

SIGNIFICANCE OF MORAL EDUCATION ISSUES IN THE FAMILY

Mo'ydinov Hamidullo Raxmatillo o'g'li

Assistant of the "Humanities" department

hamidullofalsafa@gmail.com

Abstract: In this article, moral values have a continuous history in world culture and history, and are based on the national punishment, men, and thinking of the Uzbek people.

Key words: Ethics, human rights and freedom, Ethical Social Services.

A person's destiny, success or failure in his future life, happiness or unhappiness, career choice, even his mood, his family environment are related. The fate of the family depends on the person himself. It is an ancient fact that the moral image of society depends on the type of families. Because the family is a socio-spiritual link of the society, a small representative, and the present day and the future of our nation are built on the family ground. If there is discipline in the family, its members transfer these qualities to the service process and use them in social work activities. This causes them to perform their duties at a high level.

The family is built on the basis of morality, politeness, hard work, it is very important in relations and communication between people, and it is of particular importance in the character and behavior of a person. If a family brings up their child in the spirit of love and loyalty to the Motherland, this feeling will accompany him throughout his life. President Sh.M. Mirziyoyev said, "The most important condition for the stable and rapid development of the country is to educate well-rounded, goal-oriented and energetic young people who have modern knowledge and skills and can take responsibility for the country's worthy future." In the legacy of Eastern thinkers, the issues of education, especially family upbringing, are given a wide place. They considered the education of children to be the main criterion that determines the fate of the society and the future of the nation. At the heart of their pedagogical views is the idea of a perfect human being as a social ideal. They dwell on the interaction of social and biological aspects in upbringing, and raise issues such as the fact that heredity and environmental influence are the same in upbringing, and the unity of physical and mental health. Their ideas about the unity of mental, labor, moral, aesthetic and physical education and ways of their implementation and about raising children in the family cover many aspects of these problems and they form a system of views on a certain educational science. One of such masterpieces is "Family" by A. Fitrat.

In particular, A. Fitrat in his work emphasizes the importance of mental education, physical education and moral education in child education. The most important of these three forms of education is moral education. You can train your child mentally and physically as much as you want, and make him wise and strong as much as you can.

But if the moral education is not up to the required level, he uses his mind and physical strength to the detriment of himself or those around him. Therefore, he emphasizes that it is necessary to seriously engage in the moral education of the child so that the mental and physical education of the child does not become ineffective, - A. Fitrat.

Moral education means perfecting a person's morals, that is, it is necessary to educate a person in such a way that his actions and actions are beneficial to himself and others. In other words, it means cultivating good qualities in a person's actions and actions. The current new stage of our

country's development reveals modern criteria for the use of national values in family upbringing. These criteria are expressed in concepts such as patriotism, national pride, national consciousness, national self-awareness, national thinking, national education, and they ensure that the educational process is directed towards a certain goal for the development of today.

Abdurauf Fitrat considers moral education as the third level of education after physical and mental education, and he proposes the following system of its implementation: "To form a person with perfect, beautiful morals, a useful member of society."

Explaining moral rules to the child through stories. A. Fitrat recommends the essays and stories of Shaykh Muslihiddin Sa'di (XIII century), in his works "Gulistan" and "Boston" he explains the rules of ethics through short stories.

The educator himself should be an example. An educator's words and actions should be in harmony, and he should be an example and example to everyone with his actions. In the scientific studies carried out in this regard, "example plays an important role in the spiritual and moral maturity of a person, not only advice, praise and preaching, but attitude and example form human character", including moral consciousness, moral behavior and moral perceives the relationship harmoniously.

Taking into account a certain social system and environment while pointing out the badness of the bad and highlighting the goodness of the good, that is, moral education stabilizes the spiritual and moral environment to a certain extent with its real reality and practical aspects. Therefore, ensuring the functionality of the conscious and purposeful conduct of moral education is the basis for the formation of good morals in a person. Systematic analysis of certain spiritual and moral qualities has a developing effect on the development of the spiritual and moral environment of society. In particular, Karam means generosity, kindness. It is to be honest and pure, hardworking, kind and live according to the dictates of conscience. Kindness encompasses such human qualities as spiritual and moral purification, giving charity to the disabled, orphans, doing good, cheering them up, and providing material support. A. Fitrat explains it as "doing good to people and raising the nation".

