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THE ROLE OF FRIENDSHIP AND LOVE OF EASTERN EDUCATION IN UZBEK FAMILIES

Abstract: This article discusses how an emotionally invasive case of anxiety among people around the world and analyses the concept of love from ancient times to the present day.

Key words: love; kindness; morality; values; happiness; friendship; humanity; affection.

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Introduction

In our country, the feeling of friendship and affection is respected not only at the level of individual consciousness, but also at the level of social consciousness as an important emotion. "In the years of independence, a new stage has begun in the development of nation-wide relations in our country. The development of a culture of tolerance and humanism, the strengthening of solidarity and harmony among nationalities and citizens, the upbringing of the younger generation on this basis in the spirit of love and loyalty to the motherland were defined as one of the most important priorities of the state policy in Uzbekistan". [1:1] In this regard, it is important to integrate the essence of love and friendship into the members of society in ensuring peace and harmony in our multinational country. Among the young people, it is necessary to imagine life lightly, not realizing the family inevitability, sinless children become a living orphan at the time of thirst for love and attention and remain untouched by the love of parents. It is an object of necessity to identify these problems and apply their solutions to scientific and practical realities.

PF-4947 dated February 7, 2017 of President of the Republic of Uzbekistan "On action Strategies in five priority directions of development of the Republic of Uzbekistan for the years 2017-2021", PF-5544 of 21 September 2018 "On approval of strategy of innovative development of the Republic of Uzbekistan to 2019-2021 years" and PF-5325, dated 2 February 2018 "On measures to radically improve the activities in the field of women support and strengthen the family institution" will contribute to the development of our society and improve the quality of life of young people.

The role of intergenerational relations in improving the family environment was limitless, "the eastern way of life began to glorify and honor the friendship and love between parents and children.". Alisher Navoi equates parents to the Sun and the moon. Indeed, it is one of the immortal values of the Uzbek people. "The behavior of parents, their mutual rude attitude," writes H. A. sheikhova, "negatively affect the upbringing of children and the consequences of the immoral results, although little else in our lives has changed. The moral attitude and spiritual environment in the family depend on the culture and

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rules of a healthy lifestyle, opportunities, needs and attitudes in the family. Education of children requires from each parent a high consciousness, perception, skill of the artist. Therefore, parents need to carefully understand their duty, responsibility and duty. As long as a wise man says "upbringing comes from father". The spiritual and moral image of the father is reflected in the child. The father undertook the most responsible duty of society and the family. And the mother is interpreted as "gift by God, shapes the family as a true family, the lamp of our life, the flower of our life.... [2:101].

After all, the most basic responsibility in relations between generations falls on parents, on their moral qualities, on the norms that they follow in their relationships. Love in times of childhood also goes through love to parents. Those parents who are indifferent to their child's fate, should not have to expect kindness from them. As the proverb goes, "bird does what he sees in its nest" Children are also responsible to their parents. They prove this responsibility first of all by the fact that they love their parents, respect them, ease their troubles, pain, support if they remain idle. In Islam, children who forget their parents are condemned. "Let There Be children who, in their parents' old age, did not receive Paradise by agreeing to both or at least one another, and let there be another," said in Hadith. Or in another place it is called: "The God of God will curse the crow of his parents."

In the relations between generations, respect for the adult and the little one is one of the traditions inherent in our people from time immemorial. In communist relations, kindness dictates kindness, affection, self-esteem and equality. For example, Alisher Navoi in his very early life, learnt and memorized the work of Fariddiddin Attor's "Lisonut-tayr". He considered this work's author as his teacher. Furthermore, he considered such scientists as Lutfiy, Jami and Nizami Ganjavii, who were great creators of their time, as masters, their respect was not inferior to the respect of his father. So, in the history of our spirituality, respect for adults was understood together with respect for teachers » [3:37]. Such a beautiful, humane attitude can only be in an environment where there is love, harmony, alliance, mutual appreciation between adults and young people.

Friendship and affection between generations require life, nature itself, because such a beautiful, noble and sublime human generation is also not preserved. The immortality of human life is in love, self-esteem and respect between generations. A healthy lifestyle plays an important role in shaping strong family. A healthy lifestyle is one of the values that holds an important place in the relationship of the family, in teaching the younger generation the secrets of spiritually and spiritually healthy walking, living, working, in the pure, noble, unselfish relationship

between relatives, in the establishment of a go-come, so to speak, in strengthening the family.

In the collection of the hadiths of Imam Al-Bukhari, "Al-Jame'as-sahih", where love, generosity, open heart, respect for parents, women and adults, orphans, kindness to the poor, love for the motherland are glorified, love for the motherland and honesty are encouraged, in the work "Al adab Al-mufrad", it is said that morality should be good, purity of the body, honesty and there is no harm if you are left aside from worldly affairs if the Almighty has given you "[4:22]

In this place X.A. Sheikhova refers to the works of Imam Al-Bukhari, the famous hadith scholar. As it turns out, the formation of a healthy lifestyle in the family first of all dictates spirit and spiritual health.

