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## THE ETHICS OF NONVIOLENCE AND ITS ROLE IN STRENGTHENING THE FAMILY

**Abstract:** *Ethics nonviolence is a struggle from the point of view of morality, without using any force against evil, without threatening. This article describes the importance of ethics of nonviolence and its content, the history of its study, the importance of ethics of nonviolence in strengthening the family, the views of leading scientists in this regard.*

**Key words:** nonviolence, family, morality, ethics, doctrine, religion and moral views, theories and ideas.

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### Introduction

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Mankind has gone through several periods, stages of development from its very beginning. In itself, it is clear that such periods, times come when certain ideas, teachings become obsolete and replace it with a new one. In some industries, these teachings, ideas are completely changed, in some it is polished, refilled and begins to be used in a new way. One such doctrine is the doctrine of supernatural morality.

The ethics of nonviolence arose in the twentieth century and it is one of the doctrines that has succeeded in practice, and is still being practiced today.

Supernatural morality is the fight against this evil from the point of view of morality without showing any violence.

It is known that the elimination of evil in the East, more precisely, reduction, weakening, has always been the main moral problem even in all times. Thinkers of the East in the ancient world and the Middle Ages knew that the way to weaken evil is not

to respond to evil against it. They knew that in their teachings basically not responding to evil with evil can only be done by patience, abandoning to God.

The American philosopher-moralist Henry David Toro (1817 - 1862), a nineteenth-century thinker of the XIX century, stands at the beginning of the supernatural moral direction. He argues that the fight against violence should be fought against him, not by patience or abandoning him to God. Within the framework of this direction, thinkers such as, Lev Tolstoy at the beginning of the XX century, then the Great Indian thinker and public figure Mohandis Karamchand Gandhi, the American spiritual, philosopher, public figure Martin Luther King were engaged in the research. Our contemporary scientists, such as US scientist, Professor Jin Sharp, Polish scientist Professor Angei Gjedorchik, Russian scientist, professor Abdusalom Guseynov, also conducted research in this direction.

The founder of this direction, Henry David Toro, takes a head off from an American society that he does not like and chooses a comfortable life, and in his articles and essays, such as “life in Walden or in the

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forest“, “civil disobedience“, “slavery in Massachusetts“, he also advocates the ideas of inhumane morality.

Henry David Toro exposes the idea of a supernatural revolution. The first one sees in everyone's refusal to pay taxes. He believes that if thousands of people do not pay taxes, it will not be considered both violence and bloody measure; on the contrary, if the tax continues to pay, the state will be given the opportunity to commit violence and shed the blood of innocent people. The second is the strike, the refusal of civil servants to perform their service duties[1]. That's when a peaceful, bloodless revolution will come true. But before these stages, it is necessary that each person experiences a stage of moral training, that is, a personal revolution in his own consciousness and soul. Only a high level of moral preparedness can lead to the ultimate goal as one wishes.

Lev Tolstoy's approach to the issue of intrigue helps to reveal the true essence of this direction. We can see this in a document that is unique to us in a certain sense – in its correspondence with the Uzbek intelligentsia Ubaydulla Khujaev. The following words of Tolstoy are worth noting. “On the basis of non-doing evil to evil, notes that if a person does evil, then one evil will be committed in this way, if I resist that evil and take revenge, then naturally, instead of one evil, two evil will be committed. If I do not resist, evil will not multiply and will remain one“ [2]. The significance of the letter Tolstoy's answer is that in it both the big and the small of evil are considered to be evil. He was a supporter of a difficult path in such a trifle as the destruction of evil qualities in him, in the case that he saved not the person who carried out evil, but the person himself.

In our century, the ideas of Toro and Tolstoy raised Gandhi and King to a higher level.

Gandhi connects the idea of intrigue with love and urges the enemy not to take pity either. Gandhi expressed the opinion that violence cannot be eliminated by violence, saying: “humanity can only get rid of violence through non-violence. Anger can only be overcome by kindness. responding to anger with anger serves to the spread of anger and anger“[3].

