

THE CONCEPT OF NATIONAL EDUCATION AND THE CONTENT OF THE PROCESS OF NATIONAL EDUCATION IN THE FAMILY

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Annotation

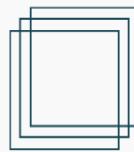
This article is written about the concept of national education and the content of the process of national education in the family. No matter how well-educated people learn universal values, they will always remain representatives of a particular nation. No matter how close the nations are, their representatives will not completely harmonize spiritually. As long as such a nation exists, the unique national methods, content and direction of education related to its spirituality are constantly improving. It should also be mentioned that education cannot remain within the framework of purely national traditions and national experience under any circumstances.

Keywords: national, upbringing, family, value, nation, spirituality, education.

Introduction

The word education has a broad meaning. The words "Tarbiya" and "Turbayat" are originally Arabic words and mean to take care of, to educate, to teach, to teach manners, to show kindness, to protect. An educator is a person who performs the above tasks. It is necessary to make full use of all educational opportunities and values in the formation of a perfect human personality. National education is the effective use of national heritage, traditions and values in the formation of a person's personality, the spiritual maturity of each person, and the effort to give him a national direction[1]. Limitation to purely national criteria and traditions in education and upbringing limits the possibilities of the formation of a perfect human personality. Any national education gives good results only when it is connected with universal human values. Unity between education and educational work has always gained great practical and scientific importance. But one of the main features of Uzbek national pedagogy is to pay first-class attention to education in the formation of young people's outlook on life, worldview, faith and belief. First of all, a person's morals and manners are formed, he recognizes himself as a person and begins to interact with others. These relationships begin with the attitude of a young child to his parents, siblings, close friends, simple greetings and greetings, neatness and cleanliness, relations with neighbors and neighborhood. affects the process[4].

Education is also education. In the early stages, the moral foundations of the child's morals and manners, attitude to work and others are formed. As soon as a child is born, they see the environment in the family, mutual relations, respect for each other, mutual relations. Education is the first foundation of human spiritual development.

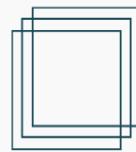


Only young people who are brought up in a good family, who know certain norms of morals and manners, and who are based on them in their life activities, will have wider opportunities for spiritual maturity. Only on the ground of GOOD education, the desire to learn, the ground for rational practical activity is prepared[5]. Young people who do not have a good upbringing do not have the desire to get an education, acquire the basics of knowledge, and develop practical skills through hard work. Wise people have said this wise word about it: If a person has manners, he can also have knowledge. Manners are a matter of the mind. If manners are added to the mind, then there will be an excellent light on the light. "Greatness increases with intelligence, wealth increases with generosity, power increases with value." A person's moral upbringing is reflected in his various relationships with the things around him. It is expressed in a person's feelings, experiences, and is seen in his behavior and behavior. The goal of moral education is the moral formation of a person[6].

Analysis and Results

Formation of moral consciousness, feelings and behavior, which are important spiritual qualities of a person; patriotism, love of country; Respect for the coat of arms, flag, and anthem of Uzbekistan; Humanism, attitude to work, attitude to collective research, conscious discipline and development of other feelings are the main tasks of moral education. The pedagogy of the period of independence is characterized by its diversity, the existence of new models and approaches to the essence, purpose and process of education. A new (school, gymnasium, lyceum, academic lyceum, differentiated, religious, alternative) education system is emerging. All of this requires a new approach to the theory of education, including nationalism in the education of the future generation, national moral values that have been cherished by the people for many centuries, and turning them into the main field of the education process[7]. Because the whole world recognizes that the reason for the moral depression in the societies that have moved away from national traditions is the forgetting of the traditions of spiritual education of people, examples of educational creativity of peoples. For this reason, the scientific understanding of the traditions acquired through the educational experience of the people - the nationalism of education and its effective application in the movement towards the spiritual maturity of the society, the basis of nationalism in education is a moral requirement of the era and the achievement of a great future[8].

National education is a specific manifestation of universal pedagogical culture in a private, national experience. So, nationality is natural and therefore primary, universality is commonality, harmony between nationalities, and therefore it is derivative.



Nationality is a value. Every person who embodies nationalism is a representative of national wisdom, he deeply respects his national values inherited from his ancestors, and promotes them with all his heart. When he sees the disregard and disrespect for national values, he gets offended and protects them. Organization of the educational process is one of the main social tasks facing the society. Society cannot be non-national. With the help of education, the tested, most favorable, progressive experience of the generations is mastered and passed on to the new generation, the moral standards accepted in this society are instilled in the minds and behavior of people, and the ideas of national independence are mastered[9]. The content of social and national education is the imbuing of educational tasks, goals, processes, and methods with the national spirit. Therefore, the educational process directed, organized and managed by parents should be based on nationality in our socio-cultural life. Only then, the transfer of national values to the young generation and their assimilation will be organized in accordance with the goal. The family becomes a center of national cultural development[10].

