

The Issue of Family and Education in The Works of Eastern Scientists

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Annotation: Education, upbringing and morality were the main content of almost all the works created by our ancestors over the centuries. This article reveals to what extent the Eastern scholars paid attention to family and upbringing issues, their work in this area and the main issues in it. Also, through the images of national heroes Shirok, Tomaris, Alpomish, Jaloliddin Manguberdi, such qualities as devotion to his people, love for the Motherland, courage and devotion, friendship and devotion were described. Particular attention is paid to the views on education of many scientists, such as Imam Bukhari, Al-Hakim at-Termizi, Beruni, Ibn Sina, Farabi, Khorezmi, and Fergani.

Key words: Khorezmi, Farabi, Al-Hakim at-Termizi, Jaloliddin Manguberdi, Tomaris.

Introduction

The issue of education began to take shape in society from the time of the emergence of man and developed on the basis of its various forms and directions. If we look at history, we will see that the Uzbek people have long expressed their moral and aesthetic culture in mythical images. Through the images of national heroes Shirok, Tomaris, Alpomish, Jaloliddin Manguberdi, such qualities as devotion to their people, love for the motherland, courage and selflessness, friendship and devotion have been instilled in the spirituality of the people through life experiences.

Education, upbringing and morality have been its main content in almost all the works created by our ancestors for centuries.

Analysis of the literature on the subject (Literature review).

The sacred book of Zoroastrianism, the Avesto, the values of family and sharia marriage, the relationship of parents and children, their duties and responsibilities, the choice of marriage and the choice of the bride are still relevant today. The Avesto also contains a number of ideas on family-marriage relations, family duties and child rearing [1: 66-p].

Abu Abdullah Muhammad ibn Ismail al-Bukhari, Abu Isa Muhammad ibn Isa al-Tirmidhi, who are the ambassadors of spirituality for our people, Abu Muhammad Abdullah ibn Abd ar-Rahman ad-Darimi as-Samarkandi Beruni, Ibn Sino, Khorezmi, Fergani and many other hadith scholars were born. In the works of great scholars, special attention is paid to morality and attitude to science.

Not only the works of our ancestors, but also they themselves were known as people who could be an example to all in education and upbringing. Of course, their family environment played a key role in shaping these people as great scholars. The parents or close relatives of the scholars were the main reason for bringing great people into the world of science from a young age.

According to sources, the mother of Imam Bukhari (810-870) was an extremely intelligent, pious and virtuous woman who was deeply concerned about her son's weakness of eyesight and was constantly praying to restore his sight. Imam Bukhari, who lost his father early, was his mother, the main educator and pioneer of science. He had great respect for his mother as a child and encouraged others to respect his parents as well.

Al-Jame 'al-Sahih, the second most important spiritual source after the Qur'an, according to Imam al-Bukhari and in his later works, Al-adab al-mufrad (The Masterpieces of Adab), he taught children morality, decency, respect for their parents, and respect for their mother, compassionate, encouraged to

study science, to be pure and faithful. Imam al-Bukhari not only taught the Taliban at the madrassa, but also set them salaries.

The sources emphasize that he always supported the poor and the learned. His description as a pure and pious man has been recognized by many of his contemporaries. It is also noted that he did not allow extravagance and wasteful spending in his personal life, and that he was ultimately a patient man [2: 13-14 b].

Research Methodology (Research Methodology).

Al-Jame 'al-Sahih, a masterpiece by Imam Bukhari, is an incomparable spiritual legacy left to mankind and is the second most respected source in Islam after the Qur'an. Al-Jame 'as-Sahih is a work of both religious and secular significance.

He urged every man, regardless of himself and his sect, to be a believer, honesty, purity, honesty, to inculcate in his heart his virtues, to dedicate his life to good deeds, to make a good name for himself.

There are so many wonderful ideas and teachings about the family, raising children, respecting parents, being educated, and loving the motherland that are of universal value in their importance.

In it, the problems of everyday life, such as manners, dress, manners, rituals, trade and commerce, which the human child faces every day, issues that contribute to the development of society are expressed [3].

This brief information is not about Imam Bukhari's priceless works, but reveals his qualities as a gifted student, a high-level teacher, a pure and noble man.

Such invaluable qualities of his served as a basis for his formation as a great scientist in the world and serve as an example for today's youth. Sources contain a number of information about the family of Al-Hakim at-Termizi (820-932). His mother and grandfather were considered to be mature scholars of hadith. His father, Ali ibn al-Hasan, was one of the most famous scholars of hadith in his time.

