



EXPLANATION OF SCIENTIFIC VIEWS OF EASTERN THINKERS ON THE PROBLEM OF ADOLESCENCE AND ADDICTIVE BEHAVIOR

Mamajonova Shokhista Kamoldinovna

Teacher of the Department of Psychology, Fergana State University

Abstract

This article repeatedly emphasizes the importance of the role of the family and parents in raising a child by an Eastern thinker. The ideas are expressed that only the family environment from which the child lives gives the subtle specific aspects of his upbringing and behavior, and that the higher the moral qualities of the parents, the less negative behavioral changes will occur in the child.

Keywords: Adolescence, addictive behavior, Eastern thinkers, moral education, parents, child.

Introduction

The globalization processes taking place in the world provide adolescents with a wide range of opportunities to develop their worldview, but at the same time they require a careful attitude towards them. According to the data provided by the World Health Organization, "Every year, about 200,000 murders and robberies are committed worldwide among 10-17 year olds, and identifying the causes of this behavior is being studied by experts around the world as an urgent problem."

The first ideas about addictive behavior were reflected in the ideology of the Avesta, which is the historical and spiritual heritage of Eastern thinkers and great scholars, in the writings of Orkhon Enasoy, Yusuf Khos Hajib's "Kutadgu Bilig", Abu Nasr Farabi's "City of Virtuous People" [3], Abu Raykhan Beruni's "Relics of Ancient People", Ali Abu Ibn Sina's "Medical Treatises" [1], the mystical views of Alisher Navoi, books describing the socio-pedagogical experience of the Babur era and Akbar Shahs, and the works of the Jadids on ideological education.

Our great thinkers Ahmad al-Farghani, Mahmud al-Zamakhshari, Abu Nasr al-Farabi, Abu Bakr Muhammad ibn al-Abbas al-Khwarizmi, Abu Raykhan al-Biruni, Ibn Sina, and Imam Ghazali interpret addictive behavior as an obstacle to spiritual growth and self-realization. They emphasize the importance of developing inner



peace and self-awareness in order to overcome submissive behavior and achieve a more balanced and satisfying life. In addition, they paid special attention to the qualities of children raised in an environment of healthy family relationships, in addition to values. The problem of the family, the moral and behavioral perfection of the child being raised in it, the lack of critical thinking towards any foreign ideas, the lack of order in eating and drinking, the decline in the willpower of the child as a result of the excessive protection of the child by the parents, interested the leading people of society, so they paid more attention in their works to what should be done to raise a good, spiritually mature generation. In other words, Eastern thinkers imagined their thoughts directly related to the perfection of the individual, his spiritual purification, the depth of beliefs and worldviews more in the image of parental influence and the values that prevail in the family environment.

The issue of the behavior of adult children is also described in the Avesta. This book discusses in detail the tasks of the family in raising a child, the strength of the family, and the need for equal and very strong parental responsibility in raising a minor. In the historical work, it can be understood that the importance of the spouses' loyalty to each other, emotional closeness to the child, support in difficult situations, efforts to restore violated rights, and the child's deep feeling of the care provided by his parents, making him feel needed by society, was an urgent issue that needed to be resolved at that time. The progressive-thinking representatives of the people of their time, who realized the need to pay attention to the spiritual and mental maturity of the family to be built in raising morally mature and spiritually healthy children, widely promoted this in their works [6].

There are two great treatises on personal spirituality and morality in the Muslim East, one of which is the work of Yusuf Hos Hojib "Kutadgu Bilig" ("Knowledge Leading to Goodness"), written in Turkic. "Kutadgu Bilig" is a monumental work devoted to moral norms, containing 13,000 verses, and can be called a moral encyclopedia of the Turkic peoples. The book provides comments on such concepts as goodness and evil, good and evil, nobility and baseness, honesty and haraam. In particular, the definition of a noble person is as follows: "All the actions and instructions of a noble person are aimed at the benefit and benefit of the people, and he does not seek benefit for himself from the benefit he brings to others." In "Kutadgu Bilig" special attention is also paid to the problems of etiquette and behavior in the family and public places. The main principle in it is the unity of



language and heart, and in all of this, the importance of knowledge is emphasized: it sees intelligence as a blessing that enhances human dignity [4].

The Holy Quran and Hadith Sharifs, which are the holy books of Islam, also address the issue of raising children. In particular, in the verses dedicated to raising children and the authentic hadiths based on them, it is narrated from Abdullah ibn Umar (may Allah be pleased with him): The Messenger of Allah (peace and blessings of Allah be upon him) said: “Give honor to your children and also improve their morals.” /Hadith 38/ [2]. Abdullah ibn Umar (may Allah be pleased with him) narrated: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Each of you is a shepherd and is responsible for his family, a wife for her husband’s house, a servant for his master’s property, and a child for his father’s property. So, each of you is responsible.” /Hadith 116/; Abu Hurairah (may Allah be pleased with him) narrated: “No father can leave a greater inheritance to his child than good manners” [6].

