

**EXAMPLE AND IMITATION IN PERSONAL DEVELOPMENT, ITS PLACE IN THE  
SPIRITUAL ENVIRONMENT OF THE FAMILY**

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**Abstract:** This article analyzes example and imitation in the formation of a person, its role in the spiritual environment of the family, highlights the main differences between example and imitation, and develops an author's definition of them.

**Key words:** example, imitation, family, spiritual environment, social basis, economic basis, educational basis, science, national customs, traditions.

**Аннотация:** В этой статье проанализированы пример и подражание формирования личности, ее роль в семейно - нравственном окружении, освещены основные отличия примера от подражания и разработано их авторское описание.

**Ключевые слова:** Пример, подражание, семья, духовная среда, социальная основа, экономическая основа, просветительская основа, наука, национальные обычаи, традиции.

**Annotatsiya:** Mazkur maqolada shaxsning shakllanishida ibrat va taqlid, uning oila ma'naviy muhitidagi o'rni tahlil qilinib, ibratning taqliddan asosiy farqlari yoritilgan hamda ularga mualliflik ta'rifi ishlab chiqilgan.

**Kalit so'zlar:** Ibrat, taqlid, oila, ma'naviy muhit, ijtimoiy asos, iqtisodiy asos, ma'rifiy asos, ilm, milliy urf-odatlar, an'analar.

For many centuries, mankind has been walking the path of exemplary experience in studying reality, gathering knowledge, forming a system of mutual relations, creating material-spiritual, religious-philosophical, moral-aesthetic values.

It is known that a person feels material, economic, socio-political, spiritual and spiritual needs for many things during his life. Depending on the degree to which the need is based, there is a desire and desire to satisfy it. Out of necessity, a person tries to learn and learn from his past, the life-giving principles and traditions of his ancestors.

In this sense, it is impossible to imagine the role and influence of example and taqlid in the perfection of human virtues in isolation from human nature. In bridges, the desire to imitate rather than example is clearly visible in the activities of some individuals. Accordingly, scientific-theoretical substantiation of the main similarities, differences and characteristics of imitation with example is of particular importance in the formation of virtues and positive qualities in a person.

First of all, the main difference between example and imitation is that there is essence in example. The first and most important stage of a person learning from a certain process, event and reality begins with understanding the essence of this event or reality. To summarize the above points, Ibrat is wisdom, traditions, values that are formed in the life of man and society in the form of natural processes, social events, religious, moral, artistic values, passed down from generation to generation, absorbed into the psyche of each individual, and sharpen human qualities in him. It is the embodiment of the natural spiritual need for understanding in the harmony of understanding.

In imitation there is more interest and enthusiasm. Although interest and enthusiasm, on the surface, seem to be related to the essence of a certain process, in fact, it is more related to the changing characteristics of human emotions.

In many cases, people do not understand the difference between example and imitation because they understand passion and interest in essence. Whether example and taqlid takes place as a

personal quality or as an example or as taqlid depends to a large extent on a person's strong will, goals and, most importantly, his intention. But if his intention is unstable and his passion is weak, it is limited to imitation of exemplary situation.

Imam Ghazali, who achieved the title of Hujjat al-Islam in the East, put forward a unique idea about human intention. He defines intention as a quality of the heart that encompasses two things: knowledge and action. According to him, Knowledge precedes intention, it is the root and condition of intention. Action follows intention. It can be called the fruit and branch of intention. Every freely chosen action is realized with the help of three things - knowledge, will and ability.

In reality, whether a person is looking at reality with an exemplary eye or imitating what he is interested in - the criterion for this is his inner world, inner feelings. At this point, it is necessary to take into account the characteristics of the formation of example and imitation related to the person, his living environment, and the education he receives.

In particular, in children who have not yet formed as a person, the tendency to imitate has priority over example. Children observe the behavior and behavior of adults and try to imitate them. Adults should be role models. It should be said that imitation is one of the main ways of cultural development of young children. At this point, it can be said that taqlid is derived from the Arabic word, which means "to copy, to copy, to imitate".

Imitation is achieving the behavior of others or repeating their behavior and character traits.

Acknowledging that these definitions of taqlid have a scientific basis, an ideological conceptual basis of the attitude to taqlid, it is also necessary to point out the aspects that prevent a more detailed explanation of the essence of taqlid in a certain sense.

The definition given in the Uzbek-Soviet encyclopedia is outdated both from a spiritual point of view and from a social point of view. The principles of materialistic dialectic flying in the content of the definition do not correspond to today's reality.

In the second paragraph of the given definition, in the phrase "achieving the behavior of others", passion is more important than knowledge. However, a person can follow the behavior of others, take a model from it in a certain sense, but cannot achieve the behavior of others. Based on the essence of the above considerations, it is appropriate to define imitation as follows.

