

THEORETICAL AND METHODOLOGICAL FUNDAMENTALS OF PREPARING CHILDREN FOR SOCIAL LIFE IN DISABLED FAMILIES

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Abstract: *In this article, a number of studies on the need for vocational training, the family as an integral part of society, family-marriage relations, marriage, child-rearing in the family, the etiquette instilled in children in the family, the spiritual development of children in the family. The role of parents in upbringing, the heritage of oriental thinkers, pedagogical and psychological information on family upbringing.*

Keywords: *family, upbringing, maturity, problem, work, father and mother, child, value, life, great scholars, pedagogy, person, person, happiness, life, harmonious, thinker, virtue, east, teacher, morality, work.*

Introduction

There are a number of studies in the socio-pedagogical literature on the problems of family and marriage, marriage, child rearing in the family, in which valuable life and scientific conclusions for the current family upbringing are widely covered.

Devonian emphasizes that in order to bring up children as mature people in a family, it is first necessary to train them in the profession. A person's acquisition of a profession is a great help not only in society but also in raising the status of parents in the family. He divides human qualities into 4 groups:

1. Wisdom.
2. Justice.
3. Courage.
4. Chastity.

The second part of his work "Ethical Glory" is called "Family Studies".

The issue of raising children in the family can be seen in the works of the great thinker and poet A. Navoi. In his book Mahbub ul Qulub, he writes: If there is wisdom, there will be discipline in the household. If he is a beandisha, if he is slapped, the heart will suffer from him, if he is a seeker of evil, the soul will suffer from him. If he is drunk, the house will be ruined, and if he is foolish, the family will be ashamed." [7] In his works, he speaks of human qualities and emphasizes that respect for parents is the duty of every child.

It is true that Islamic sources say, "Parents who do not teach their children Allah, the Prophet, the religion, and do not explain what is lawful and what is unlawful cannot expect good from their children." [1].

The good manners instilled in children in the family can also be found in Al-Khwarizmi's views and wisdom. In particular, it says: "I have not seen a teacher who teaches better than time, a student who teaches better than man." [1]

The hadiths collected by Imam al-Bukhari also contain such wisdom: "If a Muslim child visits his parents in the morning in the hope of reward, Allah will open for him the two gates of Paradise." [2]

According to Abu Rayhan Beruni, people are in different situations in life and act differently. Some of them brag, some are criticized. It all happens right in front of the child's eyes. Parents who feel this way should be careful. Different attitudes of parents towards the child lead to different behaviors. The emergence of good behaviors not only affects his psyche, but also contributes to his physiological growth. Bad behavior has also been shown to lead to various customer disorders. In his book *Osar ul Baqiya*, he says, "Only he who flees from falsehood and follows the truth is praiseworthy and praiseworthy. Tell the truth, even if the truth is against you." He proved convincingly that both good manners and bad manners depended more on family upbringing.

The etiquette instilled in children in the family, the use of the wisdom in the works of Ibn Sina in the spiritual upbringing of children in the family is also of great importance. According to the section "Spiritual exhortation" of his work "Address", "As a person carefully treats a wound on his body and gently washes the blood from the wound, so should the person receiving the exhortation." [4]

Yusuf Khas Hajib's *Qutadg'u Bilig* also contains many proverbs that help to teach children the good and the bad, the haram and the halal:

"I told you, son,

I have taught you myself, my son.

Be careful with your tongue - be safe,

Be careful what you say - live long." [4]

He also says that every word should be thought out and used in its place: Whoever wants a day of rest, he must adjust his character, choose righteousness and piety. Evil is like a snake: it can bite and even die. Yusuf Khas Hajib preaches that the greatest virtue in a human being is virtue, good manners, and that truth, modesty, and humility can all be combined. Because of greed, humility, and shamelessness, a person loses a lot of luck, leaving no horse behind.

"The book that opened the hungry child is incomparable,

It is a sea full of unparalleled knowledge.

Value is also valuable, from knowledge,

Thanks for the knowledge listen from my tongue.

This is every word from beginning to end,

I am the one who is nurtured by knowledge." [8]

Such valuable words were meant to encourage children to do the right things, to be moral, educated, honest, hardworking.

"There are two different languages left, of course.

one is good and one is bad.

The wise are praised, the foolish are cursed,

Think for yourself what you like. ”

It is up to the individual to be good or bad with this. As you wish, so are you. A good name will remain. The wicked will be cursed.

One of the most famous works in the East, written in the form of a pandnoma, is Kaykovus's The Nightmare. In this work, Kaykovus shows that it is the duty of parents to bring up their children in a good, polite, knowledgeable, moral, and professional manner, and that these qualities are inherited from them, as well as the responsibility of parents.

“O child, if you have a child, entrust it to a good, wise, kind midwife. Teach all kinds of virtues and trades. If the child is rude and you are angry because of that, do not hit him with your own hands. Hit the teachers with a stick. Let the teachers be polite to the children, so that your son will not be angry with you. Know that teaching your child manners and skills is an inheritance. If you teach him his manners, whether you teach him or not, he will teach you the hardships of life. ”[2]

The great scholar Abdullah Avloni, who lived and worked in the early twentieth century, in his book "Turkish Gulistan or Morality" also provides detailed information about good and bad behavior.

“A polite person is chaste, imaginative. Chaste people do not act in a hurry without thinking about the consequences. He who speaks without thinking, dies without pain, he who speaks with thought laughs without crying. Chastity is more valuable to women than diamonds. ”[1] The happiness of every nation, the peace and prosperity of the state depend on the upbringing of the youth.

In general, it is clear from the above-mentioned opinions of the above-mentioned thinkers about the family, family upbringing, that the family is the two gates of the palace, one of which joins the children seeking light from the darkness, and the other joins those who live for the belly.

Effective use of the ideas of our thinkers will help to improve family upbringing and enhance our oriental culture.

Our thinkers considered the family to be a sacred place and wrote about it in their works. "The family," says Yusuf Khas Hajib, "imposes a number of social and moral responsibilities on man. It is the duty of the couple to fulfill them. ”[8]

It is said that building a strong family requires not only a sense of physical maturity but also spiritual maturity. For centuries, our ancestors have preserved our language, language and religion, the identity of the Uzbek people in all respects, and brought up harmoniously developed generations.

Strengthening the family, using the heritage of Eastern thinkers as national values in the upbringing of children as perfect human beings, plays an important role in overcoming some of the unnatural relationships in families today, the negative methods of upbringing introduced into the Uzbek family.

As a result of this view, not only young people but also parents disregard their Uzbek language, speak Russian, disregard national values and traditions, imitate Western and Russian culture in raising children in the family. cases.

An invaluable factor in achieving the goal is to eliminate and prevent such shortcomings, to strengthen the family, to bring up the children growing up in it as perfect people, to use the invaluable ideas of Eastern thinkers, to use their masterpieces wisely and follow their advice.

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