



## FARZANDLARNING TARBIYASIDA AYOLLAR O‘RNINING IFODALANISHI

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*Annotatsiya:* Ushbu maqolada nafaqat badiiy adabiyotda, balki diniy manbalarda ayollarning talqini haqida so‘z yuritilgan. Bugungi kunga kelib ayollar masalasiga doir diniy manbalarda va badiiy adabiyotda tasvirlangan asarlarga qayta qo‘l urilmoqda. Ushbu manbalardan ayollarning burchlarini yorqin tasviri mukammal tarzda ifodalangan.

*Kalit so‘zlar:* Badiiy adabiyot, ayol obrizi, qatiyati va sabr-bordoshli, xotin-qizlar, tarbiya, ona siymosi, burchlari, odob-axloq.

### **Kirish**

Bugungi kunda eng dolzarb mavzulardan biri tarbiya hayotimizning bir qismi hisoblanadi. Tarbiya nafaqat bizning mamlakatimizda, balki butun dunyo mamlakatlarida ham muhim o‘rin kasb etadi. Chunki har bir insonning komillikga erishishda yetuk tarbiya alohida ahamiyat kasb etadi. Mustahkam tarbiya o‘tgan asrlardan beri rivojlanib kelmoqda. Buni diniy manbalardan ham bilib olish mumkin.

“Kim o‘g‘il bolaga ta‘lim bersa, bir kishiga tarbiya beribdi. Kim qiz bolaga ta‘lim bersa, butun boshli bir oilaga tarbiya beribdi” deyilgan manbalar mavjuddir.

Yana boshqa ba‘zi qudsiy asarlarda kelishicha, Rasululloh sollallohu alayhi vasallam: “Jannat halqasini birinchi bo‘lib ushlaydigan kishi menman”, deb aytgan ekanlar. U zot yana: “Bir ayol mendan avval kirishda men bilan bahslashmoqda”. Men:” Ey jabroil, bu kim?” desam, u zot: “U bolalarin tarbiya qilgan ayol” [1, hikmatlar.uz], dedilar.

Shuning uchun qiz farzand sof diniy ta‘limotni o‘rgansa, mustahkam saviyadagi ona bo‘lib yetishadi.

### **Asosiy qism**

Buyuk mutaffakir olimlardan bizga juda katta boyliklar qolgan, ayniqsa tarbiya masalasida eng kerakli va foydali manbalar saqlanib qolgan. Shulardan eng mashhur va ma‘lum bo‘lagan eng sara manbalardan ko‘pchiligini ta‘kidlab o‘tmoqchiman.

“Tarbiya biz uchun yo hayot-yo momot, yo najot- yo halokat, yo saodat-yo falokat masalasidir” [1, hikmatlar.uz] degan hikmatli so‘zlari hozirgacha tildan tilgan o‘tib kelmoqda.

“Tarbiya-pedagogika, ya‘ni bola tarbiyasining fani demakdir. Bolaning salomat va saodati uchun yaxshi tarbiya, tanni pok tutmoq, yosh vaqtida maslakni tuzatmoq, yaxshi xulqlarni o‘rgatmoq tabiblardek kabiturki, tabib xastaning badanidagi kasaliga davo qilg‘oni kabi tarbiyachi bolaning vujudidagi jahl markaziga “yaxshi xulq” degan davoni ichidan, “poklik” degan davoni ustidan berib katta qilmog‘i lozimdir” [1, hikmatlar.uz]. Ushbu manbalar Abdulla Avloniydan bizga mustahkam va mukammal manba ya‘ni buyuk meros hamdir.

Abdulla Avloniyning yana bir tarbiyaviy, she‘riy misralariga etibor qaratadigan bo‘lsak, buyuk mutaffakirlarni yuqori saviyadagi asarlari bizning hayotda kamol topishimiz uchun eng sara



andozalardan biri hisoblanadi.