As can be seen from the brief review of the above-mentioned religious sources, the mental and spiritual maturity of the couple in family relations plays an important role in the development of the future child. It is emphasized that after the birth of a child, the responsibility for both parties increases equally, and the parents are affectionate towards the child as he grows up, as well as teaching him to feel responsible for his family and the society in which he lives, are the highest tasks set before the family.

In Kaykovus’s “Qabusnama” it is said: “O child, if you do not drink wine, you will find the happiness of two worlds, and the result of drinking wine is two things: either illness or madness.” Even in those days, attempts were made to dissuade the younger generation from the type of dependent behavior associated with drinking alcohol and its consequences were correctly described. In the section “Reference to Playing Horse Racing”, the harm of gambling and the difficulty of later abandoning this behavior were warned. In the section “Intercession for Temperance and Description of the Eating Order”, food etiquette is discussed, and we witness the negative effects of eating too much or too little on the psyche and body physiology, and the fact that he spoke in order to prevent the emergence of dependence on food in the present era. Another section of Kaykovus’s “Qabusnama” is called “Reference to the Habits of Love and Work”, and it is discussed about becoming strongly attached to a person, falling into the trap of lust



and wanting to see him often, and as a result, becoming an unwilling dependent. [5].

The requirements for the human personality for maturity, social development, and the issues of upbringing given in childhood for perfection are also widely covered in the works of Abu Nasr Farabi, Ibn Sina, and Alisher Navoi. Abu Nasr Farabi (873-950 AD) in his works such as “City of Virtuous People” [3] and “Civil Politics” expressed his ideas about a noble society, a just system, virtue, and morally pure people, creating a consistent doctrine for his time. He put forward the ideas of an ideal community that is mature in all respects, leading all residents to happiness, knowledge, and enlightenment, and about people worthy of it. Virtuous people in his teachings respect each other. There is oriental tenderness, affection, and respect between parents and children, between teacher and student. It is emphasized that a child who grows up in an environment where relationships are healthy will not feel lonely, and a child who respects himself will avoid undesirable habits [3].

The views on the inheritance factor developed by Abu Nasr Al-Farabi, one of the great scholars of the East, serve as the basis for analyzing certain personal qualities that are formed under the influence of the family and its environment. The practical significance of the scholar's views is that, according to him, a person cannot master all the secrets of life during his short life. Therefore, he must be faithful to the values left by his ancestors and value the family. For this, a person should always follow the wise and mature in knowledge and enlightenment, take an example from older people. In the family, such a person is a father, in the community - an elder, and in society, wise and wise rulers. So, these thoughts once again confirm that the role of customs and traditions preserved in the family in the moral and spiritual development of a person is significant. The teachings of the medieval moral thinker Abu Bakr ar-Razi (865-925) occupied a special place. His moral views were reflected in a number of works, such as "Pleasure", "Philosophical Lifestyle", "Spiritual Medicine", "Signs of Happiness and Well-being". In his works, ar-Razi writes about the ways and methods of educating good manners in children, calls on people to act wisely, to restrain emotions, to enjoy in moderation, and not to devote their lives to momentary pleasures. He sees one condition of pleasure in well-being, and the second condition in a rational approach to everything. Unlike other scholars and scientists, Ar-Razi pays much attention to the role of social factors in a person's



moral purity and encourages people to be socially active and live in a way that benefits society [6]. As you can see, even in today's conditions of spiritual and educational education, Ar-Razi's social teachings allow us to draw many personal conclusions. For example, the family plays a major role in the upbringing of adolescents, in what kind of people they will become in the future. Because it is in this place that the foundations of early education and attitudes towards values are determined. We have drawn such a conclusion from Ar-Razi's teachings.

The educational essence of family relations is reflected in the works of one of the Eastern thinkers, the scholar Abu Ali Ibn Sina (980-1037), whose encyclopedic knowledge was recognized by all European peoples. Covering various aspects of family relations, Ibn Sina first of all sets a number of requirements for the father, the head of the family. "The head of the family, he writes, must master the issues of upbringing in the family both theoretically and practically" [6]. If the head of the family is inexperienced, he will not be able to educate his members well, and ultimately he will not be able to achieve good positive results, and poor upbringing can have a bad effect not only on this family, but also on neighbors, on the neighborhood. Ibn Sina believes that raising a child in the family is the primary task of parents, regardless of their position in society. Whether a parent is a head of state or an ordinary citizen, he is responsible for the upbringing of his child. Heads of state and leaders should be an example to everyone in the matter of raising children. Ibn Sina's requirements for raising children with good manners, teaching them daily harmless habits, and promoting a healthy lifestyle, as necessary as they were at that time, in terms of upbringing, educational psychology, and the upbringing of leaders, have not lost their power in our time. In his opinion, the educator, that is, the parent, "must influence the child's behavior not only with words, but also with deeds," he said [1]. Ibn Sina's thoughts on medicine, human upbringing, and family relations are very valuable, and conveying them to the minds of modern adolescents is of great scientific, pedagogical, and socio-psychological importance.

