

## **DIE VERANTWORTUNG DER ELTERN UND DER FAMILIE BEI DER BILDUNG DER SPIRITUALITÄT DER JUNGEN GENERATION**

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**Anmerkung:** In diesem Artikel werden die Probleme der Beziehungen zwischen Eltern und Kindern sowie die Rolle von Eltern und Familie bei der Herausbildung der Spiritualität der jüngeren Generation erörtert. Der Artikel basiert auf den Bestimmungen des Grundgesetzes – der Verfassung der Republik Usbekistan, die sich mit der Pflicht und Verpflichtung von Eltern und Kindern gegenüber der Gesellschaft sowie von Eltern gegenüber Kindern und Kindern gegenüber Eltern befasst. Das Thema der nationalen Familientraditionen Usbekistans wurde angesprochen.

**Schlüsselwörter:** Eltern, Jugend, Kind, Spiritualität, Pflicht, Verantwortung, Gesellschaft, nationaler Wert.

## **THE RESPONSIBILITY OF PARENTS AND THE FAMILY IN FORMING THE SPIRITUALITY OF THE YOUNG GENERATION**

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**Abstract.** This article discusses the problems of relations between parents and children, as well as the role of parents and family in the formation of spirituality of the younger generation. The article is based on the provisions of the Basic law – the Constitution of the Republic of Uzbekistan, which deals with the duty and obligation of parents and children to society, as well as parents to children and children to parents. The topic of national family traditions of Uzbekistan was touched upon.

**Keywords:** Parents, young generation, child, spirituality, duty, responsibility, society, national value.

### **Introduction:**

The Uzbek people have paid great attention to bringing up a person who is perfect in culture and spirituality. Man is the greatest of all things in existence. Revival and development of our national spiritual culture plays an important role in glorifying and appreciating a person, especially in bringing the young generation to maturity. It is also no secret that there were social criteria of perfection specific to each era. The reason for this is that human beings differ from each other in terms of mental and spiritual, physically gifted, talented potential. In European nations, the criterion of education is sophistication, and in Eastern nations, it is mainly morality. All aspects of education are directed and subordinated to the goal based on these criteria. Although sophistication and manners are essentially interrelated, sophistication is manifested more outwardly, and manners are mainly visible in the process of communication. As proof of our opinion, let's recall the opinions of some scholars in the chapter on ethics. Farobi calls people for mutual cooperation. In the treatise "On the Attainment of Happiness" perfection cannot be

achieved by one person alone (without the help of others or many). In the innate nature of every human being and in the process of any work and action due to him, there is a feeling of relationship and interaction with another person or many people, and in the achievement of any perfection of the human race, others needs or is obliged to help and unite with them. Imam Bukhari said: "Good morals, cleanliness of food, truthfulness and not betraying one's trust are these four qualities. If Allah Almighty has given you these four qualities, even if you stay away from worldly affairs, there is no harm in you..." who stated that it will be. Abu Ali Ibn Sina expressed the content of etiquette culture by saying that "ethics is the science of self-control for everyone". Yusuf Khos Hajib's "Kutadgu Bilig" (Knowledge that leads to happiness), Ahmad Yushaini's "Khibat-ul-Haqqani" (Gift of Truths), Sa'di's "Gulistan" and "Boston", A. Jami's "Baharistan" ” works have a moral, didactic and philosophical character, and human qualities are praised in all of them. Philosophers of our time have also expressed their attitude to the concept of perfection. Academician Erkin Yusupov says, "We can say that a person who gathers good manners is a perfect person." And Ulfat Mahkamov emphasizes that the greatest virtues in people are to do good, honesty, to have imagination, and if they are united, that person will become a perfect person. It can be seen that the concept of a perfect person has not yet been fully defined, and its essence has not been fully and exhaustively expressed. Both science and our national ideology are still in search. Therefore, in our land, human perfection is a unique tradition. This tradition strengthens the spiritual closeness between different generations and awakens a sense of inheritance in the hearts of young people. So, for us, perfection is first of all a condition of humanity and a requirement of succession to our great ancestors. Our ancestors adopted the noblest ideas and beliefs as a motto in the path of perfection.

