Topic: The Factor of National Upbringing in National Spirituality

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Abstract

This article provides a socio-philosophical analysis of the concept of national spirituality and of the role and significance of national upbringing in protecting spirituality. In the views of great thinkers who advanced the idea of national spirituality, in the works of classical literary figures, and in the outlook of the Jadids, upbringing is interpreted as an important factor in forming such qualities in the consciousness of the younger generation as patriotism, historical memory, national pride, spiritual immunity, and respect for the heritage of ancestors. The article considers the preservation of national values, the education of young people as spiritually mature individuals, and the strengthening of national self-awareness as its central scholarly problem.

Keywords: national spirituality, national upbringing, Jadids, spiritual immunity, patriotism, national values, youth education, globalization, national identity.

INTRODUCTION

The concept of spirituality has always held profound significance in the life of society. From ancient times, many cultural scholars and philosophers have conducted in-depth analyses of this concept and have attempted, to the extent possible, to illuminate its role in the development of society and the state.

The concept of national spirituality, in turn, embodies the distinctive spiritual image of every people, its historical memory, and the existence of its national values; from time immemorial it has reflected the diversity of the world and the unique variety among different cultures. In the present era, however, as globalization processes accelerate and information flows expand to an unprecedented degree, this diversity is gradually becoming universalized. The issue of protecting the dignity of the human being and society, as well as the national spirituality of peoples, is steadily acquiring strategic importance. National spirituality is an integral system of a people's

worldview, moral norms, customs, traditions, religious beliefs, aesthetic taste, and social ideals formed over the course of centuries. It is an important factor that ensures the internal stability of society and forms feelings of loyalty to the Motherland, national pride and honor, values, duty, and social responsibility.

By the end of the twentieth century and the beginning of the twenty-first century, the world began to be reshaped as a multipolar order. Various forces began to seek dominance not only through new types of military weapons, but also through methods of ideological influence. This created the need to search for ways of resisting ideological influence. Therefore, after Uzbekistan gained independence, the First President of Uzbekistan, Islam Karimov, identified the preservation of our spirituality, its protection from various ideological influences, and the restoration of our values as an important priority issue (1, Karimov I.A. O'zbekistonning o'z istiqlol va taraqqiyot yo'li. — Tashkent: O'zbekiston, 1992). Today, forces with different ideologies across the world directly influence the minds of young people. For this reason, Islam Karimov emphasized: "If there is no ideology, a person, society, and the state lose their path" (2, Karimov I., the same work, p. 74). Indeed, awareness of national identity, respect for historical heritage, and reliance on the experience of ancestors are among the main conditions for strengthening the spiritual immunity of society.

In fulfilling this task, national upbringing emerges as a decisive and important factor. National upbringing is a purposeful and systematic process aimed at developing the individual on the basis of a people's historical experience, cultural heritage, customs, and universal human values. It forms not only a person's knowledge and skills, but also his or her beliefs, life position, and moral responsibility. In this respect, national upbringing is of incomparable significance in protecting young people from alien ideas, developing critical thinking and an independent worldview in them, and educating a well-rounded person who is loyal to national interests.

The cooperation of the family, the mahalla, educational institutions, and the wider public is also one of the key factors determining the effectiveness of national upbringing. Through these social institutions, children and young people assimilate

national values through everyday life experience and transform them into personal convictions and norms of behavior. Consequently, the issue of protecting national spirituality must be studied in close connection with the improvement of the national upbringing system, the enrichment of its content not only through modern pedagogical approaches but also through socio-philosophical approaches, and the enhancement of its practical effectiveness.

The purpose of this article is to philosophically analyze the role and significance of national upbringing in preserving and strengthening national spirituality, to reveal its influence on the spiritual and moral development of youth, and to substantiate effective approaches in this area.

LITERATURE REVIEW AND METHODOLOGY

The article employs the methods of historicity, systematic analysis, comparative analysis, and socio-philosophical generalization.

In the studies related to the topic, the sources were analyzed by dividing them into historical periods. In this approach, the first period covers the rare works of the great scholars of Central Asia and our homeland belonging to the Eastern Renaissance; the second period covers the treatment of ethical and moral issues in the classical works of great thinkers; the next period examines the Jadid literature, with its attention to upbringing, education, nationality, and new approaches; and the fourth period studies the attention paid to spirituality in the independence period, as well as the reflection of national spirituality and education in the literature of that period.

