

THE SPIRITUAL-MORAL FORMATION OF THE INDIVIDUAL ON THE BASIS OF
NATIONAL VALUES: THE ROLE OF FAMILY AND THE CONCEPT OF
HOMELAND

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Abstract: This article explores the intrinsic connection between family, self-awareness, and the feeling of Homeland in the spiritual development of an individual, within the context of Central Asian thought and values. It deeply analyzes the role of the family as a sacred hearth ensuring the eternity of life and continuity of generations, the formation of human qualities specifically within this environment, the role of a mother's lullaby in instilling national spirit, as well as the stages of personal self-awareness and the sense of responsibility towards the Homeland. The article highlights the ideas of patriotism, freedom, and self-sacrifice through examples from the 13th-century thinker Najmiddin Doya's work "Mirsod ul-ibod min al-mabda ilal-maod," and folk epics and legends such as "Alpomish," "Tomyris," and "Shiraq." Based on philosophical, psychological, and pedagogical approaches, the research demonstrates the first stage of human spiritual perfection, namely the formation of the sense of Homeland and its significance in the educational process. Furthermore, the interrelationship of the concepts of odob (manners), axloq (ethics/morality), and ma'naviyat (spirituality) in spiritual development is analyzed, emphasizing the role of the family and mahalla (neighborhood) environment in personal development. The article holds significant theoretical and practical importance for nurturing a well-rounded personality based on national values in contemporary conditions.

Keywords: Family, self-awareness, Homeland, spiritual perfection, pedagogy, psychology, Najmiddin Doya, Abdulla Avloniy, folk epics, patriotism, odob, axloq, mahalla.

Аннотация. Данная статья исследует неразрывную связь семьи, самосознания и чувства Родины в духовном совершенствовании личности в контексте мышления и ценностей народов Центральной Азии. В ней глубоко анализируется роль семьи как священного очага, обеспечивающего вечность жизни и преемственность поколений, формирование человеческих качеств именно в этой среде, роль колыбельных песен матери в привитии национального духа, а также этапы самосознания личности и чувство ответственности перед Родиной. В статье на примере труда мыслителя XIII века Наджмиддина Доя «Мирсод ул-ибод мин ал-мабда илал-маод», народных эпосов и преданий, таких как «Алпомыш», «Тумарис», «Широк», освещаются идеи патриотизма, свободы и самопожертвования. В исследовании, на основе философских, психологических и педагогических подходов, показана первая ступень духовного совершенствования человека, а именно формирование чувства Родины и его значение в процессе образования и воспитания. Также анализируется взаимосвязь понятий одоб (этикет), ахлоқ (мораль) и маънавият (духовность) в духовном развитии, подчеркивается роль семейной и махаллинской среды в развитии личности. Статья имеет важное теоретическое и практическое значение для воспитания гармоничной личности на основе национальных ценностей в современных условиях.

Ключевые слова: Семья, самосознание, Родина, духовное совершенствование, педагогика, психология, Наджмиддин Доя, Абдулла Авлоний, народные эпосы, патриотизм, одооб, ахлоқ, махалля.

INTRODUCTION: The family is a hearth of upbringing that ensures the eternity of life, the continuity of generations, preserves our sacred traditions, and at the same time, directly influences what kind of people future generations will become. In the East, from ancient times, the family has been considered a sacred homeland. If the family is healthy and strong, peace and harmony are achieved in the neighborhood (mahalla). Consequently, only when the neighborhood-country is strong, peace and stability prevail in the state. Indeed, family well-being is the foundation of national well-being. Speaking about the historical roots of the concept of family, it is first and foremost in the family that all human qualities such as honesty, truthfulness, honor, modesty, compassion, and diligence are formed. When we talk about family, the image of the Mother first takes shape before our eyes. This is because the primary factor ensuring the sanctity of the family is the Mother, the purity, wisdom, kindness, devotion, and loyalty of the woman. As human nature and character are formed from infancy, the national worldview also enters the child's being with mother's milk.