### **Main part:**

In the East, since ancient times, the family has been considered the Holy Motherland. If the family is healthy and if it is strong, peace and harmony will be achieved in the neighborhood. Because family well-being is the basis of national well-being.

Spirituality is formed and grows in society, in the family, in the process of education. Spirituality gives a person stability in life and strengthens his will. A materially rich person will never be spiritually poor. If a person does not receive proper education, his activities will cause great harm to the society. As noted by the great thinker Bedil, if the architect does not lay the first brick correctly, the wall will continue to be crooked even if it reaches the stars. It can be seen from this opinion that the solution of all problems in the social life of the society is realized on the basis of selfless honest work, cooperation, and faith of morally mature people. A healthy person is a bright prospect for the future of every people, nation, and state. Therefore, bringing up perfect, spiritually rich, morally pure and physically healthy people and bringing them to adulthood is done in the family for the first time. Human qualities that accompany a person for a lifetime, such as kindness, goodness, creativity, dedication, loyalty, bravery, honesty, and compassion, are first formed in the family.

The family prepares the ground for young people to grow up to be moral, polite, honest, hardworking, honest and sincere. Family upbringing plays a big role in the child's future. So, the child sees the image of the society in the family, the character, worldview

and moral image of the future citizen is formed and matures accordingly. The content, direction, purpose and task of education depends on the social relations of people. In accordance with these relations, a person looks at life in a certain way, understands the world through his thinking and forms his attitude to it, is educated in the spirit of certain moral standards. Because family upbringing has a deep influence on children's emotions and feelings in relation to social upbringing. The spiritual and spiritual atmosphere in the family is very important for the upbringing of the child. In many cases, the lifestyle of family members determines the mental mood, imagination and emotions of children. Therefore, the family is responsible for the society in bringing up a healthy and well-rounded person. Every person brought up in the family should embody universal moral knowledge, faith and qualities that have reached high maturity in other areas. A person who strives for perfection gradually begins to recognize the world and himself. Perfection means that a person is just, seeks truth and goodness, has a clean conscience, realizes his sins and tries to get rid of them.

The family embodies the ethnopsychological aspects of the nation it belongs to. This nation, which belongs to the family, carries out its customs, customs, traditions and uses these national aspects to educate the growing young generation. Through national customs and traditions, ethnopsychological aspects belonging to this nation are formed and developed. Accordingly, the Uzbek family, along with its similarities to other families in the world, also has its own characteristics. The order and rules that exist in the life of the Uzbek people were created on the basis of folk traditions, Islamic religion and Sharia.

One of the qualities of Uzbeks is family. This quality is first of all expressed by the fact that the family does not recognize any form of living as a couple other than marriage. Also, at all times, efforts were made to preserve the family and ensure its completeness. A complete family means a husband and wife and their children living together. Such a family will be represented as a model family in the past, now and in the future. In a complete family, a couple will have the opportunity to realize their natural-biological educational blood kinship, neighborhood relations, in which a healthy family, a healthy environment, and healthy children will be embodied. In an irregular family, a single mother or divorced husbands and wives with children from previous marriages are excluded from the standard of living. It is very difficult to create a healthy environment for such families. In such families, the process of bringing up children, bringing them to adulthood, and making them settle down is complicated. All this depends on the state of family relations. Thus, living in the bosom of the family is considered the greatest virtue of every person, whether he is big or small. Since ancient times, our nation has respected parents with many children, and their households were also considered to be graceful, beautiful, prestigious, and exemplary.

Another quality characteristic of Uzbek families is to live in harmony with the community. Whatever behavior of the Uzbek family, it always happened in front of the community. Even if a wedding or maraka was held, it was definitely held together with relatives, neighbors and neighborhood. In particular, if we take a wedding ceremony held to start a new family, many people from the young man and the young woman take part in all the events. Their advice is followed, they are reckoned with. Because two young people, apart from loving each other, should be compatible with each other in their youth, physical

and mental health, behavior, mind, worldview, position in society, professions they hold, and salaries they receive. calculated. By performing such family traditions, each family is closely connected with the community, they learn the community's social duties, moral rules, and dreams. In this sense, the traditions that exist in the society have become a social phenomenon that has a strong impact on the formation of every person, as well as on the life of the whole family. These events, in turn, evoke different experiences and moods in each person, and have a positive effect on the self-awareness and social duty of a person, and on the formation of a person. It helped to determine his lifestyle and life activities. Such traditions, which connect the community and the family, are filled with life experiences and assessments of new events. Based on these, one or another new family was created, and they strengthened families and had a positive effect on children's education for centuries.

