

**REPRODUCTIVE MADANIYATNI SHAKLLANTIRISHNING
HISTORICAL AND HISTORICAL DEVELOPMENT**

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A B S T R A C T	K E Y W O R D S
<p>Today's pressing task of government policy and its legal significance in educating future physical education teachers about their reproductive culture. This article is devoted to the historical and evolutionary development of the formation of reproductive culture.</p>	<p>physical education, reproductive culture, government policy, intellectual heritage, human values, culture, economics, science and technology, technology.</p>

Introduction

The family has always acted as a bridge connecting the night, the day, and the future in any life. Historically, issues such as starting a family, having children, and raising them have been the main rules in the Uzbek family upbringing process. In achieving this level, the cultural and educational heritage of our great hypocrites Abu Rayhan Beroea, Abu Nasr Phar’oah, Abu Ali Ibn Sino, Maxmud Qoshgari, Joseph José Khojib, Jamoliddin Davoni, Alisher Navajo, Amir Temur, Abdulla Avloniy, and Abdurauf Fitrat served as the main land.

In general, issues related to family, family relationships, and child rearing are among the problems with human history. Psychologist G. While studying the scientific and historical foundations of family relationships and reproductive health issues, B. Shoumarov said: "... The unique methods of adhering to the psychogenetic rules of sex life in the family existed as they did during the early primitive community." [1].

During the era of the primitive community, the researcher said, there were various taboos (studies) at certain stages of the beginning of social governance of family relationships. One such taboo that prevailed in polygamous families several tens of thousands of years ago is a taboo aimed at investigating sexual life with a nursing woman who is a member of the tribe.

This was due to the fact that at that time, hunting was the main source of livelihood for tribal members, and the men were mainly hunting and feeding tribal members with their prey. According to the man of the era, if a man lives a sexual life with a nursing woman before he goes hunting, the smell of milk will infect him, and the smell of milk can "call" other predators next to this hunter and his associates during the hunt, and the man who went hunting himself could become prey to another predator.

That is why in the indigenous times, it was investigated to have sex with nursing women. This, in turn, was one of the ways in which the unique laws of that era of creating conditions related to the birth of children in the family were formed under the influence of "natural selection" and "struggle for survival." This has indeed served as the main factor ensuring that indigenous people grow and grow from generation to generation. Because of these taboos, mothers were "forced" to feed their children with "mother's milk" until they were 3-4 years old and found independent food themselves and fought for themselves. This was one of the first primitive factors that ensured that both mothers and children were well-off and improved from generation to generation [2].

From the aforementioned evidence, we can conclude that indeed, family, reproductive culture, and healthy lifestyles have been studied and integrated into a lifestyle that has been studied as a unique manifestation of social relationships at all stages of society's development.

Another scientific and historical basis for these views is also widely covered in the "Ar·ta·xerx'es," considered the holy book of the Zealots, created in the sixth and fifth centuries B.C.E . In our view, even though the views of morality, decency, and family were highlighted in the social fabric of that era, there are such ideas about having children and raising them that science still fully recognizes them today [3].

In "Ar·ta·xerx'es," for example, relatives are forbidden to start a family with one another. It also outlines the issue of the social importance of raising children, which indicates that families with many children should be cared for by the state. This indicates that the issue of the birth and rearing of a healthy offspring has been recognized as a national value for the peoples of the East [3].

In Islam, the issues of family formation and marriage are also perfectly expressed.

In Islam, the family begins when preparations are under way, says professor-scientist M.Inomova in her scientific book *The Spiritual and Moral Upbringing of Children in the Family*. It is also much more difficult to raise a child born to a physically unhealthy, prosperous, morally corrupt, spiritually impoverished person. Therefore, when choosing a mate for himself, every young man or girl who wants to start a family should pay attention not only to the personal qualities of the father or mother of their future children but also to the purity of their offspring. In Islamic circumcision, our Prophet emphasized the emphasis on his manners, intellect, offspring, physical and mental well-being, faith during the selection of a bride or groom [4].

It is well-known that the words of our Prophet Muhammad in his lifetime, what he has done, his guidance and instructions, his exhortations are considered his events and circumcisions, and the Koran is considered the second source after Karim in Islamic teaching. Special attention is paid to family relationships, having children, raising them, parental and child relationships, and moral perfection.

The account emphasizes the responsibility of parents in bringing up a healthy child. In particular, "When choosing a bride, they are definitely interested in four things: her wealth, her community, her professional authority, and her religion. Choose your religion." Because wealth, community, and authority do not come with the bride, they stay at their father's house, but faith, intellect, behavior, and hereditary cleanliness are always accompanied by her. It is taught that it is easier for a woman with such qualities to raise her children. [4]

Indeed, being a mother is a great blessing and an honor without a minister. A satisfied, decent mother who has fully fulfilled her mammonious duties is a symbol of happiness.