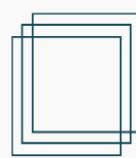
The family preserves, creatively assimilates, modernizes and enriches the national values of its family in the process of its socio-cultural development. perfect fulfillment of such human duties by each family makes national spirituality rich and colorful. From this point of view, every family is a social institution embodying the culture of historical, social, cultural and national education.

The traditions, rituals, customs, production, and life experiences, forms of behavior, and the uniqueness of relations with children, teenagers, and the elderly play a decisive role in the acquisition of a national character of education. plays A scientific opinion about this was given in the socio-pedagogical retrospective analysis of samples of national family education environment of our research[11].

The national character of education is characterized by the fact that moral norms are strictly defined in it and these norms are manifested in the content of relations between parents and children. For example, "when a girl is over seven years old, neither her father nor her brothers kiss her, because they know that this will have a negative effect on the upbringing of the girl child" collected by scientists H.Umurov, K.Haydarov and M.Kholikov

Also, the essence of various situations that occur in life, for example, when a person bites two pieces of bread at the same time at the table, when he sniffs the dough, he flies, when the birds get stuck in the grain, when he stares at something for a long time, when hot tea is spilled, in the cup of tea They formed the virtue of hospitality in their children based on interpreting the presence of a shamma stick as a guest's visit[11].

The issue of national education has been deeply discussed in different countries of the world, in different eras, especially by scholars of Eastern countries that have achieved national independence.

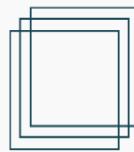


For example, one of the famous Egyptian pedagogues, Al-Khusri, said: "On the one hand, national education exists among the owners, the rich, "putting their own interests above the interests of the nation and greed, and on the other hand, the advanced ideas of progressive clergy" serves as an effective weapon in the fight against the hostility of[12].

In the book "Avesta" created by the great thinker Zoroaster between 528-529 BC, one can see a number of ideas and views on education and morals. According to "Avesta", education is the support of life. That is why every young person should be taught to read and write well. He should be taught to plant trees, make household tools, till the land and take care of livestock in order to make him work from a young age and make him realize that work is a pleasure. In his opinion, it is necessary to create good and noble deeds, if he does not create material goods with his own hands, he will not feel the pleasure of living, nor will he appreciate life[13].

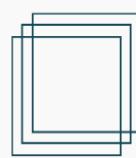
He continued the above thought and said, "A person not only supports himself and his family thanks to his work, but also has love for the land and the country. "Every person should understand that the country where he grew up is the best and most beautiful country." Based on his thoughts, everyone should educate not only themselves but also their children to be hardworking. Because it is natural that one cannot love one's husband and one's country without being hardworking. The Holy Qur'an, hadith Sharifs contain a whole system of consistent views on family and family relations and religious upbringing, which includes all aspects aimed at the formation, development and strengthening of the family[14]. If these views are moderated from the theological point of view, they are also compatible with everyday life because they arise from the demands of people's lifestyles and family relationships. The unique features of family upbringing in Islam are also shown. These characteristics are derived from the requirements of Muslimism and are related to the general idea of spiritual and moral education of a person. In Muslim families, it has become a tradition to study the origin of the ancestors of the bride and groom, to pay attention to physical and spiritual purity. In Islamic spirituality, the views on the moral upbringing of children in the family have a universal meaning because they call for humanity, goodness and goodness. Accordingly, Islam is not only a religious value characteristic of Muslims, but the attitude towards values has changed fundamentally, and it has become one of the important factors of moral upbringing of children in the family, helping to increase the effectiveness of educational work[34]. The views of Eastern thinkers about education, family and family upbringing were formed in the Islamic ideology and its shell. Universal ideas reflected in the works of Eastern thinkers are in harmony with Islamic spirituality[15].

In the scientific heritage of Eastern thinkers, they paid great attention to the issues of family and raising children in the family.