In modern times, there are many factors and modern means of developing the spirituality of the growing young generation as a perfect human being, in which the issue of the relationship of the child to the parents and the parents to the child is clearly visible. , in turn, the positive solution of this issue has become one of the irrevocable problems of our time.

### **Results and Discussions:**

One of the great values of the Uzbek people, which has continued from the most ancient times to the present, and never loses its importance, is the high level of respect, honor, and respect for parents by their children. There is no one in the world more kind, dear and respectable to a child than parents. Parents are their children's support, inexhaustible wealth, state. It has as many mothers as there are nations in the world. It is absolutely impossible for a child of any nationality not to love, appreciate and respect his mother. Mother is a mother in Africa, America and India, as well as in Asia, Europe and Antarctica. As a great and precious being, the mother is revered everywhere, in every country and nation. Regardless of color, customs, and lifestyle, the mother remains a noble breed. Including us Uzbeks. Our mother, our mother, our shining sun, our full moon, our shining star.

Parents do not spare anything from their children, they are ready to sacrifice their lives if necessary. That is their nature-given greatness. According to the customs of the Uzbek people, it is a sin to pass in front of the elderly and parents without saluting. Appreciating parents, being loyal to their immeasurable, thankless service for a lifetime, and receiving their blessings is the duty of children. This is one of the most important requirements of our national values.

Poets and writers of every country have left a lot of poems, instructive stories, examples from their lives in honor of mother and father and left them as a legacy to the future generation. As an example of this, as our great grandfather Hazrat Alisher Navoi said, respecting parents is an obligation for children. Do the same service to these two, and the more your service is, the less it is. It is worth sacrificing your head in front of your father and giving your whole body as alms for your mother's head! If you want to be prosperous in both worlds, get the approval of these two people! The night gives light to the day - one is the moon, the other is the sun. Do not write anything other than their words,

do not take a step outside the line they have drawn. It is not for nothing that they emphasized that you should do all your service with manners and show your stature like "dol" in the word "adab" in their following verses.

Alisher Navoiy:

Boshni fido ayla ato qoshig'a,

Jismni qil sadqa ano boshig'a.

Tun, kuningga aylagali nurposh

Birisin oy ayla, birisin quyosh.

Quyidagi to'rtlik esa shoirning "Arbain" asaridan:

Onalar oyog'i ostidadur,

Ravzayi jannatu jinon bog'i.

Ravza bog'i visolin istar ersang,

Bo'l onaning oyog'in tuprog'i.

A human child is lucky and privileged to see this bright world thanks to his mother and father. Thanks to mother and father, he enjoys all the pleasures of this life. Thanks to his mother and father, he is immersed in the pleasures and joys of the world. He will get happiness due to his mother and father. Thanks to his mother and father, he mobilizes his life for good deeds, virtues and selfless deeds. Thanks to his mother and father, he decorates his life with good and noble deeds. Every well-educated child, whether it is a boy or a girl, first of all tries to please his parents. He considers it an honorable duty to pay off the debt to his parents. It is natural that if we collect the works and books written describing, glorifying and praising our parents, our mothers and fathers, it will be a huge mountain. But in none of these works, the creators have not yet given a clear and concise definition to the parents. It is also true that no work of art has yet been created that reflects the perfect image of a parent. Even so, our creators did not stop for a moment from praising mothers and describing them. In this regard, we would like to quote Zulfiya's poems dedicated to her mother:

Ko'z ochib olamga kelgandan beri

Nelarni ko'rmadi bu boshim mening.

Ozmi-ko'p tanidim hayotning sirin,

Qirqqa ham yetibdi bu yoshim mening.

Yildan-yil orttirdim talay do'stu yor,

Hurmatlab dedilar, "do'stim", "o'rtog'im",

Ulg'aydim: ko'ksimga bosh qo'yib dildor,

U dedi: "Baxtimsan, suyangan tog'im!.."