Al-Hakim al-Termizi said, "I was eight years old when Allah lost my teacher and parents. Because of his efforts, I became so engrossed in learning that reading became my main occupation. However, my peers would be busy with fun and entertainment. Due to the ijihad of my parents, at this age I read Ilm al-Asar (Science of Hadith) and "I have fully mastered the knowledge of Ilm ar-ray (Hanafi fiqh)" [2:53 p.]

Hakim al-Termizi is the only child of his parents, and at the age of 27 he traveled with his friends to Baghdad to improve his knowledge.

But she can't leave him because of her mother's illness. Sources provide information about her family and human qualities, her six children, her noble and intelligent wife [2:53-p]. Abu Nasr al-Farabi (873-950) was a great thinker of Central Asia, a great representative of Islamic philosophy, a scholar who created the doctrine of humanity and morality.

The philosophical, social, political, moral views of the philosopher reflect the spirit of humanity. In particular, in his works "The City of Noble People", "On Achieving Happiness", "Civil Policy", "Stories of Great Men", "Brochure on the Way to Happiness" he put forward valuable ideas about humanity.

Farabi says that education is done only through words and learning, and education is done through practical work, experience, and considers that education consists of learning the action, the profession, which consists of the practical skills of each people, nation.

"The only way to attain happiness is to do all good deeds with good intentions, to rest on virtuous deeds, and to refrain from doing things that can lead to disgrace and unhappiness" [4:12-p].

Abu-l-Lays as-Samarkandi (911-985) was a scholar of high rank in jurisprudence who was born into an enlightened family.

His interest in science was first aroused by his father. The descendants of Abu al-Lays were also scholars.

The scientific environment in the family helped him to create works on fiqh, tafsir, hadith, and zuhd, which in the future will cover all of the more than 30 Islamic sciences [5: p. 62].

Ibn Sina's "Tadbir al-manazil" ("Measures of Housing Management"), "Risala fi ilm al-akhlaq" ("Treatise on Morality"), "Risala fi al-ahd" ("About duty") brochure, "Risala fi tazkiyat an-nafs" ("The

treatise on keeping the nafs clean”), (“Politics al-badan”), (“Management of the body”), (“Kitab al-ansof” (“The Book of Justice”). urjuza fit-tibb ”(“Medical urjuza”).

One of the manuscripts of Ibn Sina's "Treatise on Morality" is in the book fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan, this work was published in Egypt in 1908 in Ibn Sina's book The Nine Treatises on Wisdom and Nature (pp. 152-156).

In his treatise on morality, Ibn Sina described the moral qualities of honor, dignity, dignity, contentment, generosity, diligence, patience, describes the categories of personality spirituality such as gentleness, secrecy, enlightenment, openness, conscientiousness, friendship, loyalty, humility, generosity, justice.

For example, “zealous” refers to the power of anger, in which a person is indifferent to any pain and suffering. By defining “contentment”, i.e. moderation, Ibn Sina explains it as refraining from consuming excess food for the body or not doing things that do not conform to the norms of behavior.

“Patience” is such a power in man that it frees him from the evil that befalls him. “Conscientiousness” is the quick realization of the true meaning of something given through the senses, and the abstinence from all kinds of evil deeds. “Compassion” is empathy for people who have failed or otherwise suffered.

Ibn Sina's views on morality and etiquette can be found in almost all parts of his royal works, the Laws of Medicine [6], Ash-Shifa, as well as in his works of art, especially in his medical poem Hayy ibn Yaqzan and The Bird's Treatise. reflected.

Ibn Sina lists seventeen qualities of women in his book On the Measures of Household Life. According to her, at first the woman was intelligent and faithful, shy and honorable, kind and sensible, moderate, loyal to her husband, obedient, kind, carefree, chaste, calm, gentle and self-possessed, serious and glorious, she should be thrifty, a gentleman who can be an ointment to her husband in his difficult moments, whose good qualities are evident in every action.

So Ibn Sina praises the wisdom of women here. She believes that if a woman is wise, she can be a trusted friend and sympathizer of her husband, she condemns infidelity, she says that what leads a family to ruin is infidelity.

Abu Rayhan Beruni (973-1048) was one of the scientists who left a scientific legacy in the world of science, which has a special place in the treasury of thought.

His works, such as Mineralogy, India, and Relics of Ancient Peoples, express his views on the importance of thinking, science, philosophy, education, labor, and the acquisition of a profession.

