

**BRINGING UP THE YOUNG GENERATION AT THE LEVEL OF
SPIRITUAL MATURITY AND PERFECTION IS A MODERN
REQUIREMENT**

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ABSTRACT

This article analyzes the issues of studying some topical issues of ideological prevention of ideological depression among young people. The urgency of this issue in the work of ideological prevention with young people today is justified. The study and development of the heritage of unscientific ancestors is not even possible, let alone adopted. The most important task for today is to bring up the members of our society, first of all, the young generation, to develop in their hearts and minds the national idea, national ideology, love for the motherland.

KEYWORDS: *Ideology, Ideological Prevention, Ideological Depression, Ideological Addiction, Alien Ideas, National Ideology.*

INTRODUCTION

After the independence of the people of Uzbekistan, the need for harmoniously developed people to strengthen it economically, politically, legally and spiritually has greatly increased. Therefore, from the first days of independence, the first President of the Republic of Uzbekistan Islam Karimov in all his speeches in the Oliy Majlis, answered questions from reporters and in other works expressed his views on a healthy generation, harmoniously developed generation, a perfect man. The formation of civil society is in many respects connected with the effectiveness of work in the field of educating a perfect man. Adoption of the Law on Education and the National Program of Personnel Training by the activities and initiatives of the first President of the Republic of Uzbekistan, the organization of the work of the youth social movement "Kamolot" at the level of modern requirements, At the heart of all of this is the social and historical needs of the people.[1]

Literature review

Indeed, all the activities of man, from the smallest of actions to the pursuit of a higher social goal, take shape accordingly, first of all, when they are ideally formed in his mind. Consequently, the knowledge of any thought, idea, point of view, the universe and, in it, views instead of man, is absorbed into the mind of man, and accordingly, his character, behavior, all his activities take on a certain character. The most important task for today is to bring up the members of our society, first of all, the young generation, to develop in their hearts and minds the national idea, national ideology, love for the motherland.[2]

President Sh. In the words of Mirziyoyev, "... When it comes to educating young people, it is necessary not to rush, to think carefully in all respects, based on the wishes of young people and parents."[3]

In addition to this, the great statesman and politician, the first President IA Karimov, said: it should be noted that activism and civic position are on the rise.

In this regard, no doubt, at the time, that is, 18 years ago, "Training" and; It is also a historic event that we have adopted the National Program for the Development of School Education, a new system in the field of education that is free of old stereotypes and complications, and which today attracts the attention of others.

Research Methodology

As a result, we have managed to form a generation that is independent and innovative, modern, and our children, who are able to take control of the future of our country, are coming to the podium today. ” Therefore, the upbringing of a harmonious, perfect person has always been a dream of mankind. People with such a dream were considered to be the sages of the lands that belonged to their own spirituality and enlightenment. Among them is the place and respect of our great wise ancestors who lived on our land. This is a simple fact recognized by the wider world community of science. In the dream of raising a harmoniously developed generation, we can cite a lot of evidence from our own history.[4]

Suffice it to recall the ideas put forward in Farobi's spiritual heritage in The City of Noble People. According to him, in this play, "... every citizen of the society is a noble person, regardless of his position and position. A virtuous person knows all the rules of his state, follows them, thinks, is a master of his profession, and, when necessary, sacrifices his life for the Motherland.

The people of the city of Fozils will respect each other, and there will be oriental tenderness, kindness and respect between parent and child, teacher and student. First of all, it is worth noting that such thinking itself is based on the high level of spirituality of the ancestors, and, of course, such an opinion is the result of studying the centuries-old heritage in this regard. So, there is a moral basis for our intention to raise a harmoniously developed generation. The concept of enlightenment in the traditions and blood of our nation, the nature of the pursuit of knowledge and knowledge has been formed over thousands of years. The pursuit of enlightenment is one of the age-old virtues of our people. Similar thoughts of the ancestors were passed from language to language. The people, especially the leaders, were aware of this. In particular, it is known from historical sources that Sahibkiran Amir Temur also worked with the advice of his ancestors, the advice of the sages of the time, who passed through in building a great state. It is known all over the world that conditions were created for the development of science at that time. Culture has developed, and skyscrapers and mosques have been built that amaze the world today. This state was recognized by all states as the highest cultural center, and they sent their ambassadors. Sending ambassadors is the result of respect and recognition of the rightful state.