LITERATURE REVIEW AND METHODOLOGY: Naturally, a mother's lullaby is not just sung for the baby to rest; through it, a national spirit enters the child's inner world. Love, ancestral feelings, and dreams expressed in the mother tongue take root in the child's body and soul. Taking into account their essence and significance, we must strengthen our attention to the family, primarily protect, cherish, and socially support families – we must thoroughly understand and realize how important and relevant this is for our present day and for our future prospects. In the heart of a person who has understood their essence, a great feeling, the feeling of mehr (love/compassion), awakens and envelops their entire being. The feeling of mehr harmoniously unites the three great aforementioned possibilities, transforming the human heart, to use Navoi's expression, into a "treasure trove of the secrets of truth." Indeed, without this harmony, the world of ma'naviyat (spirituality) cannot manifest. If acquaintance with a person begins with odob (manners) and family upbringing, then during communication with them, you gradually learn their moral qualities. Whether they keep their promises, how loyal they are to friends, their generosity and magnanimity, courage and bravery, steadfastness and honor – all their moral qualities gradually appear before your eyes. And beneath this set of qualities, the integral spirituality of the individual radiates. If axloq (ethics/morality) is the image, the external aspect, relative to ma'naviyat (spirituality), then odob (manners) in turn is the manifestation of moral qualities. For this reason, understanding a human being deepens from manners to ethics, and from ethics to spirituality. These high human qualities are nurtured in the family. However, at the same time, axloq is a broader concept than odob, and ma'naviyat is broader than axloq. Just as a person's manners cannot display all their moral qualities, even if you gather all the moral qualities of an individual, you still won't have fully encompassed their spiritual world. Scholars call the human heart a mystery (tilsim). Thanks to the light of spirituality in the mirror of the heart, every person himself becomes a magical mystery, essentially acquiring infinitude. Thus, the human heart is a treasure trove of knowledge, irfon (wisdom/gnosis), a mystery that hides the secret of Truth. For this reason, man is great. Irfon is the realization of the secret of Truth with the heart, and achieving and understanding it is not easy. For this, a person must perfectly understand their rights and duties towards the environment, nature, family, other people, humanity, homeland and nation, parents, children, and friends; they must feel their inner power and potential, their spirit, will, and generosity with their heart. Every person comes to this bright world, this field of trials, with a supreme mission. If they cannot find and understand what their

true mission is, they may pass from this world incomplete. Our ancestors left many instructive books about the upbringing of the soul and its influence on heredity. The idiom "Homeland begins from the doorstep" being present in all nations also attests to this. Our people have a deep love for their birthplace. That is why they are reluctant to move elsewhere. Even when they leave, they always maintain ties with their native land, frequently visiting it. This, too, is a manifestation of loyalty to the Motherland. The Motherland is not just a person's parents, family, relatives, and birthplace; it is also the fields where they spent their youth, running and playing, strolling; the streams and rivers where they swam; the recreational parks, mountains, and the natural environment. Therefore, to love the Motherland also means to love the nature of one's birthplace and to care for it. The Motherland is one's first school, first knowledge, acquired friends, and the teachers who imparted knowledge and nurtured them to adulthood. That is why, no matter how old a person gets or where they work, they never forget their first school, first teacher, or classmates, always regarding them with respect and honor. The Motherland is the neighborhood where one grew up. The neighborhood is a dwelling place for neighbors, friends, and brothers who have been sympathetic and close companions throughout one's life, including the best days of youth. Every person has considered it their sacred duty to respect their neighborhood, to always consult with its residents, and to organize weddings and other events together. Even now, the role of the neighborhood community is steadily growing. The Motherland is also family. Thus, to feel love and affection for one's family and birthplace simultaneously means to be loyal to the Motherland. The family forms the foundation of our society. Cherishing family members and the home where they were born and reside simultaneously necessitates that every family and individual knows their genealogy and history well. Every person must thoroughly know the history of their family, parents, nation, and their own lineage. In this regard, family and school play a significant role. The Motherland is also the work collective where every individual works, the educational institution they attend, and the socio-political environment. The work collective plays a significant role in a person's life. Because within the work collective, every person completes the school of life, becomes a specialist, achieves spiritual maturity, finds their place in life, and gains renown.

DISCUSSION: The Motherland is each person's village, city, district, and region where they live. That is why they take pride in the achievements of their district, city, and region, strive to contribute to them, and cherish the existing historical monuments. They actively assist in their prosperity and beautification. The Motherland is the Republic of Uzbekistan, our people's paradise-like abode. The native land, the Motherland, is a golden cradle for every individual. A person is born in this golden cradle, takes their first steps, grows, matures, and dedicates themselves to the service of their nation and country. That is why the Motherland is as dear and revered to any person as their own mother. The Motherland is considered a sacred place that bestows happiness and prosperity upon a person. As our enlightened ancestor Abdulla Avloniy wrote in his work "Turkiy Guliston Yoxud Axloq" (The Turkish Garden or Morals), "The Homeland is the city and country where each person is born and raised, and that place is called their homeland. Everyone loves their birthplace more than their own life. Even animals possess this sentiment of homeland. If separated, they do not live in the same comfort as they would in their own place... Just as we, the people of Turkestan, love our homeland more than our lives, Arabs love Arabia, their sandy, hot deserts, and Eskimos love their northern regions, the coldest lands of snow and ice, more than any other places. If they did not love them, they would abandon their homelands and migrate to places with better air and easier living." The Motherland is the past, present, and future of its people. When we speak of the Motherland, we always envision the sacred land where we were born and raised, educated, and came of age; where countless generations of our ancestors lived; and where their intellect and labor were devoted.

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