Commenting on the virtue of bravery, A. Fitrat writes: "My dream is to prevent such and such a team from committing a crime... And this is my job, someone cannot prevent me from this task, because it is my right... In fact, a perfect person freely uses his rights and fulfills his duties without thinking about such problems and absurd obstacles". After all, courage is an honor of humanity, it gives dignity to a person. The truth of courage is the strength of the heart, the health of the soul. At the core of this moral virtue is a sense of purposefulness. This feeling should be formed in every person, the seed of this virtue should be sown in his mind and heart.

The next link in the chain of spiritual and moral virtues is the virtue of perseverance. It is a determined effort to achieve a great goal. No difficulties and obstacles can stop a person who strives for great things and great goals, but impatient and hasty people cannot realize their goals in life, as a result, vices that affect the spiritual and moral environment of society take root. Scientists have emphasized that the virtue of perseverance is important in creating a moderate environment in society, emphasizing that this virtue should be present in every person, in addition, socially active and, of course, those who are engaged in educational work. requires honest work. This quality leads a person to explore. A. Fitrat cites an interesting story as an example. Muslim culture developed during the time of Harun al-Rashid (9th century). Even the clock was invented. Harun al-Rashid sent one of them to the ruler of Francois (France). The ruler

was surprised by the wonderful gift and showed the watch to his servants. The witnesses were surprised and concluded: "The people of Islam put the devil in the box." A. Fitrat concludes that today the French are steadily developing and surprising the devil with their industrial inventions. Another spiritual and moral virtue is meekness, which makes a person a brother and a friend, and invites to goodness and goodness. A. Fitrat writes, "Perfect scholars educate their souls (self) in such a way that, as a result, they become habits of forgiveness, forgiveness, and gentleness." Hence, meekness is pardon (forgiveness); compromise (compromise); occurs through the formation of behaviors such as gentleness (moderation). A person who has the virtue of meekness is a spiritually strong, good-natured, peace-loving person who fights against ignorance. The virtue that complements meekness means showing loyalty and loyalty, that is, using our human and civil rights, fulfilling all our duties and responsibilities worthy of the status of a human being. Loyalty as a system of social ethics is a spiritual and moral factor that leads a person to happiness in two worlds. "Those who want to be respected in this world and happy in the hereafter," writes A. Fitrat, "must develop *sidq* (loyalty) in themselves and make it a permanent habit." The only controller of social relations is loyalty.

A person becomes a socially useful person with a sense of loyalty. Loyalty is formed as a result of devotion to good deeds. In this sense, a loyal person is interpreted as a truthful person. If there is no loyalty in the family, there will be no peace at home, therefore, it is first of all manifested in moral actions and relationships in the micro environment.

Contentment has a unique role in ensuring the integrity and functionality of spiritual and moral qualities, which in reality is to maintain a human career and strive for goodness by living gratefully for the blessings obtained through honest work. In his time, A. Fitrat criticized the interpretation of satisfaction that was formed in his time and said, "We Turkestans have a strange situation that we understand moral qualities and sharia commandments either unknowingly or knowingly, i.e. deliberately mistakenly and strangely. For example, today we think that sitting at home, not going anywhere, not making any effort, and being satisfied with stale bread is satisfaction". This is not contentment, but laziness and indolence. Contentment as a spiritual and moral quality is an activity that benefits oneself and one's people through moral awareness, moral behavior and moral attitude, based on gratitude for existing things, restraint of the ego. It performs the function of moral control, moral management and moral education in the formation and development of the existing spiritual and moral environment as a criterion that preserves humanity, a component of morality. Because in the system of the chain nations mentioned above, ethics as a component of social consciousness implements social education in the social environment. It is interesting that the understanding of morality as a product of social education and consciousness was also present in Islamic culture. Abu Nasr Farabi did not imagine being knowledgeable and intelligent without virtue of morals, he says that "knowledge and intelligence must be adorned with good morals."

