From such women, they will have good and well-rounded children. " In addition, the scientist emphasizes the need to create a healthy climate in the family, emphasizing that certain defects in the family, disagreements between spouses, bad behaviour negatively affect the mental and physical development of children.

The great statesman Amir Temur paid special attention to the issue of marriage. He writes about this in "Temur's Statutes": "While marrying my sons, grandsons and cousins, I focused on looking for a bride. I equated this work with government work. I inquired about the lineage of the bride, the seven roses, I determined her health, her physical maturity, and I aborted the bride only if she was free from all defects. ... I forbade my children to drink and approach their wives. Indeed, the offspring of a child born under the influence of wine will be destroyed. From these words of Amir Temur, we can see that the birth of a healthy child from a healthy mother, the duty of fathers to maintain the purity of the offspring is also important.

Rizouddin ibn Fakhruddin, who lived and worked in the late 19th and early 20th centuries, devoted his work "Family" to family issues, marriage, childbearing, child-rearing, socio-pedagogical aspects of husband and wife relations, and expressed the following views on family and marriage:

"Everything has a natural dimension. Dimensionless work is never profitable. There is also a certain time of marriage, and staying before it or late is detrimental, either medically or morally. It is between twenty and forty in young lands, which is natural for marriage, and between eighteen and thirty in girls. After this or the first marriages will be useless";

- "The wife to be married should be of good pedigree, well-mannered, mentally and physically healthy, brought up in the presence of trustworthy people, be aware of the responsibilities of mothers and wives";

- "If you want to measure the mind of every woman, look at the children under her care. After all, a woman's intelligence is passed on to children through upbringing.

These views of thinkers confirm the importance of maternal health in early marriage and the consequent birth of unhealthy children, the birth and upbringing of a physically and mentally healthy child, one of the most serious problems facing pedagogy, psychology, and medical sciences today.

The analysis of the available sources and the theoretical ideas shows that in our country there is a unique national, historical experience in preparing young people for family

life, the development of reproductive culture. The study and analysis of these experiments on a scientific basis have led us to improve the following conclusions:

1. Scientific research on the family and family relations, childbearing and upbringing serves as a unique methodological guide in the organization of family education.

2. The requirements of the Republic to improve a healthy generation are reflected in this research.

3. The issues of forming a healthy family, a healthy generation are reflected in the scientific heritage of Eastern thinkers, which is based on the idea of educating a spiritually mature person.

4. Oriental thinkers, looking at the family and society in a dialectical unity, noted that the strength of the family, the level of civilization in childbearing, procreation guarantees the development of society.

5. It was believed that measuring the equality of a couple in the family by four factors: wealth, lineage, beauty and faith, and paying attention to the presence of these factors in preparing young people for marriage will ensure family stability and purity.

Therefore, in the context of the didactic system aimed at improving the reproductive culture of young people, it is desirable that our ancestors, great thinkers' views, approaches, historical experiences, wisdom, as well as the verses of the Hadith and the Qur'an are in a certain sequence. Also, in the stages of "Education" classes in educational institutions from 2020-2021, "Reproductive health", "Harmful habits and protection of young people", "Health and personal hygiene", "Marriage and family relations", "Reproductive health", psychological and physiological aspects", "Psych hygiene of sexual life" and the use of the views and scientific and pedagogical ideas of Eastern thinkers.

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