The spiritual world of a pure, Immaculate, unhealthy person does not miss relationships with others, especially in the family. Ar-Razi notes that only spirit and spiritual purity protects people from evil deeds, from being addicted to passions. Therefore, he advises to stay away from everything that leads to such vices, even a feeling called Love, a woman or a man who provokes them». [5:43] A person can walk away from vices, refuse adultery, fornication, cherish his soul, maintain the norm in all kinds of affairs, and also be spiritually healthy. Therefore, it is possible to live a healthy life not only by preserving the body and soul from the influence of various vices, but also by observing the requirements of purity, kindness, friendship and love in practice and spiritual and moral relations.

From the above it is known that the formation of a strong family depends on many social, economic, legal, demographic, spiritual and spiritual factors. The strength of these factors and the positive impact on family relationships are love, trust, respect and self-esteem for each other. In a family without such a feeling, neither harmony, nor the desire to have and raise children, is formed. A child born in a family without love is treated as excessive suffering, burden, unnecessary anxiety. Conflicts arise in such a family, only love, friendship, respect and self-esteem among family members make the family a strong stronghold. The spiritual renewal of society in Uzbekistan was associated with the formation of moral and moral values in accordance with independent development, the transition from the beliefs of communist ideology, which contradicted national traditions and lifestyle, to rejection. Moral imagination and views from the time of the former Saline regime did not fit into the new era. Now Uzbekistan should have switched to a model of development based on friendship and love for its people.

In this place, two directions were formed: the first – the formation of a new historical paradigm, that is, a way of life prone to constant research, innovation; the second – the restoration of values of positive significance in the mentality and ethnomedanism of the Uzbek people. Especially characteristic of the

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peoples of the East was the existence of a noble, harmonious, union, living in friendship, affection was accepted as a condition of socio-moral Imperial national development, this principle proved to be a positive, correct approach.

The feeling of friendship and affection is a direct reality to the formation of a new generation. It is difficult to imagine that a person who does not have a sense of friendship, affection will have a positive attitude to his homeland, his homeland, his profession, even his closest ones.

Therefore, on the basis of the concept of formation of a harmonious generation implemented in Uzbekistan, the purpose is to arouse interest in young people to acquire knowledge, to choose a profession, to take possession of the motherland, cultural heritage, to take an active part in socio-political life, in other words, to live in Uzbekistan with the intention of building a free and prosperous. Literally, this is a young Motherland, confidence in its future, a feeling of affection for our people. The transition of love from the level of internal, sensory experiences to the level of harmony with social interests, from intensive development to extrasensory development makes it a positive reality. The egoistic, narcissistic appearance of friendship and affection is not beneficial both to the person himself and to society.

The feeling of friendship and affection is a factor in the formation of a strong family. Where there is affection, friendship and love form. Our observations and historical and cultural heritage show that only the beautiful, noble and sublime qualities of blood-kinship relations lead the family from the hardships of life and allow it to build on the basis of strong moral and moral values, the relations between the spouses and generations, which are endowed with love; such a beautiful and noble feeling prevails in families, in which love prevails, gives the pleasure of living in the family, the hope of harmonious upbringing of young people. The friendship and affection of people in each family is the Supreme feeling that lives humanity in love with noble deeds, the universe, the side-environment, especially the living being. No person, people, nation did not know that it was a negative reality, but, on the contrary, thought, sought to find beauty, nobility and glory in his search for which he was more positive, to cheer up his heart. That is why humanist scientists know that Love Saves the world.

Compassion appeared in the transition of people from ancient times to tribes, community, motivating them to live and appreciate and love each other, relying on each other on the instinct of struggle for life in the wild, the preservation of oneself as a biological species. Without such feelings, forgiveness and relationships, a person would not have been able to survive himself, resist the wild. True, at the first socio-historical anthropological stage, the concepts, expressions "friendship" and later "affection" in families, while in the found anthropological,

archaeological and ethnographic sources, images that reflect such a feeling do not meet. But this does not mean that there was no friendship, solidarity, affection in those times. Life itself motivated people to live with each other in harmony, in love, relying on each other, which made this feeling an indispensable attribute of social existence. When the tribes moved to live as a community, and later found a decision on a broad socio-anthropological relationship, the instinct of relying on each other in humans, supporting each other, became an economic, spiritual and social state. Losing this state burned a person's heart, causing him grief. He, in any case, had to replace this loss. In this way, colorful feelings were formed, such as the desire of people for each other, living as a family, showing affection to family members, creating, loving a professional blind.