In our opinion, the following moral standards in the spiritual and moral education of a person will bring the expected effect:

Formation of personal will. Will is an internal emotion, but an important human quality. Will creates the power to know, feel and exercise. With the help of will, a person understands the world and people, events and events, deeply feels the truth, and develops the ability to tolerate the effects of good and bad. "A person's will does not appear by itself, but it is formed over a certain period of time. Philosopher and scientist I. Saifnazarov, while studying the problem of achieving spiritual perfection in his research, says "...perfection should be based on the natural

desire of his heart and will", which means that a willful person acts as a conscious individual of society, and a person without a will, on the contrary, is unconscious, mute and is formed as a slave to others. As a result of a person's spiritual and moral growth, his will also becomes stronger.

Bringing the person to adulthood. Truthfulness as an important moral value occupies a special place in the spiritual and moral image of a person. The pursuit of truth helps a person to find his place in society. In this sense, truthfulness is one of the factors that shape a person's character.

Humanizing the person. Humanity is one of the important moral principles that influence and evaluate a person's activity. A person cannot become a progressive person of society if he does not show humanitarian virtue in his activities. After all, at the current stage of the development of our society, spiritual and moral education occupies an important place. Because as our society accepts democratic values, the number of claimants who "educate" its members is increasing. In particular, various religious movements are trying to impose their fanatical, illusionistic ways of education. In such conditions, it is an urgent issue to clearly define the directions of spiritual and moral education. In this sense, spiritual and moral education is based on the following principles: purposefulness, awareness, efficiency.

In the conditions of Uzbekistan, the foundations and norms of the spiritual and moral environment of the society attract attention due to their unique character. In this regard, the Decree of the President of the Republic of Uzbekistan No. PF-5938 of February 18, 2020 "On measures to improve the socio-spiritual environment in society, further support the neighborhood institution and bring the system of work with family and women to a new level" is of great importance. is enough. This Decree stipulates the following:

- fundamental reform of the organizational and legal mechanisms for ensuring a healthy and stable socio-spiritual environment and peace, harmony and tranquility in the society and family;
- comprehensive assistance in the full and effective implementation of the principle of "Prosperous and safe neighborhood" in society, establishment of close cooperation of citizens with self-governing bodies in improving the socio-spiritual environment in families and neighborhoods;
- to strengthen the institution of the family, first of all, it is envisaged to carry out a unified state policy aimed at implementing the idea of "A healthy family - a healthy society", and to organize targeted assistance to troubled and troubled families.

In conclusion, in the conditions of Uzbekistan, it is necessary to effectively use philosophical thought experiments in determining the foundations and norms of the spiritual and moral environment of the society. For example, the sage Aristotle says: "Three factors make people good and virtuous: nature, habit and reason. These factors must exist harmoniously in a person." In our opinion, this idea deserves attention. According to him, a person should understand nature and understand that his life depends on the laws of nature. As a living being, he cannot live outside of nature and therefore must have a conscious attitude towards nature. Also, a person cannot become a member of society without learning the customs of the people to which he belongs. To be a full-fledged member of his society, he needs to know the customs, traditions and culture of his people.

