



FAMILY EDUCATION IN THE TEACHINGS OF AHMAD DONISH

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ABSTRACT

This article presents scientific and theoretical analyses of the pedagogical views of Ahmad Donish on issues of humanistic education and problems of education.

KEYWORDS: Uzbek people, pedagogy, history, humanity, upbringing, subject, education, Rudakiy, Jalaluddin Rumi, Sa'diy, Jomiy, Navoiy, Ahmad Donish, family, parents, etc.

INTRODUCTION

Studying Ahmad Donish's views on family education is useful not only for his time, but also for today's reality. Today, as a result of scientific and technological progress and imitation of foreign youth, serious changes have occurred in the worldview of our children.

Most parents, when teaching their children about sex, for some reason refrain from explaining some intimate issues. That is, they believe that they will understand this themselves when they grow up or learn from other young men. But what can happen if street youth are immoral and have not passed sex education classes? Explaining the subtleties of sex education at school also does not fully meet the requirements of this area of pedagogy.

In our opinion, it would be beneficial if the current pedagogical scientists of the Uzbek people, based on the ideas of Ahmad Donish and other classical and modern thinkers, compiled a comprehensive guide on sex education. meets the requirements of today's society. Also, if special sites on sex education in the Tajik language were created on the Internet, this could play a major role in developing the worldview of young people and scientifically based sex education of the younger generation.

In the teachings of Ahmad Donish, sex education, which is one of the important components of family education, is closely connected with his concept of moral and aesthetic education. Through his pedagogical views, the writer aimed, first of all, to educate adults and young people in the spirit of high morality, care and respect in the family, selfless love, to instill in them love and respect for every beautiful thing, such as women and girls, and politeness in intimate relationships.

Expressing his thoughts on the principles of correct sex education, the thinker in a number of cases highly appreciated the moral qualities of ordinary poor people, the manners of their children, and the good relations prevailing in their families. If there is decency in intimate relationships, then it is observed only among the poor, he writes.

Donish's belief in the courage of women is directly related to the perception of the image of women as defenders of the Motherland in Firdaws's "Shahnama".

Donish, who encourages both rulers and ordinary people to master the art of shooting and horse riding, cites instructive examples from the past lives of historical figures. Thus, the author claims that the state of Amr Lays was defeated due to the lack of high cavalry skills: "...Amr Lays

set out from Khorasan against the rebellious emir Ismail Samani. When the armies of both sides met on the battlefield and were ready to attack, Amr's horse, frightened before the first shout calling for an attack, led him towards the enemy's camp and, no matter how hard he tried, could not catch up. He entered the ranks of Ismail Samani's army with his horseman and handed him over without a fight, like a trophy. Thus, the army, which had enormous power, surrendered to the emir of Bukhara without firing a single shot" ('N-v'. 191).

Mastery of the art of shooting is one of the ways to save your life in battle with the enemy. Ignorance of the rules of shooting can lead to disastrous results not only during battle, but also in peacetime. Ahmad Donish He warns his children, Asad and Abdulkarim, as well as other young people who listen to the instructions, about this, he regretfully gives an example from his own life, when he was in danger because he did not master the art of shooting properly. To teach them a lesson: "How - on the way we stopped at a house. I took a six-shot pistol from its owner and began to examine it from all sides, looking for a place to shoot, and turned it in different directions. At this time, the pistol suddenly fired... if the muzzle of the pistol had turned four fingers to the right, the bullet would have hit a comrade in the forehead. If four fingers had gone to the left, the bullet would have gone through the shoulder of my other comrade" ("N-v".106). The writer remembered this absurd incident with regret and self-reproach until the last days of his life.

He considered physical education to be a necessary condition for both soldiers and all defenders of the Fatherland. Because without physical education, in his opinion, it is impossible to raise defenders of the Fatherland who are physically and mentally strong, ready and able to fulfill the military tasks assigned to them.

The body and spirit of warriors should be strengthened through physical training, and not burdened with useless tasks such as lifting weights or blowing straw into the haystack. This is the only way to produce warriors who are twenty strong and capable of defeating two hundred enemies. For example, "If there are twenty brave warriors in the ranks, strong in spirit and body, they will surpass two hundred enemies in strength. ... Thus, five thousand educated, physically strong young men will prevail over fifty thousand unorganized and physically and morally weak warriors and will win over them" ("N-v".133). Ahmad Donish, speaking about the comprehensive military and physical training of a warrior with a high sense of responsibility and care, equates the warrior's escape from the battlefield with betrayal and condemns such a person to the death penalty in humiliation. That is, according to the thinker, a warrior who has educated the Motherland, provided it with all kinds of material benefits, and brought it to perfection should not show ingratitude or cowardice: "And that warrior who fled from the battlefield should wash himself, this shame must be destroyed with his own blood.

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