Regarding the factors of the formation of personal spirituality and ideological views, the contributions of our great grandfather Mir Alisher Navoi are great. Navoi puts the issue of a person striving for perfection and his qualities at the center of his works. As is known, the work "Mahbub-ul-qulub" describes the events that Navoi saw and knew throughout his life, his observations on the lifestyle, character,



family traditions, good and bad qualities of ordinary people. Most importantly, the scholar's vision of marriage as a value, the worthy place of a woman in the family, rationality, discipline, and respect for the husband are interpreted as factors that form a positive attitude towards the family in the child's mind. "A good wife is the state and happiness of the family. The cleanliness of the house is from him, the calm and tranquility of the owner of the house is from him, if he is beautiful, he is a source of joy, if he is kind, he is a source of nourishment for the soul. If he is wise, there will be order in his life, and the tools and utensils will be in order." Our great poet emphasized family values, happiness, love and marital relations, their conscious perception by his growing child, which undoubtedly leads to the formation of correct ideas in them regarding our unique values about the family.

Research aimed at developing moral qualities in children has also occupied a special place in the works of enlighteners who worked in the recent past, especially in the spirit of values that are respected and preserved in the family. According to one of the great educators, A. Avloni, the social environment and family conditions are of great importance in the formation of moral qualities in children. A. Avloni, touching on the formation of a child as a person, emphasizes the role of the family in child education and says, "A bird does what it sees in the nest." "A human being is capable. If he receives a good upbringing, is protected from bad habits, and grows up accustomed to good habits, he will become an acceptable, happy person in everyone's eyes. When asked, "Who does the upbringing?", "How is it done?" - the first is home upbringing, which is the mother's duty. The second is school and madrasa upbringing. "This is the duty of a mother, teacher, teacher, and government," he says. In conclusion, education, first of all, begins with the family, and the role of the mother is especially emphasized in this [2].

Abdurauf Fitrat in his work "Family" stated that it is possible to get rid of this stagnation and reform society by properly building the family foundation, providing physical, mental and moral education to the younger generation in the family. "The fate of a nation depends on the state of the family in which representatives of this or that nation live. Where family relations are based on strong discipline, the country and the nation will be that much stronger and more orderly." Fitrat states that family life has its own laws and rules, and only by observing these laws can people be saved from ignorance. This work of Fitrat is devoted to a scientific analysis of the uniqueness, shortcomings and achievements



of the Uzbek family, the fact that the country's reform begins with the family, the main task of the family, the upbringing of parents and children in the family, the position of women in the family at that time, and the issues of changing it [2].

In general, in the eastern peoples, especially in the great Turan, great importance was attached to family rituals and customs in the spiritual preparation of a child for family and independent life. One of the books devoted to this issue is the book "Family Lessons" by the Turkish writer and scholar Fakhr-ul Banot Sig'batullah kizi. In the treatise of this scholar, who lived and worked at the beginning of our century, special attention was paid to giving the child the right lessons based on the Turkic rituals of raising a child in a family environment, and the special role of the mother and mother-in-law in this process was emphasized. But in fact, the importance of parents being role models and role models in this process is great.

"Children will not be influenced by empty advice. It is necessary not to show what is good and not to convince children of the goodness of this work. Otherwise, if people who say that it is bad, do not do it, then there will be no benefit from that upbringing, it will be a waste of time. In this case, children should not just hear about good upbringing, human qualities from the mouth, but should learn them by seeing them in action. " These thoughts can be a program for raising our children properly [2]. Based on the analysis of the above thoughts, every Eastern thinker who has lived and created until now has repeatedly emphasized the importance of the role of the family and parents in raising a child. Because only the family environment from which a child lives can provide the subtle and unique aspects of his upbringing and behavior. The issue of whether parents have high moral qualities and fight tooth and nail to prevent negative behavioral changes in their children has a positive impact on social relations in society was a pressing issue of its time.

Based on the analysis of the above ideas, every Eastern thinker who has lived and worked until now has repeatedly emphasized the importance of the role of the family and parents in raising a child. Because only the family environment in which a child lives can provide the subtle and unique aspects of his upbringing and behavior. The higher the moral qualities of the parents, the more they fight tooth and nail to prevent negative behavioral changes in their child, the more positive their impact on social relations in society was a pressing issue of their time.



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