Martin Luther King sets an example from the life of Lincoln, the famous president of the United States, as long as he advocates the same idea. When Lincoln was elected president, he made a counter-comment to the post of military minister for several years, showing him a Stanton, although he knew he had done a despicable act to him. A few years later Lincoln is killed. Then on the grave, he describes Lincoln as one of the greatest people and ends his speech by saying: “now he is affected by eternity“. We can see in one life example that Lincoln turned the enemy into a friend in the means of love. He also believes that “events such as bloody struggles, revolutions, terror, armed insurrection undermine the achievements of a particular nation and country, lead to enormous

tragedies such as death, devastation, the impudence of spiritual values“ [4].

Rabindronath Thakur, who was also the first Nobel Prize-winning writer from the East, the founder of bangol literature, the great figure of Indian culture, famous for his Tagore name in the Europe dialect, left his thoughts about the principles of the philosophy of supernatural morality in his treatises and articles “Beauty“, “Beauty and literature“, “perception of beauty“, “reflection of the universe in Literature“.

“This world is a field of struggle. The weapon of this area is a healthy body of body, mind and morality” says Fitrat. As can be seen from this idea of the Fitrat, it would not be an exaggeration to say that he has already put forward some kind of vulgarity.

Above, we briefly got acquainted with the main essence of the doctrine of nonviolence, as well as with the views expressed by its manifestations in this regard and the work carried out. The ethics of nonviolence has first of all an axiom in the development of society, while the effectiveness of development is manifested in the family self-sufficiency.

It should be noted that the first concepts and imaginations of life of a person, his views on the whole being, Olam and Man are formed primarily in the family bosom. “It is natural that the foundation of such sacred concepts as good and goodness, nobility and mexr – end, or chastity and concern-the spiritual criteria and views that determine the character, nature and outlook of the child-is decided in the family environment.

Many years of scientific research have shown that 70 percent of all information that a person receives in his or her lifetime is stored at the age of 5 years” [5].

A being a follower of our future, a young-generation has an axiom in the family in her perfect adulthood. In the family, the couple's attitude to each other, the attitude of the parents to the child, indicates their own result in the future.

Some people are very selfish in relation to others, behave in a way that is good, and literally fall into the ranks of virtuous people in the eyes of others. But these people are in a very bad relationship with their family members, and they bring Azores to their hearts.

People of this category, but also from the Sharia point of view, profusely adhere to the rules of Islam, but the ill-treatment that the family does to morality means that they are people who have great shortcomings from the moral standpoint.

In the East, the family is recognized as sacred, especially in the values of this Islamic religion. In the family, not oppressing each other, first of all, it is touched upon to the smallest elements of family self – sufficiency, such as the fact that it is based on mexr – love.

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The hadiths say: “if you want God to be pleased with your deeds and not to take their mark from you, be a man of moral character and try to treat your moral family well. When your moral family sees you, they must be happy and joyful, without falling into panic and fear”.

According to the narration, the Prophet Muhammad (s.a.v.) said: they say: “the most pious and devout people are those who, having done their best to their people and relatives, are extremely merciful to their noble families.

I am very dedicated to my moral family, and the best person among you is a person who is extremely devoted to his family morality. A person with a rough attitude to family morality is the worst person” [6].

In particular, we can see that such values have been honored for several years, passing from

generation to generation, by the example of mutual relations and communication of the heroes in Abdulla Qadiri's “past days”, their, even their small children, and speaking of lab.

In conclusion, in our people, the proverb “beat the child, beat the sow”, Qatar, is not said to be accidental. In the upbringing of a child in the family, both extreme stiffness and rude behavior subsequently cause the appearance of deviant behavior in it. A healthy body in the fight against violence is the same truth that does not require proof that reason and morality stand in high places. Attention to these three elements in the family in the upbringing of a child gives its fruit in the future. Moral character is perfect, the family based on mutual indulgence is self-sufficient. And the independent family, in turn, is the main basis of the development of society.

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