“Tug‘ib tashlash bilan bo‘lmas bola, bolg‘ay balo sizga

Vujudi tarbiyat topsa bo‘lur ul rahnamo sizga

Temirchining bolasi tarbiyat topsa, bo‘lur olim,

Buzilsa xulqi, Luqmon o‘g‘li bo‘lsa, bo‘lg‘usi lozim”

[1, hikmatlar.uz].

Tarbiya haqida ko‘plab ullamolarning badiiy saviya va qarashlarini anglay olsak bugun kun taraqqiyoti uchun porloq ustun bo‘la oladi. Shu asnoda buyuk shariyatimiz sultoni Alisher Navoiyning asarlarini keltirib o‘tmoqchiman.

“Bordur inson zotida oncha sharaf.

➤ Kim yomon ahloqin etsa bartaraf.” [1, hikmatlar.uz]

Bugungi kunda tilimizda „odob“ deb talafuz qilayotgan so‘z aslida arab tilidan ya‘ni „adab“, „ma‘daba“ o‘zagidan olingan. Hozirgi kunda „odob“ni „madaniyat“ so‘zi o‘rnida ishlatilyapti. Ya‘ni „kiyinish odobi“ o‘rnida „kiyinish madaniyati“, yoki „ovqatlanish odobi“ o‘rniga „ovqatlanish madaniyati“ [Tasavvuf haqida tasavvur Shayh Muhammad Sodiq Muhammad Yusuf] degan tushunchalar paydo bo‘ldi.

Bularning barchasini kelajak avlodga asl mazmun va mohiyatida yetkazib berish ayollarning zimmasiga qaratilgan. Buning uchun esa farzand tarbiyalayotgan ayol o‘zi mustahkam tarbiyaga ega bo‘lishi lozim. Chunki, tarbiyalovchi avval o‘zi tarbiyalangan bo‘lishi kerak.

Shu jumladan ko‘plab mashhur olimlarni tarbiya, ahloq, odob masalalariga doir badiiy qarashlarini misol tariqasida keltirib o‘tmoqchiman.

G. Spenserning tarbiya haqidagi quyidagi so‘zlarini barcha ham asl mazmunda anglay olsaydi. „Tarbiya ta‘limdan ustun turadi. Insonni tarbiya voyaga yetkazadi“ [1, hikmatlar.uz]. Yoki Mahmud As‘ad Jo‘shon esa „Adolat-odil bo‘lish, zolim bo‘lmaslik, nohaqlik qilmaslik juda ahamiyatli go‘zal axloq turlaridan hisoblanadi“ [1, hikmatlar.uz] deganlar. Fitrat esa tarbiyani uch qismdan iboratligini quyidagicha ta‘kidlab o‘tganlar. “Badan tarbiya, aqliy tarbiya va axloq tarbiyasi“ [1, hikmatlar.uz]. Shularning barchasi insonni nafaqat sog‘lom, balki yetuk aql idrokga ega bo‘lishlari hayoti davomida o‘rgatiladi. Zero, „tarbiya ona qornida boshlanadi“ degan hikmatli so‘zlar ham mavjud.

Hulosa qilib aytadigan bo‘lsak, tarbiya eng sara zakovatni talab qiladi. Buyuk ullomalarimizni qarashlarini nazar tutgan holda ish ko‘rmog‘imiz lozim. Qiz bola uchun tarbiyaning o‘t katta ahamiyatli ekanligini o‘z qarashlarida ifodalab berganlar. Nafaqat yuqoridagi allomalarning qarashlar Muhammad sollollohu alayhissalomning tutgan yo‘llari biz uchun eng katta andoza va merosdir. Biz hayot yo‘llaridan adashmagan holda yo‘l tutmog‘imiz zarur. Shu asnoda Abulqosim Zamaxshariyning o‘z qarashlarini keltirib o‘tishlik joizdir. “Muhammad payg‘ambar alayhissalomning tutgan yo‘llarimening yo‘limdir, baxtu saodatim ham, najotim ham shu yo‘ldir“, [1, hikmatlar.uz] degan ekanlar.

### **Foydalanilgan adabiyotlar**

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