Abu Rayhan Beruni devoted his entire life to science. “There is no one like him in the mind and enlightenment,” wrote the 13th-century historian Yakut. Abu Rayhan Beruni has always emphasized the idea that hard work and knowledge glorify man. Jumladagn, in his book Mineralogy, asks, “Does a person who has achieved fame and career without work deserve respect? He who attains a high rank without hard work lives in the shadow of rest, he dresses well, but he is naked, deprived of the garment of glory”.

Analysis and results (Analysis and results)

If we look at the lives of scholars, we come across another exemplary quality of them. This is due to the fact that they have mastered several languages perfectly, as well as being educated in the hands of several madrassas and many teachers. No distance or territory mattered to them in education and research. Any region inhabited by famous masters has always embraced the mind of science.

Abu Abdullah Muhammad Ibn Musa al-Khwarizmi is an encyclopedic scholar who has conquered the world of science. His founding of mathematics and astronomy is recognized by all scientists, both in his time and now.

The next major scholar had previously improved his logical thinking skills, focusing on language learning. As a result, a number of Khorezmian Turks with their own language, he was fluent in Arabic, Persian and Hebrew. His perfect knowledge of several languages was of great importance in the study of the works of world scholars.

Another such scholar left an invaluable scientific legacy in the development of Islamic law, especially the Hanafi school, Burhaniddin Marghinani (1123-1197), who rose to the level of a great faqih due to Marghinani's talent and was awarded the title of Sheikh-I-Islam. This scholar is not only himself but also his son Imaduddin ibn Burhaniddin al-Marghinani is a mature faqih and inspired his poetic talent and his

grandson, Muhammad Abdulfath Jalal al-Din al-Farghani, to pursue a career in science (he wrote his work on the courts in Samarkand in 1253) [7: 101-102].

Alouddin as-Samarkandi was a mature jurist of his time and made a worthy contribution to the development of science. Although little is known about him, we can see that his works made a great contribution to the field of fiqh in Movarounnahr and were able to establish their own school. He notes that he also used hadiths as a basis in his works. Another distinctive feature of this scholar is that he taught his daughter Fatima science from a young age. Recitation, Arabic grammar, taught fiqh and led him to become a great faqih scholar [8: 238 p]. Although there is no information about any of Fatima's written works, she created the image of a science-hungry woman of her time. These data testify to the extent to which the relationship between women and science developed in Movarounnahr in the Middle Ages.

Another son of the land of scholars, Hoja Bahauddin Naqshband (1318-1389) was a great man who, in his time, brought up many people of high character and left an invaluable spiritual legacy. Naqshbandi believed that the main method of upbringing was conversation, and that it was possible to penetrate the human heart through conversation. He refused to be alone in the midst of the people, engaged in a profession and advocated keeping the name of Allah in his heart.

His motto "Dil-ba yoru, dast-ba kor", that is, Allah is in your heart, your hands are in the cocktail, has the same meaning.

The lives of scholars have always been an example to future generations with their multifaceted features. They did not value a life without work and people without a profession, and they themselves were engaged in some kind of profession.

For example, Ali Romitani was a weaver, Muhammad Bobo Samosi was a gardener, Bahauddin Naqshband was a weaver, weaver and cattle breeder, Khoja Ubaydulloh Ahror was a cattle breeder and trader, Amir Kulol was a potter, and his son Amir Hamza was a hunter [9: 294 p]. They did not even accept unskilled people as disciples.

Hoja Bahouddin Naqshband's wise words "Lighten the burden of the people, do not be a burden to the people" encouraged people not to be an excessive burden on their people, but to support them and contribute to the development of society.

Education in the Timurid period and pedagogical ideas have risen to a much higher stage of development. Realizing the incomparable importance of education in the upbringing of the younger generation, Sahibkiron Temur gave wide space to schools and madrasas in the mosque.

He approached religious upbringing as a reformer inherent in himself, and placed great emphasis on the school system.

In his pedagogical views, Mirzo Ulugbek pays special attention to the development of children who are physically healthy, well-versed in military skills, brave and courageous. According to him, mathematics and astronomy are important tools in the development of the child's mental strength and abilities, while history and literature serve to develop children's patriotism.

Conclusion/Recommendations

The spiritual and moral views of the thinkers of the Middle East are still relevant today, and require repeated reading. Because, firstly, the educational value of the works of famous scholars, imbued with the ideas of personal life, great human qualities, and secondly, glorifying labor, honesty, humanity, thirst for knowledge, professionalism and striving for perfection.

They serve as an invaluable spiritual heritage in the process of globalization in the world in preserving national traditions, values and choosing the right path as enlightenment against ignorance.

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