In a number of works of thinkers such as Muhammad ibn Musa al-Khorazmi, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina, Muhammad Kashgari, Yusuf Khos Khajib, Kaikovus, Alisher Navai, Husayn Vaiz Koshifi, the issues of spiritual and moral upbringing of children are discussed. are presented and ways to solve them are shown. The issue of raising a child in the family is also present in the views of Muhammad ibn Musa al-Khorazmi. He said, "Parents are of two kinds: the father of birth and the father of education: the first is for physical life, the second is for spiritual life." Therefore, it is important to take care of them as a whole in the work of education. His following words are very instructive: "I have not seen a teacher who teaches better than time, a student who can learn better than a person[16]." From his words, on the one hand, we understand the decisive influence of the social environment on the upbringing of a child, and on the other hand, we realize that the human personality can mature as a result of education. Abu Raikhan Beruni connects the moral qualities of a person, moral concepts in general with the nature of a person. Human nature is formed first of all in the family. Accordingly, the influence of parents in the upbringing of a child is enormous. For example, he advises women and writes in the language of Abdullah ibn Jafar: "Beware of jealousy." It is the key to divorce. I forbid you to scold your husband often. Because rebuke breeds hatred. Dress yourself up. A good tool for this is antimony. Use more fragrances. The best of them is water.' These thoughts of his are directly related to raising children in the family[17].

Beruni also raises the issue of purity of body and soul. As long as there is cleanliness, purity and order in the family, there will also be spiritual purity. This idea cannot be limited to keeping the body clean, but calls for more. This action means to work. His opinion about the movement of the soul is connected with the idea of the unity of the human body and the purity of the soul. This is in line with today's demand for mutual compatibility between physical health and spiritual and moral wealth in child education. Beruni advises parents to keep the child in moderation. It is said that this can be achieved by keeping the child from getting angry, afraid and sad, and from insomnia. Different attitudes of parents to children lead to different behaviors. The thinker also scientifically substantiates the fact that as a result of the moderation of the child's behavior, the health of the body and soul comes and goes[18]. Beruni emphasized that heredity, environment and upbringing are equally important in child education. Beruni approaches moral education based on the requirements of the Muslim religion. Morality is manifested and formed as a result of the struggle between good and evil[33]. This idea of his was a new and scientific prediction for his time. The issue of family and child education in the family occupies an important place in the scientific heritage of Abu Ali Ibn Sina. In his works, he writes many valuable thoughts about the child's health, his upbringing, and most importantly, about the study of the child's psyche. All of them are a whole and form a system of certain pedagogical views, which goes back to the idea of forming a spiritually and morally perfect person.



A large chapter in Ibn Sina's work "Tadbiri al-manozil" is devoted to the issues of family and family upbringing[19].

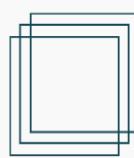
Ibn Sina emphasizes that the upbringing of a child in a family is very complex and delicate, and it should be carried out consistently from the child's youth. He spoke about the educational importance of mother Allah and said that "Alla" performs two tasks. First, by shaking it, the child is given mental rest; the second, the rhythmic rocking of the cradle evokes a mother's love, and a mother's dream and hope emerges from her heart's love for her child. This unique song sounds like an ode to a child, and it will sink into the child's tender heart. In this way, the child has a situation that he does not even understand. He gradually begins to understand this world. It is from this realization that learning begins. The same learning is education. Learning comes from perception. Ibn Sina drew attention to this situation and expressed the opinion that "the sensitivity of a young child is equal to that of an adult"[20].

Ibn Sina pays special attention to the role of the father, the head of the family, in raising a child. "If in the family, the head of the family is inexperienced and incompetent, he will not be able to educate the family members well, and as a result, bad results may come from this." If a child is brought up well, the family will be happy. The most important task of the family is child education. Regardless of who the parents are, I must fulfill this duty with responsibility. Ibn Sina enumerates the good qualities of a wife in "Tadbiri al-manozil". Their personal examples are an example for the child and are important in marking. Ibn Sina emphasizes the role of hard work in the spiritual and moral upbringing of children in the family, and calls for teaching their children a profession. It glorifies work, shows the negative impact of living without work on the child[21].

Yusuf Khos Hajib, a thinker who lived and created in the 11th century, in his work "Kutadgu Bilig" wrote about child education and wrote: ". He pays special attention to the responsibility of the father in the upbringing of the child[32]. He writes that whoever has a son or daughter is a man, this person himself will cry. if there is no sin in the child, all the punishment is on the father himself; if the behavior of the son or daughter is naughty, then the father did this naughty thing. If the father supervises his children and teaches them various trades, when they grow up, they will be happy that they have sons and daughters; it is necessary to teach the sons and daughters a trade and knowledge, so that with this trade their characters will be beautiful." Yusuf Khos Hajib expresses such thoughts in his work that sound like a hymn for child education.

Yusuf Khos Hajib understands the upbringing of children as a very complex process. He is a man from the back, strength from the body, light from the eyes, peace from the heart

requires. He said that if a person has good qualities, he should teach them to others[22]. But it takes a lot of effort and effort to create manners, customs and will. This thing appears as a result of education.