References

1. Turaboeva, Y. R. (2023, September). SECRETS HIDDEN IN WOMEN'S JEWELRY. In *International Scientific and Current Research Conferences* (pp. 89-92).
2. Rustamjonovna, T. Y. (2023). Semantics In Uzbek Women's Jewelry. *American Journal of Language, Literacy and Learning in STEM Education* (2993-2769), 1(6), 226-230.
3. Тўрабоева, Я. Р. (2023). МУСТАМЛАКА СИЁСАТИДА АНЪАНАВИЙ ЎЗБЕК АЁЛЛАРИ ТАҚИНЧОҚЛАРИ ВА ЗАРГАРЛИК МАҲСУЛОТЛАРИГА МУНОСАБАТ. *Gospodarka i Innowacje*, 38, 42-46.
4. Каримова, М. А., & Нажимидинова, Д. Ф. (2023). ФАРЗАНД ТУҒИЛИШИ ВА БОЛА ТАРБИЯСИ БИЛАН БОҒЛИҚ УРФ-ОДАТЛАРДА ЗАРДУШТИЙЛИК ИЗЛАРИ. *Journal of new century innovations*, 12(1), 69-76.
5. Nishonovich, T. B., & Axtamovich, I. S. (2023). ЕКОЛОГИК ТУРИЗМ: АСОСИЙ ТАМОЙИЛЛАР ВА О 'ЗБЕКISTONDA ЕКОТУРИЗМНИ RIVOJLANTIRISHNING HUQUQIY КАФОЛАТЛАРИ. *ОБРАЗОВАНИЕ НАУКА И ИННОВАЦИОННЫЕ ИДЕИ В МИРЕ*, 33(4), 98-102.
6. Abdukayumovna, K. M. (2023). RAISING THE INNOVATIVE THINKING OF STUDENT-YOUTH. *Galaxy International Interdisciplinary Research Journal*, 11(11), 585-590.
7. Nasibjon, K., Badalboyeva, I., Muyassar, K., Muhammadraxim, K., Tursunov, B. N., Tursonov, B., ... & Nozima, M. (2023). Axborot xavfsizligini ta'minlashda yoshlar ongiga singdirishda. *Science Promotion*, 1(1), 67-77.
8. Tursunov, B. N., Tursonov, B., Valixonova, G., Nozima, M., Nasibjon, K., Badalboyeva, I., ... & Muhammadraxim, K. (2023). O'zbekistonda innovatsion faoliyatida fan va ta'limning rivojlanishi. *Science Promotion*, 1(1), 106-117.
9. Tursunov, B. N., Tursonov, B., Valixonova, G., Nozima, M., Nasibjon, K., Badalboyeva, I., ... & Muhammadraxim, K. (2023). O'zbekiston integratsiya jarayonida yoshlarning innovatsion ta'lim tizimining o'rni va ahamiyati. *Science Promotion*, 1(1), 78-91.
10. Nasibjon, K., Badalboyeva, I., Muyassar, K., Muhammadraxim, K., Tursunov, B. N., Tursonov, B., ... & Nozima, M. (2023). Ta'lim va tarbiya sifatini oshirishda oilada manaviy tafakkurni yuksaltirish. *Science Promotion*, 1(1), 92-105.
11. Tursunov, B. N., Tursonov, B., Valixonova, G., Nozima, M., Nasibjon, K., Badalboyeva, I., ... & Muhammadraxim, K. (2023). Globallashuv jarayonida internet tarixi, o'rni va ahamiyati. *HOLDERS OF REASON*, 1(1), 238-247.
12. Tursunov, B. N., Tursonov, B., Valixonova, G., Nozima, M., Nasibjon, K., Badalboyeva, I., ... & Muhammadraxim, K. (2023). IJODIY TAFAKKURNI SHAKLLANTIRISHDA SHAXS, INDIVID VA INDIVIDUALLIKNING MOHIYATI. *HOLDERS OF REASON*, 1(1), 195-202.
13. Tursunov, B. N., Tursonov, B., Valixonova, G., Nozima, M., Nasibjon, K., Badalboyeva, I., ... & Muhammadraxim, K. (2023). MEHR-MURUVVAT VA MEHRIBONLIK QADRIYATI BU-SAXOVAT. *HOLDERS OF REASON*, 1(1), 175-184.
14. Nasibjon, K., Badalboyeva, I., Muyassar, K., Muhammadraxim, K., Tursunov, B. N., Tursonov, B., ... & Nozima, M. (2023). O 'ZBЕКISTONDA TURIZMNI RIVOJLANTIRISH O 'ZIGA XOS JIHATLARI VA IMKONIYATLARI. *HOLDERS OF REASON*, 1(1), 166-174.
15. Nasibjon, K., Badalboyeva, I., Muyassar, K., Muhammadraxim, K., Tursunov, B. N., Tursonov, B., ... & Nozima, M. (2023). FARG'ONA VODIYSIDA TURIZMNI RIVOJLANTIRISHNING IQTISODIY, IJTIMOY VA SIYOSIY OMILLARI. *HOLDERS OF REASON*, 1(1), 185-193.

