

Religious Psychological Analysis of Social Relations in the Family and the Formation of Education of the Younger Generation

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ABSTRACT: The aim of this article is to look into our scholars' rich spiritual history and read and analyze the spiritual literature that have been entrusted to us, as well as the role of parent-child interactions in the family and how they are examined in the Hadith Sharif.

KEYWORD: Globalization, father, mother, family, child, partner - sympathy, education - upbringing, ethics - manners, hadith and humanism.

In the current era of global development, education of the younger generation is gaining a lot of attention due to initiatives of the President Sh. Mirziyoev. Raising a healthy generation, and by healthy, we don't only mean physical health; we also mean a young generation raised in the spirit of Eastern ideals and religious beliefs. The creation of a family ties culture is a continuous process of social development that is tied to the spiritual, moral, religious, cultural, political, and economic development of a society. According to academics, the family is a unique social unit of universal value that carries cultural heritage, moral norms, and traditions, and it is becoming increasingly important not only for the development of individual spiritual culture, but also for the development of society in the current situation. The necessity for individuals to get together to produce and manufacture material commodities, and the urge to sustain life via procreation, are the two principles that lead to the formation and growth of the family. Both of these ideas have been achieved through social life, implying that human spirituality must be improved. The social unit, on which the manufacturing of material commodities has been enhanced, is the most important determining factor in these processes.

Although the family is a relatively independent phenomena in the system of social unity, existing social, economic, spiritual, and moral forces have grown increasingly essential in the historical evolution of society. The evolution of the family and society has always occurred in tandem. As a result, while the biological reasons for marriage are consistent, the social essence, or forms, change with time. Marriage has always served as a spiritual and legal foundation for the real family's improvement and development. Marriage is the state's and society's official acknowledgement of a newly established family. As a result, marriage registration was one of the responsibilities of public authorities, whose norms and objectives were established by law. Not all religious teachings are neutral on the subject of marriage's shape and purpose. The state records the annulment of a marriage and establishes moral and legal guidelines.

The structure of the family, its substance, directions, and prerequisites for the culture of family interactions are all reflected in Islamic literature. Marriage is an Arabic term that means "to unite."¹ It is not only a physical but also a spiritual match. As it is a social occasion, it is done in front of witnesses. "Know that testimony is compulsory in the chapter on marriage," adds Burkhanuddin Margkhinani, "since the Messenger of Allah (s.a.v) said: "Marriage without witnesses is not marriage."²

The family culture promoted by Islam is vastly different from pre-Islamic family interactions. If women's rights in the home were widely infringed in the days of ignorance, men had the right to marry as many as they wished (15-20, more), yet these issues are regulated to some extent in Islamic scriptures. Islam-based families have begun to take on a new meaning and shape. People who believe in Islam have been married on the basis of Islamic marriage for about 1,500 years, and during that time, a culture of family ties has developed and enhanced.

Views on the family are vividly expressed in the Qur'an, the hadiths, and the rules of the Shari'a. This is evidenced by the fact that the Qur'an is devoted to marriage, "Nisa", "Divorce" and other suras. In particular, Surat an-Nisa states that marriage is based on strict marriage. Oh you who believe! It is not lawful for you to inherit wives by force³. Again, verse 32 of Surat an-Nur states that marriage is permissible,⁴ "Surat an-Nisa" 3⁵, 24⁶, 127⁷- verses are dedicated. They reflect the doctrinal requirements and rules of Shari'ah marriage, while other verses reflect the prohibition of marriage, the non-union of sisters in one marriage, and other aspects.⁸ the non-union of sisters in one marriage⁹ and other aspects. In the education of their children, parents work together. A child's knowledge from childhood, as well as the noble teachings of the books he reads, will always be with him while he pursues his lofty aim. To establish a good example for their children, parents must first and foremost be spiritually developed individuals. Mutual respect, loyalty, love, hard effort, and family will continue to characterize the school. This indicates that if the parents are supportive of one another in the family and have mutual affection, the children will benefit. Parents are aware of sacred literature on family spirituality, and their children will be educated if they follow them. The conditions for sweetness should be created in a child's upbringing from a young age of healthy growth. Parents should never be unconcerned about their children's upbringing. They must be able to discriminate between good and bad attributes, explain that good can achieve anything, and that a bad child would bring a parent's reputation into disrepute. Parents should instill in their children the values of hard effort and perseverance in learning and overcoming challenges. The book of "Khikmatnoma" states: "Everyone has no reputation without knowledge. "Everyone will have no light without children, and no peace without a good wife". This means that the main factor in the upbringing of a child is that parents help each other, be friendly, work together, and cooperate in all matters. No matter how hard a child tries to do these things, he will never succeed. Parenthood and

¹ See: Otakhojaev F. *Marriage and its legal regulation*. - Tashkent: Justice, 1995. P-19.

² Burkhanuddin Al-Margkhinani. *Hidoya*. - Tashkent: Justice, 2001. T.1. PP-647-648.

³ Translation and Interpretation of the Meanings of the Qur'an Abdulaziz Mansur. -Tashkent: Tashkent Islamic University, 2007. Sura 4, verse 19.P-80.

⁴ There. Sura 24, verse 32. The command here is not strict, but mandub, that is, if he does it, there is no reward, and if he does not do it, there is no sin.. P-354.