O, ona, hech biri emasdur shirin

"Bolam!" deb bir og'iz aytgan so'zingdan!

O, ona mehringda quyosh yashirin,

Ne ajab gul unsa har bir izingda!

There are some unpleasant situations in our life, for example, we cannot tolerate the fact that the parents of some rich children live in homes for the elderly. At least occasionally, we have heard that there are cases of abusing parents and committing even more serious crimes! This is not a simple defect, but a bottomless tolerance that has come to an end, trampling on our national values, losing one's humanity. It is natural to ask the question of what is the basis, root, and cause of such mischievous events that tarnish our national values and the honor of the Uzbek people.

Today, the influence of European culture has increased. Technological development is taking over the child's mind. Because of this, we began to part with the priceless wealth of education that passed the test of life, such as the influence of religious and moral, family, neighbors, and neighborhood. Today, these things are being put an end to, significant work is being done to end such negative vices. It is a happy thing that our values, which make us spiritually beautiful and perfect, have started to take place in the hearts of people, especially young people.

The Basic Law of the Independent Republic of Uzbekistan - the Constitution defines the human duties and responsibilities of children to society, family, and parents, based on the main ideas and rules of our national values. Article 66 states that adult children capable of working are obliged to take care of their parents. Accordingly, in the policies of the first President of Uzbekistan, I.A. Karimov, great attention is paid to the relationship of the child to the parents and the relationship of the parents to the child. Currently, our president Sh.M. Mirziyoyev is also taking care of young families, parents and their children. The fundamental modernization of the conditions, the establishment of friendly relations with foreign countries and many global changes are taking place, all of this is a great work being done for the strong and happy, prosperous life of the citizens of our society, especially the sacred fortress called the family. We know it is the result. In Uzbekistan, great importance is attached to the positive influence of elders of the neighborhood on the fate of every household, family, children and parents.

It is no secret to anyone that the teachings of Islam have been ingrained in our blood for thousands of years, and at the same time, we will quote some instructive thoughts about the greatness of respecting parents from hadiths. "If any Muslim child visits his parents in the morning with the hope of reward, Allah will open two doors from Paradise for him. If he visits one of them, he will open a door of paradise for him. If a child offends any of his parents, Allah will not be pleased with him until he pleases him." "Whoever pleases his parents, he will be blessed with a tuba (a tree in paradise), and Allah will increase his life"; "There is no doubt that the prayers of three categories of people are acceptable in the sight of Allah Almighty: the prayer of the oppressed, the prayer of the stranger and the prayer of the parents"; "Let the child who does not become a paradise by agreeing to both of his parents or, if one is not, the other, at the time of their old age, be despised, despised and despised again"; Obedience to parents is obedience to God. Sinning before him is equal to sinning before God.

### **Conclusion:**

So, this topic is so relevant that it is impossible to express it in one article. As we conclude our article, it is both a duty and a duty for all of us to follow the following oriental

requirements of honoring parents, consciously and sincerely realizing that it is the filial duty of every child to honor their parents and the responsibility towards society. This is our filial duty: to feed our parents when they are old, to dress them neatly, to see a doctor when they are sick, to bring the necessary medicine, to always ask about their health and well-being. , it is necessary not to draw "uh" in front of the parents, not to growl, and we should be in front of them meekly and cheerfully. If your parents tell you not to drink alcohol, drink alcohol, or join in bad behavior, you should not do it or join in. It is not part of our morals to not walk in front of father when walking on the street, not to reach for food and table before father, not to sit down before father, to sit before father in the race, to stretch out one's leg in front of father. It is a child's duty to respond to parents when they call, and to answer them immediately, no matter what they are doing. Then the parents will agree with their child. A child who receives the consent of his parents will be blessed, his work will be successful, he will achieve his goal. There is a lot to say in the wisdom that the father is pleased - God is pleased. Even if a child whose parents are displeased runs late into the night, his work will not be blessed, one will not become two. There is a lot of wisdom in getting the parents' approval and white blessing when getting married. All of the above is a handful of gold, a treasure for us. It means laying the foundation for our future life. This world is a world of rewards, you reap what you sow. What you do to your parents will come back to you from your children. No wonder this is a law of nature!

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