With the advent of social relations, the inner sensory experiences and feelings in humans are also diverse. Nevertheless, man remained in his existence, endowed with emotions, passions, the influence of the external object became more and more sensitive to the perception, the desire to know.

The feeling of friendship and affection dictates that there will be a circle of socio-moral emperors, values and norms. Unmanageable, not subject to socio-moral requirements, friendship, affection, love not only jeopardizes the life of the subject, but also disrupts the lives and sufferings of others. True, friendship and affection, love and love can not be ruled by legal laws, after all, it is wider than moral norms in itself. But as the saying goes about the connection of love with the social being, about the beautiful, noble and glorious, it is necessary to refer to its socio-moral requirements, the possibilities of management with the emperors, issues. It is necessary to find the answer to the question of what kind of socio-moral demands and imperatives should be used mainly in the formation of friendship and affection in the harmonious generation. The interest of young people to acquire knowledge, to be enlightened, to study the national cultural heritage and the cultural achievements created by the peoples of the world, humanity, to awaken love and affection is a demand for social progress. "Uneducated people," says Abu Rayhon Beruni, "are prone to superstition».[6:28] The same superstition motivated people to ignorance, destruction, destruction of life experiences, separated the people, the nation from opportunities and caused backwardness. The most difficult in labor is the research in science. It is possible that the researcher could not carry out his plan, could not have the strength, lifetime to do so. But scientific, creative research, which he began, put in love, will not go unnoticed.

The formation of a person depends on his relationships, relations with the social environment. The social environment in the family, neighborhood, work team, school, college, educational institution

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affects the psyche of the individual, their inner experiences and life ideals at this or that level. However, the person does not fully perceive their influence, he himself enters into relations with the environment, can change some of the parties in it. Kindness is the reflection, the product of these dialectical relations. Doctor of Philosophy, professor X.A. "Our people from time immemorial look at the elderly, the community, the elders of the seed and the neighborhood with respect and affection," sheikhova said. Wedding, in different maracas, the age of the great ones took place from above, young people who were going on a trip and started to celebrate, the elderly wished them a White Way and gave them a blessing. Our people regard old activists as coaches, teachers and live history. The formation of a sense of universal values in young people is also a criterion of family education, since the value of the elderly and the elderly is a manifestation of respect for cultural heritage, affection. [7:24] While parents, grandparents, and moms are giving advice to their children, first of all we hear a lot of saying, "My Children, Be kind to each other, kindness is the pillar of the world." Because if there is Mercy, a person will be able to find solutions to household, spiritual difficulties, material shortages, grief and bitterness that will come to him in life. The following scientific and theoretical conclusions were made on the promotion of the philosophical, socio-anthropological features of friendship and affection in the family in life:

Firstly, unique historical, literary sources have been created by our ancestors about the fact that friendship and affection are a great force that promotes the harmony of social relations, determines the development of Man, state and society. This spiritual heritage is the foundation of our national values, and their study, application and enrichment will further enhance the opportunities of our nation's specific traditions to adapt to life, to follow them.

Secondly, friendship and affection in the family are manifested in the system of social relations as a moral and moral factor that provides for humanism, patriotism, family life. In a society where there is

friendship and affection, there must be peace, prosperity, and where there is no it, there is uneasiness, insecurity, danger, fear, and society is degraded. *Thirdly*, friendship and affection in families in the philosophical heritage of the East are glorified as a great power that leads a person to spiritual and spiritual maturity, perfection. In Eastern philosophy, the person's self-realization, the reflection of his inner experiences are predominant in describing his love for the environment. *Fourthly*, It is necessary to take into account the peculiarities of the eastern and Western culture in studying the socio-anthropological features of friendship and affection from the four. In the study of Western culture, it is expedient to reflect on its following aspects:

relying on the individual's own strength and capabilities;

respect for freedom;

respect for the feelings, dignity of a person;

friendship and affection do not contradict the interests of the law and other persons;

live the world with the belief that people create love and beauty in their hearts.

Fifth, the fact that social relations are based on friendship and affection, and the integration of these values into the minds of people, leads society to development and prevents various social ills, destructive ideas and war-fights.

In order to prevent various social ills in many families, from gold, it is necessary, first of all, to form a feeling of friendship and affection in the hearts of people. When we analyze all the problems and their solutions scientifically and practically, we find an opportunity to prevent some unpleasant events in our society. Therefore, the upbringing of the younger generation in the spirit of friendship, enlightened unity, kindness, loyalty, affection, sincerity is a period demand.

From the *seventh*, the specificity of people's feelings, mental state and behavior sometimes lead to the emergence of disagreements between them. Therefore, when people value friendship, loyalty, affection, they begin to yield.

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