Analysis and results

The state founded by Amur Temur was reduced to a swamp of ignorance.

The main foundation of the state was cracked, not because it was built incorrectly, but because the poorly baked bricks on the solid foundation were crooked. Turkestan was destroyed by another state in the second half of the 19th century. Ignorance never recognizes science. The ignorant person at the head of ignorance develops the strict "rules" of the lower worldview and begins to force others to obey him. The study and development of the heritage of unscientific ancestors is not even possible, let alone adopted. Therefore, the statehood of Amir Temur, the society of Farobi, the medicine of Ibn Sino, the exact sciences of Khorezmi, the encyclopedic science of Beruni, the universe of Ulugbek - all were left behind the veil of ignorance and forgotten. The dream of the grandparents remained a dream [5].

When a dream is lost, life is considered to have ceased. That is why such a dream in the blood of the ancestors rose at the end of the XIX acp. It was written in the Tsarist Russian colony that ignorance was the cause of the dream, and the country's intellectuals who sought to get rid of it were the first to analyze it. Mufti Mahmudhoja Behbudi, the leader of the Turkestan Jadids, who sacrificed his life for freedom, analyzed the flaws that led to this ignorance and concluded: "Secular science and knowledge are needed to survive in the world. ("Needs of the Nation", Samarkand newspaper, 1913, No. 26). In this short quote, "Why have we become a colony?" there was an answer to the question. The so-called "secular science and science" is a factor that keeps the power, culture and spirituality of a state among the developed countries. The development of such science and the soundness of the education system are in the conditions created for the development of science. Therefore, a number of Jadids in Tashkent, such as Munavvarqori, Abdulla Avloni, Fitrat in Bukhara, Ashurali Zahir in Kokand, and Abduqodir Shakuri in Samarkand, joined the education reform.

An interesting situation emerges in the process of studying educational reforms. It is known that the 130-year history of Uzbekistan coincides with two different colonial periods. The first is Tsarist Russia, the other is the period of the Red Empire. Both of these different colonial policies have periods of collapse. It was at this time that the representatives of the national liberation movement, the devotees of the nation, thought about education reform, looking for ways to implement the reform.

The period of the collapse of Tsarist Russia coincided with the national liberation movement of the local intelligentsia - the Jadids. Until 1917, at the heart of these movements was the idea of reforming education, adapting the advanced aspects of developed countries, opening schools, publishing textbooks and educating children.

The second is the period of the collapse of the Red Empire. When we looked at the pages of Uzbek newspapers, we were convinced that the main focus is on education reform. For example, the following quote from the speech of the first President Islam Karimov, who was then the leader of Uzbekistan at that time in the former Soviet Union, proves our dream:

"I have to say that without careful training, without appreciating them, without trusting and supporting them, I don't think there is any way to change the situation in any field."

CONCLUSION

In fact, the first President Islam Karimov, while working in Kashkadarya region, said that the most important issue was to improve the general education and professional level of people,

increase their literacy on the basis of new requirements, introduce a system of continuing education.

"Everyone needs to understand that without deep and solid knowledge, we cannot accomplish the tasks ahead of us, and we cannot make progress."

Let us return to the occasion in which these ideas were expressed. At a time when the former regime does not believe in its own decline, and seeks to maintain its dominance, for which conflicts between nations are organized, crime increases, and in the evenings it is impossible to walk on the streets, for some reason, the level of personnel, their quality training. Why this resemblance? This peculiarity was repeated at the beginning of the century. After all, the scholars who lived for the sake of freedom, after gaining freedom, thought a lot about the level, level of education, dedication, courage, perseverance of the young people who run the country. If there were no such cadres, they were worried about educating them. Because in order to preserve freedom, the state must have developed production, a well-off population, the ability to rebuild and maintain its army, as well as national cadres who have equal relations with other states. Therefore, before calling Ayuhannos "Freedom", they lived in the grief of preparing a harmoniously developed generation that would be able to capture and maintain it. They believed that one of the practical ways to realize the dream of freedom was to educate the youth.

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