The first period includes the works of the great encyclopedic thinkers of the Eastern Renaissance (the First Renaissance), namely Abu Rayhon Beruniy, Abu Ali ibn Sino, and Abu Nasr Forobiy, in whose creative heritage one can find profound scholarly analyses of spirituality. The second period consists of the masterpieces of classical literature and the deeply spiritual-historical works of Yusuf Xos Hojib, Ahmad Yugnakiy, A. Navoiy, Z. M. Bobur, and others, in which examples of spirituality, morality, ethics, and questions of upbringing are treated extensively.

The third period is the period of Jadidism. The works of Mahmudxo'ja Behbudiy, Abdulla Avloniy, Munavvarqori Abdurashidxonov, Abdurauf Fitrat, and Cho'lpon, as well as their views on national education and upbringing, are of great importance.

The fourth period comprises the literature of the independence era and the approaches developed during that time regarding national spirituality and upbringing. This includes, of course, the works of the First President Islam Karimov devoted to the restoration of history, awareness of national identity, and the elevation of spirituality, as well as the works of many other scholars and researchers.

RESULTS AND DISCUSSION

The works of Abu Rayhon Beruniy, one of the major encyclopedic scholars of the Eastern Renaissance, constitute a lofty spiritual heritage. In particular, in Hindiston he criticizes ignorance and arrogance and emphasizes that knowledge broadens human thinking (3, Abu Rayhon Beruniy. Hindiston. Selected Works, Vol. II. Tashkent: Fan Publishing House, 1965, p. 61). Speaking about the study of history and values, he also states: "Knowledge of the customs and views of peoples helps one understand history" (4, Abu Rayhon Beruniy. Qadimgi xalqlardan qolgan yodgorliklar. Tashkent: Fan, 1968, p. 30).

Abu Rayhon Beruniy considered science, morality, and justice to be the principal factors of human perfection. Alongside scientific thought, his works advance the ideas of spiritual purity, devotion to truth, and service to the interests of society. These views remain an important methodological foundation for today's system of education and upbringing.

Abu Ali ibn Sino's views on spirituality, morality, and education are found mainly in Donishnoma, Tadbiri manzil, Axloq haqida risola, and Kitob ush-shifo.

The thinker evaluates contentment, patience, and moderation as important moral qualities in a person's spiritual perfection, stating that "contentment is the virtue between humility and greed." He interprets conscience and morality as the basis of human spiritual maturity (5, Ibn Sino, Axloq haqida risola. Tashkent: O'qituvchi

Publishing House, 1967, p. 18). In his views on education and upbringing, he also regards family upbringing as the first stage of human development and emphasizes that the upbringing of a child must begin from an early age (6, Ibn Sino, Tadbiri manzil. Tashkent: Fan, 1981, p. 42).

Abu Nasr Forobiy, in medieval conditions, was among the first to create a coherent doctrine concerning the origin, aims, and tasks of society. This doctrine encompasses many issues of social life, including state governance, education and upbringing, morality, enlightenment, religious belief, war and reconciliation, labor, and other matters. In particular, Forobiy emphasizes that the human being feels a "need for a community of people" (7, Fozil odamlar shahri. Tashkent: State Scientific Publishing House of the National Encyclopedia of Uzbekistan, 2004, p. 160). This idea reveals the central principle of Forobiy's anthropology: a human being cannot attain perfection in isolation. In his view, society is not merely a means of survival but a condition for spiritual, moral, and intellectual perfection. Therefore, in Forobiy's thought, upbringing is not only an individual process; it is also inseparably connected with the social environment, cooperation, and just governance.

Furthermore, speaking about the qualities of a leader, Forobiy states in Fozil odamlar shahri that the ruler of the virtuous city must be "eager for learning, knowledge, and enlightenment" (8, Forobiy, the same work, p. 41).

Forobiy interprets education not merely as the acquisition of ordinary knowledge, but as the principal criterion of governance, morality, and the welfare of society. The virtuous leader's thirst for knowledge is not limited to a personal quality; it determines the spiritual direction of the entire society. Thus, in Forobiy's view, political leadership cannot be imagined without scholarly and enlightened maturity. He also maintains that a leader must be "able to restrain himself" and "love truth and justice" (9, Forobiy, the same work, p. 41).