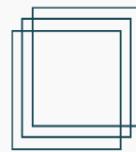
His pedagogic views in this way go back to one main issue. This is a matter of the whole man. A thinker analyzes a person, his essence, his place in society, and his social function in various aspects. The son of man was created to do good in this world of light. Accordingly, the goal of educating him is to instill in his mind the feeling of doing good for people. It is the responsibility of parents to fulfill this noble task[23].

One of the famous works written in pandoma style, widely used in the East, is "Nightmare" by Unsurul Maoliy Koykovus. This work occupies an important place in the development of Eastern pedagogical thought and has contributed to the spiritual and moral education of many generations. "Nightmare" is a philosophical didactic work that includes all aspects of personality formation[24]. His chapter "In remembrance of raising a child" is directly devoted to raising a child in the family. "Nightmare" lists a number of duties of parents. They are as follows:

1. giving the child a good name;

2. transfer to a wise and kind babysitter;
3. conducting a circumcision wedding by watching a wedding;
4. teaching to read and write, making a profession - craft and knowledge;
5. If they are members of the military, to teach kindness. Kaikovus emphasizes the need to combine demandingness with kindness in child upbringing[25]. "A young child learns knowledge and manners with a stick, not by his own will. But if the child is impudent and you are angry for some reason, don't beat him with your own hand, threaten him with the teacher's stick. Let the teachers teach the children so that you don't leave your son in your heart." Kaikovus's work "Nightmare" is still gaining importance as a moral value in educating the young generation in a spiritual and moral spirit. The issue of raising a child in the family occupies a worthy place in the legacy of the great thinker poet Alisher Navoi. In his opinion, the maturity of the society, its destiny and the future are connected with the maturity of the youth, and accordingly, he says that raising a child is a noble task for parents[31]. Khoja Ahror Vali, as a major representative of the Naqshbandi order, not only carried out oral propaganda, but also created pamphlets. Khwaja Ahrar Vali's "Risolai Voldiyya" ("Treatise to the Father") is devoted to moral issues[26]. The very history of the creation of this treatise indicates that Khoja Ahror Vali is a person of high moral character. Because the scholar followed his father's order and began to write this work. About this he says: "The reason for writing this treatise (treatise) is that the father of this fakir (i.e. Khwaja Ubaidullah Ahror), may God accept his and our deeds, commanded this fakir because of his faith in me. : "Write down for us something from the words of the saints, so that it may be a reason to follow it, to reach great authorities that cannot be formed by reading and proofs, and to create true knowledge.... he considered it obligatory.

Here, the father's advice to his son, the son's respect for his father are shown. The main moral principles and Islamic norms are observed in the work[27].



Here, the scholar mentions that the attitude towards the father is in the manners towards Allah, that the fulfillment of the father's duty is with the support of the Creator.

In this brief work, one of the specific directions of moral education: faith education and its manifestations are described:

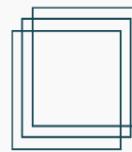
The first is the relationship to the father, one of the types of manners towards Allah, and the second is the things that lead to the formation of enlightenment. "...Prayer is the purpose of enlightenment, because worship is related to external actions[28]. External actions are subordinate to enlightenment, and this is the goal in fact. Enlightenment is only a voluntary action, and it does not need interpretation.

As our President I. Karimov noted: "In the East, the family has been considered a sacred Motherland since ancient times. If the family is healthy and strong, peace and tranquility will be achieved in the neighborhood. Therefore, peace and stability prevail in the state only when the community is strong[29].

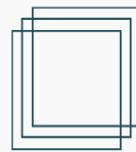
Conclusion. After all, family well-being is the basis of national well-being." That is why it is very important to study the history of the family's emergence, its social essence, its moral and educational role and other characteristics. The science of family studies was formed as a separate branch of social sciences. In fact, the views on family studies, which are reflected in the Holy Qur'an and holy hadiths, were developed somewhat in the works of Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina, Ansurul Maoli Kaikovus, Alisher Nawai and other thinkers, who mainly discussed this issue. interpreted within the framework of parent-child relationship. Finally, according to the development of social thinking, by the 19th century, interest in the family in world sociology rose to a new level[30]. A number of studies devoted to family problems have been created. Studying and evaluating them from the point of view of the interests of the ideology of independence, and on this basis, objectively creating the essence and process of the history of the family in the Uzbek nation, has become an urgent scientific problem. This is a multifaceted problem, and it is of serious importance in determining the development of the society and raising a mentally mature and physically healthy generation.

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