16. Nasibjon, K., Badalboyeva, I., Muyassar, K., Muhammadraxim, K., Tursunov, B. N., Tursonov, B., ... & Nozima, M. (2023). KIBER MAKONDA DINIY ETIQOD TARGIBOTINING IJTIMOIIY XAVFI. *HOLDERS OF REASON*, 1(1), 223-237.
17. Tursunov, B. N., Tursonov, B., Valixonova, G., Nozima, M., Nasibjon, K., Badalboyeva, I., ... & Muhammadraxim, K. (2023). Zardushtiylik dinida dunyo qarama-qarshilikdan iborat degan ta'limotida ilgari surilgan g'oyalar. *HOLDERS OF REASON*, 1(1), 203-213.
18. Nasibjon, K., Badalboyeva, I., Muyassar, K., Muhammadraxim, K., Tursunov, B. N., Tursonov, B., ... & Nozima, M. (2023). Yangilangan Konstitutsiya–baxtimizning huquqiy kafolati. *HOLDERS OF REASON*, 1(1), 203-213.
19. Nasibjon, K., Badalboyeva, I., Muyassar, K., Muhammadraxim, K., Tursunov, B. N., Tursonov, B., ... & Nozima, M. (2023). СИФАТЛИ ТАЪЛИМ СИФАТЛИ ҲАЁТГА ЙЎЛ. *Science Promotion*, 1(1), 143-153.
20. Tursunov, B. N., Tursonov, B., Valixonova, G., Nozima, M., Nasibjon, K., Badalboyeva, I., ... & Muhammadraxim, K. (2023). Олий таълимда ўқитиш сифатини такомиллаштиришда Ўзбекистон Республикаси Президенти фармон ва қарорларининг аҳамияти. *Science Promotion*, 1(1), 130-142.
21. Nasibjon, K., Badalboyeva, I., Muyassar, K., Muhammadraxim, K., Tursunov, B. N., Tursonov, B., ... & Nozima, M. (2023). АХБОРОТ КАММУНИКАЦИОН ТЕХНОЛОГИЯЛАРИНИНГ РАҚОБАТБАРДОШ КАДРЛАР ТАЙЁРЛАШДАГИ ЎРНИ. *Science Promotion*, 1(1), 118-129.
22. Nasibjon, K., Badalboyeva, I., Muyassar, K., Muhammadraxim, K., Tursunov, B. N., Tursonov, B., ... & Nozima, M. (2023). ЗАҲИРИДДИН МУҲАММАД БОРУРНИНГ МАЪНАВИЙ ЖАСОРАТИНИ АВЛОДЛАР ҚАЛБИДА ШАКЛЛАНТИРИШ. *Science Promotion*, 1(1), 154-165.
23. Nasibjon, K., Badalboyeva, I., Muyassar, K., Muhammadraxim, K., Tursunov, B. N., Tursonov, B., ... & Nozima, M. (2023). МА'NAVIYAT INSONNI RUHAN POKLAYDI. *Science Promotion*, 1(1), 55-66.
24. Nasibjon, K., Badalboyeva, I., Muyassar, K., Muhammadraxim, K., Tursunov, B. N., Tursonov, B., ... & Nozima, M. (2023). UCHINCHI RENESSANS KELAJAK POYDEVORI. *Science Promotion*, 1(1), 45-54.
25. Nasibjon, K., Badalboyeva, I., Muyassar, K., Muhammadraxim, K., Tursunov, B. N., Tursonov, B., ... & Nozima, M. (2023). ЎЗБЕКИСТОНДА ЗИЁРАТ МАСКАНЛАРИ. *Science Promotion*, 1(1), 35-44.
26. Nasibjon, K., Badalboyeva, I., Muyassar, K., Muhammadraxim, K., Tursunov, B. N., Tursonov, B., ... & Nozima, M. (2023). МУСТАҚИЛЛИК ЙИЛЛАРИДА ХОРИЖИЙ ТИЛЛАР ЎҚИТИЛИШИНИ ЯХШИЛАШГА ДОИР МЕЪЁРИЙ ҲУЖЖАТЛАРНИНГ ҚАБУЛ ҚИЛИНИШИ. *HOLDERS OF REASON*, 1(1), 278-285.
27. Nasibjon, K., Badalboyeva, I., Muyassar, K., Muhammadraxim, K., Tursunov, B. N., Tursonov, B., ... & Nozima, M. (2023). ЯНГИ ЎЗБЕКИСТОН КОНСТИТУЦИЯСИДА МИЛЛИЙ МУНОСАБАТЛАРНИНГ ТАРТИБГА СОЛИНИШИ. *HOLDERS OF REASON*, 1(1), 248-256.
28. Nasibjon, K., Badalboyeva, I., Muyassar, K., Muhammadraxim, K., Tursunov, B. N., Tursonov, B., ... & Nozima, M. (2023). ҚАДИМГИ ФАРҶОНА (ДАВАН) ДАВЛАТИ ТАРИХИГА ОИД БАЪЗИ МУЛОҲАЗАЛАР. *HOLDERS OF REASON*, 1(1), 257-269.
29. Tursunov, B. N., Tursonov, B., Valixonova, G., Nozima, M., Nasibjon, K., Badalboyeva, I., ... & Muhammadraxim, K. (2023). Fuqarolarning huquq va erkinliklari qonun himoyasidadir. *HOLDERS OF REASON*, 1(1), 311-319.