Here Forobiy connects morality with control over the lower self, inclination toward justice, and devotion to truth. In his view, spirituality begins with inner discipline: a person should not pursue pleasure, wealth, or status, but should serve truth

and justice. This aspect may be interpreted as a model of Forobiy's moral ideal that is not ascetic, but oriented toward social responsibility. His views on upbringing are of deep significance, as he explains that good character or virtue is achieved "through upbringing and practice" (10, Forobiy, the same work, p. 65).

Among the representatives of classical literature, Yusuf Xos Hojib, writing about knowledge and spiritual perfection in his work Qutadg'u bilig — Saodatga eltuvchi bilim, emphasizes that "the possessors of knowledge become honored among the people and gain respect" (11, Yusuf Xos Hojib, Qutadg'u bilig — Saodatga eltuvchi bilim. Tashkent: Cho'lpon, 2007, p. 15).

Yusuf Xos Hojib views knowledge not as a private possession, but as a source of high reputation and moral perfection. In this respect, the work advances the idea of guiding the human being toward perfection through knowledge. In the same work, regarding the upbringing of children, we encounter the line: "Teach your sons and daughters both knowledge and manners." This shows that upbringing begins in the family. The author places two main criteria—knowledge and manners—side by side in the development of children, which indicates that the scientific and moral foundations of spiritual maturity are inseparable.

The creative heritage of the great thinker Alisher Navoiy is a lofty spiritual legacy, in which manners, character, upbringing, and spirituality in general are illuminated at a very high level. In Mahbub ul-qulub alone, there is a line about generosity, one of the noble traits: "Generosity is the fruitful tree of the garden of humanity" (12, Navoiy, Mahbub ul-qulub. Tashkent: Yoshlar, 2018, p. 85). In this idea, generosity is described as the productive tree of humaneness. By defining spirituality through good character, namely generosity, Navoiy conveys that spirituality is measured not only by faith or knowledge, but also by benefiting others, compassion, and magnanimity.

When speaking about upbringing, one may also refer to Navoiy's lines on manners. He interprets manners not merely as a personal virtue, but as a spiritual criterion that illuminates relationships among people. His line, "Manners and humility

polish the mirror and bring light from both sides" (13, the same work, p. 62), exemplifies this view. In the views of the great thinker, upbringing is shown as the basis of a person's inner perfection and of respect and esteem in society.

In the Jadid period, Mahmudxo'ja Behbudiy in his drama Padarkush yoxud o'qimagan bolaning holi (1911), in his articles, and in his broader creative activity; Abdurauf Fitrat in Najot yo'li (Rahbari najot, 1915); Munavvarqori Abdurashidxonov in his article Bizni jaholat — jahli murakkab (1906) and other works; Abdulla Avloniy in Turkiy guliston yoxud axloq (1913); and other Jadid writers addressed the issues of national education, national upbringing, and national spirituality in a new spirit appropriate to their time.

The phrase "secular science and knowledge are necessary" in Behbudiy's 1913 article Ehtiyoji millat became a key formula in many subsequent enlightenment texts. In his article Millatlar qanday taraqqiy etarlar? of the same year, he offered an ideological conclusion: "A nation survives through morality, virtue, and craft" (14, Mahmudxo'ja Behbudiy. Tanlangan asarlar. Tashkent: Ma'naviyat, 1999; Ehtiyoji millat — p. 199; Millatlar qanday taraqqiy etarlar? — p. 202).

Abdurauf Fitrat links the spiritual future of the nation to the internal discipline of the family and its culture of upbringing. He sees the family not merely as a space of private life, but as a sphere in which the nation is socially and culturally reproduced. In this sense, in Fitrat's thought, the issue of national upbringing is explained as the unity of family management culture, the responsibility of husband and wife, the proper upbringing of children, and the moral environment within the home (15, Abdurauf Fitrat, Oila yoki oila boshqarish tartiblari. 2nd edition, Tashkent: Ma'naviyat, 2000, p. 112).