⁵ The Holy Qur'an. Sura 4, verse 3.P -77.

⁶ The Holy Qur'an. Sura 4, verse 24. P-82.

⁷ The Holy Qur'an. Sura 4, verse 127. P-98.

⁸ The Holy Qur'an. Sura 4, verse 22. P-81.

⁹ The Holy Qur'an. Sura 4, verse 23. P-81.

science lead him on a bright path. It is no coincidence that scientists say that science is a guiding star that leads mankind to a long and bright destination. If the upbringing of the father is connected with national and religious values, the Qur'an, the rules of hadith, the upbringing of the child will have a good meaning. When education exceeds the norm of reprimand in the process of upbringing, even the most pleasant thing becomes the most unpleasant. What shapes a person as a human being is upbringing. What makes a person happy is neither money nor physical strength, but honesty and all-round wisdom.

The child in the family gradually adapts to the environment and gradually steps into life. When an educated child is disgusted by the evils he sees, he seeks to learn from the good.

A parent who sees this is also happy with his child. Plato said, "The wounds of the body are healed by healing, and the wounds of the soul are healed by wisdom". Child is family joy. The joy of life with a child. The child also needs their respect to justify the joy of the parents. Service to parents is both a debt and an obligation. In a family, parents love their children. The child should know this too. The most important basis of family upbringing is the spirituality of the parents, honest work, honest wealth gained through hard work. It is stated in the religious values: "During the time when Umar (r.a.) was the caliph of the believers, the Muslims lived in peace and tranquility. One day, Umar was sitting with his relatives. At that moment, a man and his son entered the room where the caliph was conversing. The look of that man was worrying. The man came to the Caliph Umar (may Allah be pleased with him) and said: O amir-ul muminin, this young man you see as a believer is my son. He will not listen to me. I am a miserable man, he says. Upon hearing this, Umar said to his son, "Oh young man! Do you not fear Allah? Does the child also oppose the parent? Your father has rights how do you extend them?"

The young man replied: - You are absolutely right, amuril muminin! All these words of yours are the rights of a father to his son. But, does the child have no right to the parents? The young man's response impressed Umar.

- Naturally, he is right. The child's parents have these rights:

1. When a child is born, introduce Allah and say the azan in his right ear.
2. Give the baby a good name when it is born.
3. To teach the child the science of the Qur'an as far as the child can understand.
4. Marry a child when it comes time to get married. Otherwise, he would have harmed his child. Because the bad behavior of the parents is passed on to the child.

When the young man heard this narration from Umar, he said:

- So, amuril muminin! None of what you said was done by my father. He did not fulfill these duties. "
- 1. My mother bought the woman from the slave market for 400 dirhams. My mother didn't know what a woman was like.
- 2. As you said, he didn't give me a decent name. He gave me the name "Jual" which means Black Beetle.
- 3. He did not teach a single word from my religion and the Book of Allah. After listening carefully to this answer, Umar (r.a.) commanded:
- O man who says, that you are father, you say 'My son will rebel against me, he will not listen, he will torment me. In fact, you rebelled against him, you treated your son badly, you tortured him.

You made a mistake. Now what can I tell you, how can I help you. He sees what is happening to the head. He says you have done yourself harm.

In historical sources, Amir Temur continued the pre-existing tradition in Transoxiana and celebrated each of its victories with a holiday, a wedding. He honored each and every one of us, especially the guest, with a very beautiful banquet and feast. He especially liked to hold family ceremonies with musicians, singers and large groups of players. In order to set an example for the youth, he showed respect to the elders and showed them what traditions and customs should be.

Each event has its own performances, and as an example for young people, horse races, goat races, wrestling, sword, spear, hammer, which is a real test of strength, and competitions with other fighting weapons, as well as ancient game traditions such as ram and cock fighting, boosted courage among the youth.

A group of young people who were very active among the spectators were inspired by the team or the seed field or the strong young people with their skills. In all the games and performances, great attention was paid to the education of the youth. The guys were happy with their success in training but sad about their defeat. Winners are encouraged with a mystery stone, inspired by the trigger.

Ali Yazdi's "Zafarnoma" contains information about the life of Amir Temur.

1. Weddings with the life of Amir Temur;
2. Life of Amir Temur's children and grandchildren
3. There are ceremonies related to state and religious affairs.

After each victory, the master honored his warriors and presented them with clothes and belts decorated with precious stones. Ali Yazdi said that in the demonstrations, they showed their skills in the form of elephants, sheep, camels, hyenas and tigers.

From these considerations, it can be concluded that in the upbringing of children in the family, it would not be bad if the parents study the judgment of the family well in life and apply secular and religious values and traditions to the family. The role of religious values in the education of children is invaluable. Their use creates conditions for the development of society, as they say, "a horse's footprints" in the education of children, a sense of duty and responsibility.

References:

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2. Koraboev U.Kh. Uzbek national holidays.. –T., 2002. P.51
3. Sharafiddin Ali Yazdi "Zafarnoma" Translated by Mukhammad Ali bin Darvesh Ali al-Bukhari. –T., 1997.p.78.
4. Contemporaries of Amir Temur and Ulugbek. –T.: Shark, 1997. P.192.