30. Nasibjon, K., Badalboyeva, I., Muyassar, K., Muhammadraxim, K., Tursunov, B. N., Tursonov, B., ... & Nozima, M. (2023). TA'LIM VA TARBIYA MA'NAVIY-AXLOQ POYDEVORIDIR. *HOLDERS OF REASON*, 1(1), 320-328.
31. Tursunov, B. N., Tursonov, B., Valixonova, G., Nozima, M., Nasibjon, K., Badalboyeva, I., ... & Muhammadraxim, K. (2023). ЎЗБЕКИСТОНДА ХОРИЖИЙ ТИЛЛАР БЎЙИЧА ЯНГИ АВЛОД КАДРЛАРИНИНГ ТАЙЁРЛАНИШИДА ХАЛҚАРО ҲАМКОРЛИКНИНГ ЙЎЛГА ҚЎЙИЛИШИ. *HOLDERS OF REASON*, 1(1), 270-277.
32. Tursunov, B. N., Tursonov, B., Valixonova, G., Nozima, M., Nasibjon, K., Badalboyeva, I., ... & Muhammadraxim, K. (2023). ЕКОЛОГИК МУАММОЛАР ВА УЛАРНИНГ ЖАМИЯТ ТАРАҚҚИЙОТИГА ТАСИРИ. *HOLDERS OF REASON*, 1(1), 329-338.
33. Nasibjon, K., Badalboyeva, I., Muyassar, K., & Muhammadraxim, K. (2023). ЕКОЛОГИК МУАММОЛАРНИ ОЛДИНИ ОЛИШДА ИНСОН МА'НАВИЯТ ВА МАДАНЯТИНИНГ О'РНИ. *HOLDERS OF REASON*, 1(1), 339-349.
34. Nasibjon, K., Badalboyeva, I., Muyassar, K., Muhammadraxim, K., Tursunov, B. N., Tursonov, B., ... & Nozima, M. (2023). ЎЗБЕКИСТОНДА ХОРИЖИЙ ТИЛ ЎҚИТИШ ЭҲТИЁЖЛАРИ ВА МУАММОЛАРИ. *HOLDERS OF REASON*, 1(1), 298-310.
35. Tursunov, B. N., Tursonov, B., Valixonova, G., Nozima, M., Nasibjon, K., Badalboyeva, I., ... & Muhammadraxim, K. (2023). Ўзбекистон таълим муассасаларида чет тили ўқитилиши тарихига бир назар. *HOLDERS OF REASON*, 1(1), 286-297.
36. To'raboyeva, Y., & Masardinov, X. (2023). OZBEKISTONDA ILM-FAN VA TA'LIMDA AYOLLARNING ISHTIROKI. In *Oriental Conferences* (Vol. 1, No. 1, pp. 623-628). ООО «SupportScience».
37. Tursunov, B. N. (2023). The Role of Human Spirituality and Culture in Preventing Ecological Problems. *INTERNATIONAL JOURNAL OF BIOLOGICAL ENGINEERING AND AGRICULTURE*, 2(3), 20-22.
38. Каримова, М., & Холисбеков, Ж. (2022). “АҚИҚА” МАРОСИМИ ХУСУСИДА АЙРИМ МУЛОҲАЗАЛАР. *Solution of social problems in management and economy*, 1(7), 104-107.
39. Тўрабоева, Я. Р. (2022). Фарғона Водийси Шимолий-Шарқий Худудларида Махаллий Туризм. *Miasto Przyszłości*, 25, 14-17.
40. Malikovich, Y. R., & Axtamovich, I. S. (2022). FUQAROLIK JAMIYATINING IJTIMOIIY VA HUQUQIIY ASOSLARI. *Gospodarka i Innowacje*, 24, 1-4.