Imitation is a form of emotional manifestation of the desires of an individual, which includes his life observations, interests, passions and inclinations in the process of reaching the status of an independent person and becoming an independent person.

As we mentioned above, imitation comes from naive childish imaginations. But there are also foundations that consciously form imitation. The socio-historical background of imitation is related to the perceived need in many cases, which leads to its growth to the level of example. For this, a person should first of all be aware of the historical past of his nation and people, values, scientific and creative heritage left by his ancestors, and most importantly, the life-giving customs, food, and traditions of the people.

It is known from the past that the spirit and characteristics of each national state contain signs that are only compatible with the interests and traditions of this state and tend to be private. For example, in all nations there are relations and obligations between parents and children. In some countries, this relationship is defined by law. And in some, it naturally has human respect for people acts as an obligation related to inner feelings.

The respect and reverence for man in our national mentality are the characteristic qualities that make up the example. In the teachings of Islam, which is the core of our spirituality and the mirror of our national culture, it is not for nothing that we are encouraged to look at everything with an example.

According to the great thinker A. Avloni, "Our Sharia in Islam is "moral hasana" - it is obligatory to behave with good manners, to look up to everything with an example, to correct one's behavior".

By the eye of a lesson, it is necessary to understand the selection of good and useful things and qualities from everything. Imitation is also necessary, but one should not become an imitator. In order to raise imitation to the level of example, a person must have a combination of intelligence, knowledge and understanding. In this process, the role models of parents and family elders in social work and personal life have a positive effect on children and they learn from it. If parents teach their children morals and manners and set an example through their good qualities, they will create a good foundation for their purposeful life in the future. As Yusuf Khos Hajib wrote, "If a good deed enters with white milk, it will not change its way until death comes". This creates a spiritual and moral atmosphere in the family.

Consequently, if there is no healthy spiritual environment in the family, exemplary education will not be formed. As the enlightened scientist Rezauddin Ibn Fakhridin wrote: "Although a woman teaches her child beautiful things with her tongue, if her actions are bad, she is considered to be teaching bad behavior". After all, young children imitate what they see from their parents. The behavior of parents is the example of nature for children. The presence of mutual respect, honor, and love in the family is the presence of real upbringing.

Therefore, no other places of education can replace the spiritual environment of the family and the place of parents in the upbringing of children. Various information related to exemplary education in schools, educational institutions and work activities enriches the imagination of teenagers.

Paid serious attention to the priority of example education by providing physical, mental and moral education to the young generation in the family, building the foundation of the family correctly. As Abdurauf Fitrat, the great representative of Jadid enlightenment, wrote in his work "Family", "The fate of the nation depends on the state of the family in which the representatives of this nation lived. Where family relationships are based on strong discipline, the country and nation will be strong and orderly.

Continuing his opinion, Fitrat writes that "if the people of a country weaken family relations with immorality and ignorance and allow indiscipline, then the happiness and life of this nation will be in doubt".

The logical solution and content of these thoughts is that in order to ensure the perfection of the individual, it is necessary to form a spiritual environment in the family first. At the same time, one should not forget that morality is the primary basis of the spiritual environment in the family. In a person with high moral character, self-awareness, national pride, and pride take priority. In this sense, a person who realizes his identity realizes that humanity has a single essence and that interfering in the lives of others is harmful for him.

That is why the spiritual atmosphere in the family can be said to be a unique manifestation of the spiritual being of a person.

The very important basis of the spiritual atmosphere in the family can be noted separately. They are as follows: a) social basis; b) economic base; c) educational basis.

Social basis - includes moral values, behavior in family relations, problem a la culture related to the evolution of the family from the historical period when the family was formed to the present day, and is the criterion determining the educational processes in the family. The improvement of this criterion is inextricably linked with the remaining two bases - economic and educational processes.

A person develops his mind, intelligence, feelings and emotions through science and calls him conscience educates the so-called personal conscience, which consists of the unity of spirit and

thinking. Raising every child growing up in the family to be conscientious, honest, and willing is directly related to exemplary education.

The second factor in the spiritual environment of the family - the economic basis - also plays an important role in family and marital relations, in the formation of economic thinking and observation in children. The same economic factor is the basis for the all-round development of a person, which, in turn, created the need for work and exemplary education.

Every appropriate or inappropriate behavior in the family does not affect the upbringing of the generation growing up in it. In directing the same influence to a positive process, the third basis of the spiritual environment in the family - enlightenment, specific knowledge and culture of the family members determines a lot.

To sum up, attitude towards moral education is directly related to family members' devotion to science and enlightenment. Enlightened housewives teach their children about their duties and responsibilities towards the family and parents, and they themselves become an example to their children growing up in the family by strictly observing these duties and responsibilities. In turn, children grow up to be responsible for their duty to their parents first, and then to their community, neighbors, nation, state, and people. The greatest responsibility of the family, so to speak, is its social essence.

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