The great educator Abdulla Avloniy views national upbringing directly as a strategy for the survival of the nation. In his ethical and pedagogical views, the school, the teacher, and personal example are inseparable; therefore, he interprets instruction and upbringing as a single pedagogical process. The relevance of Avloniy's heritage lies in the fact that he presents upbringing not merely as moral preaching, but as the

architecture of society's future (16, Abdulla Avloniy, Turkiy Guliston yoxud axloq. Tashkent, 2008).

In the literature of the post-independence period, the problem of protecting national spirituality began to be expressed through such concepts as "spiritual threat," "alien idea," "mass culture," "ideological immunity," "youth education," and "institutional cooperation." It should first be noted that from the first days of independence, the First President of Uzbekistan, Islam Karimov, in his speeches and in the country's development model, paid attention to awareness of national identity, the restoration of spirituality, and its preservation.

In particular, in O'zbekistonning o'z istiqlol va taraqqiyot yo'li (1992), Istiqlol va ma'naviyat (1994), O'zbekiston: milliy istiqlol, siyosat va mafkura, Vol. 1 (1996), Tarixiy xotirasiz kelajak yo'q (1997), Yuksak ma'naviyat — yengilmas kuch (2008), and other works, Islam Karimov consistently addressed national values, history, national spirituality, national self-awareness, national ideology in the field of ideological struggles, national upbringing in the consciousness of youth, and the formation of ideological immunity. On the basis of these concepts, he approached the protection of national spirituality in the process of upbringing in a distinctive way, combining modern science with the question of nationality. In particular, in Yuksak ma'naviyat — yengilmas kuch he describes national values and spirituality as a force that calls people toward "spiritual purification" (p. 19). In the same work, he assesses phenomena associated with immorality as a danger to human life, the sanctity of the family, and the upbringing of youth (pp. 56–57).

During the years of independence, Islam Karimov consistently paid attention to the issue of spirituality. Moreover, this issue was established as a priority in legislation and education in general. In addition, in the independence period, Muhammadjon Quronov's monograph Milliy tarbiya (2007), S. Otamuratov's Globallashuv: millatni asrash mas'uliyati (2018) on the philosophical foundations of national upbringing, Q. Nazarov's Qadriyatlar falsafasi (Aksiologiya), which offers an axiological approach to the topic, and A. Erkayev's Ma'naviyatshunoslik (2018), where national upbringing is

linked with spiritual being and "social consciousness," may be regarded as strong theoretical and philosophical foundations.

CONCLUSION

The historical development of any nation is determined not only by economic, political, or military factors, but also by its spiritual potential. It is no coincidence that many conquerors in the past, when attempting to subjugate peoples, first tried to destroy their spirituality.

The analysis of Eastern, classical, Jadid, and independence-period literature shows that the factor of national upbringing in national spirituality is not an accidental or secondary phenomenon; rather, it is the principal spiritual mechanism that transmits a people's historical memory, moral experience, system of values, and social development from generation to generation. If in the Eastern philosophical heritage upbringing was regarded as a means of bringing the human being to perfection, then in classical literature it was interpreted in artistic and philosophical terms through the criteria of morality, manners, honesty, justice, compassion, and humaneness. In Forobiy's works, the issue of spirituality and morality is connected with the idea of attaining human happiness. According to him, human perfection does not occur outside society; a virtuous society is built on knowledge, justice, upbringing, wisdom, and virtue.

In classical literature, national upbringing appears more often in a moral and artistic form. In the heritage of thinkers such as Alisher Navoiy, Yusuf Xos Hojib, and Ahmad Yassaviy, the issue of educating the human being is illuminated through the ideas of manners, knowledge, generosity, patriotism, respect for parents, restraint of the lower self, justice, and perfection. An important aspect of this heritage is that upbringing is understood not merely as advice, but as a means of purifying the human heart and establishing goodness in society.

In the Jadid period, in opposition to colonial oppression, national upbringing acquired a new meaning as a factor in awakening the nation, enlightening it, and liberating it from colonialism. In Jadid literature, national upbringing gained an even

more active socio-philosophical content. Abdulla Avloniy's Turkiy Guliston yoxud axloq is one of the foundational sources in this regard. Avloniy connects human perfection with upbringing.

In the literature of the independence period, national upbringing developed as a distinct scholarly, social, and philosophical category. During this period, national upbringing was studied in connection with such concepts as spirituality, values, national idea, historical memory, civic responsibility, and ideological immunity against the effects of globalization.

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