Abu Nasr Phar'aoh's pedagogical opinions, which focused on solving the most pressing problems of natural and social sciences, emphasized the problems of raising families and children. The hypocrite believes that man is, in his essence, a social creature.

Without the assistance of others, not everyone can reach perfection outside society. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. Having children and raising them will not only depend on parents but also be influenced by neighborhoods and environments. From Phar'aoh's views, we can see that the conclusion that an individual consisted of a foundation of social relationships was formed at that time and that raising a child in the family should be based on the requirements of society's existing social and political system [5].

The legacy of al-Beroea, a cosmopolitan scholar of his day, highlights the problems of raising families and children and a healthy lifestyle. In many of his works, such as "Monuments from past generations," "India," "About Beliefs and Religions," and "Mineralogy," Beroea writes valuable ideas about a person's spiritual and moral upbringing.

Beroea raises the issue of cleanliness of the body and the spirit, talks about cleanliness, purity and orderliness in the family and says that in time such qualities as "washing the teeth, keeping the eyes and eyelids clean, taking tires, smoothing, keeping the body clean" will also ensure human beauty and spiritual purity in addition to health. His thoughts on body and spirit health are in harmony with today's requirements for teaching young people a healthy lifestyle.

Beroea attributes the essence of the family's reproductive function to educating and cultivating healthy individuals in society, in which he recommends that parents keep a child in a state of well-being. This is mainly taught to try to find what is desirable and useful, to distance itself from what they do not love, saying that it is achieved by protecting the child from severe anger, fear and sadness, insomnia. A parent's different attitude toward a child causes a variety of behaviors, the emergence of good behavior, not only affects a child's spirituality but also contributes to his or her physiological growth. Bad behavior, on the other hand, leads to various client breakdowns as well. On the contrary, changes in a child's body can cause changes in his or her spirituality and behavior. With these ideas, the hypocrite also scientifically establishes that the resulting embryo was allowed to develop in nutrients and then inserted into her womb, where it implanted [6].

In the scientific legacy of Abu Ali ibn Sinai, a major research associate who plays a special role in the science of tobacco, issues related to the upbringing of health and the birth of children play an important role.

The hypocrite emphasizes that in life, human health is important not only for family problems but also for healing social issues [7]. The works of Olympus such as "Urjuza," "The Laws of Tibet," and "The Pills of the Heart" address the issues of healthy living and leaving a healthy offspring that play a major role in a person's life. In his essay "The Laws of Tibet," Ibn Sino emphasizes the need for a mother's health, physical and spiritual purity to care for a child before she is born.

The hypocrite also emphasizes that in order to have children, to leave a healthy offspring, women's pregnancy passes without spiritual abuse, to feed her with mother's milk when a child is born, to refrain from conceiving frequently, and to pay attention to the client [8].

From the analysis of existing sources, theoretical ideas show that our country has its own national, historical experience in preparing young people for family life and improving their reproductive culture. Scientific research and analysis of these experiments has been the basis for our improvement of the following conclusions:

Research on family and family relations, the birth and rearing of children serves as a unique methodological guideline for organizing family upbringing.

The country's requirements for improving a healthy generation are reflected in these scientific studies. The issues of forming a healthy family and a healthy generation are reflected in the scientific heritage of Oriental hypocrites, based on which the idea of raising a spiritually perfect person lies.

Oriental hypocrites viewed family and society in dialectical unity and emphasized that the level of family stability, having children, and the level of civilization in leaving offspring guarantees the development of society.

Measuring the equality of a couple in the family by four factors: cattle, descendants, husns, and faith, they believed that focusing on the existence of these factors in preparing young people for starting a family would ensure family stability and purity of the offspring.

Therefore, based on the conclusions presented, in the context of a didactic system aimed at improving the reproductive culture of future elementary school teachers, it is intended that the views, approaches, historical experiences, wisdom, and verses of our ancestors, great hypocrites, and the Koran, as well as the Koran, take a place in a particular way. Also in the process of teaching topics such as "Reproductive Health", "Protecting Harmful Habits and Young People from Them", "Health and Personal Hygiene" in "Family Psychology", "Marriage and Family Relations", "Social, Psychological and Physiological Aspects of Reproductive Health", "Psychogigiene of Sex Life" and the use of the views and scientific pedagogical ideas of Oriental hypocrites is of great importance. This creates the need for a broader scientific study of the social, psychological, and pedagogical aspects of this problem.

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