

# SOCIAL-HUMANITARIAN SCIENCE – THE RESULT OF THE SOCIAL NEEDS OF A SOCIETY

Oybek G.Davlatov,<sup>1\*</sup>Musallam L. Abdujabborova,<sup>2</sup>Nigora R. Qurbanova<sup>3</sup>

**Abstract**---Personality is a unique historical event. A person is a human being who has some kind of spiritual identity. In fact, the image of a nation is shaped by the image of its people. But individuals can play a negative or positive role in the case of a nation. It depends on their cultural level and spirituality. This article scientifically and theoretically analyzes the concepts of personality, the place of the social and humanitarian sciences in its perfection, the factors that determine the development of society, as well as the possibilities of science and education.

**Keywords**---personality, society, knowledge, research, training, education, the immune system, national idea.

## I. INTRODUCTION

There are many factors that determine the progress of society. According to the situation, some of these factors become extremely relevant. In our view, education and upbringing are the main factors, a real opportunity and a solid foundation that ensure the development of any society. Because in the process of upbringing, as the child expands his knowledge, he begins to gain a better understanding of the relationship between nature and society and, eventually, becomes a conscious human being. This means that in order for one to become a **person**, he has to go through several stages of social relations. In this sense, we have to identify a number of words that are used side by side with the word person. Consequently, in modern Uzbek literary language, words such as a person, race, profession, and individual are also used to express certain concepts in everyday communication.

These meanings - some of the synonyms (*human being, person, people*) are used in general, some (*person, breed, muse*) are artistic, and more commonly used in a scientific way. Among the aforementioned words, the word person has a special status that fully corresponds to the essence of the topic we are exploring. So, who does the individual mean, and what is his or her role in social relationships?

Observations show that so far the concept of personality has been interpreted differently in the scientific and theoretical literature. More precisely, as a result of scientific, social, political, psychological, pedagogical and biological approaches to **personality** issues, different definitions have emerged. Different ideologies are sometimes influenced by objective and sometimes subjective views. In our view, the following description more fully reveals the meaning of the word: “**Person** is a concept of a human being who embodies the social, spiritual, and moral nature. This notion is used in social sciences and humanities from the point of view of their subject and is thus interpreted differently. The individual is a biophysiological, social, spiritual, moral, aesthetic virtue and personality that is integrated into a whole and is embedded in a system of

<sup>1</sup>PhD, teaching assistant, Uzbekistan State Institute of Arts and Culture, Tashkent, Uzbekistan.

<sup>2</sup>Candidate of pedagogical sciences, associate professor, Uzbekistan State Institute of Arts and Culture, Tashkent, Uzbekistan.

<sup>3</sup>Senior teacher of the Department of Pedagogy and Psychology, Uzbekistan State Institute of Arts and Culture, Tashkent, Uzbekistan.

relationships. The formation of personality is caused by the following factors: 1) biological (generation); 2) natural environment; 3) cultural environment; 4) social experience; 5) relationships with people" [1].

Apparently, a **person** is a particular human being in a society. But the word "person" cannot be used in relation to everyone. It is also possible to apply a person, an individual as a subject of social relations and conscious activity to the person. The individual becomes an individual in the process of assimilation and self-realization of social functions. Of course, **education** and **science** play an important role in the formation of the individual. In fact, under the influence of the educational process and the advancement of science, every person's personality changes, his spiritual world becomes enriched, his worldview broadens. The possibilities of science in this regard are endless. Because, as one of the greatest achievements of human society in the course of its development, science plays an important role in human life. In this regard, it is necessary to clarify the meaning of the words of science and knowledge. There are different definitions and descriptions in this regard as well. As explained in the Explanatory Dictionary of the Uzbek Language, the dictionary meanings of knowledge are as follows: Knowledge 1. Information acquired by learning, research, and analysis; aptitude. 2. Science related to the field of activity; a system of information about nature and society; science. 3. Education and skills related to a specific area of activity [2].

Usually, in everyday communication, the words science and knowledge are used together, in pairs. In the process, the meanings that these words imply are further extended. At the same time, new meanings are emerging and the scope of application is becoming a necessary term for our linguistic needs. But there are specific meanings of words of science and knowledge, and subtleties in the meaning of the meaning that is important to differentiate. Refer to the "Explanatory Dictionary of the Uzbek Language" to find out these peculiarities: Science 1. A system of knowledge that reveals the laws of nature and society's development and their impact on the environment. 2. A separate network, areas, areas of such knowledge systems [3].

It turns out that science is a system of knowledge about the world, one of the forms of social consciousness. It includes both activities related to the acquisition of new knowledge, and the product of this activity - the knowledge that is the basis of the scientific picture of the universe - and represents certain areas of human knowledge. The direct purpose of science is to describe, explain, and predict the processes and events of that reality by discovering the laws of reality that are the subject of its study.

In fact, the earliest scientific advances were in connection with the emergence of human society. Early knowledge was of a practical nature. As the mythology, the buds of the thinking system began to appear in ancient East and Greece. Mythology served as a stage in the transition to science. As development progressed, mythology was replaced by naturals[4].

Of course, the need for science has changed over the years, centuries, and millenniums. Each period has its own set of tasks assigned to science, and new disciplines have emerged. On the basis of new branches and directions of science more branches emerged. Nowadays, even quantitative calculation is a problem. But the subjects are classified based on their origin, applications, tasks, etc. In particular, scientific and theoretical literature states that "The science system is generally divided into the following major groups: **the natural sciences, the humanities, the technical sciences, and the social sciences**. In each of these groups, there are many independent disciplines that have to solve major and promising research issues in interdependent fields, which now require a broader range of interdisciplinary and complex research." [5].

At present, science can be seen as a force and a means of advancing society. Science plays a special role in shaping the outlook of the people and nation, education and upbringing of morals, upbringing a spiritually mature person. Independence

has had a great positive impact on the development of science in Uzbekistan. First of all, the structure of our science has changed dramatically: the mystic science, which is spiritual science, has been revived, the hadiths have been opened, and the new intellectuals, students, and universities have been enriched; scholars have established strong creative links with scholars abroad. As a result, both our natural and technical sciences and the humanities are becoming more and more international. Our scientists have begun research in the most important areas of science.

During the years of independence, as well as other fields of science, the social sciences and humanities have begun to develop. Certainly, there are objective and subjective reasons for this. First and foremost, the role of social sciences and humanities in the development of society has been correctly identified. At a meeting with scholars of the Academy of Sciences of Uzbekistan in 1989, the head of the state talked about the development of science in Uzbekistan, with a special emphasis on the social and humanitarian sciences. In particular, a serious analysis of the situation at that time clearly outlined the challenges facing the social and humanitarian sciences. Therefore, it is also important to bring the humanities to the top. Until recently, the social sciences were actually in the interest of polities. This has influenced the definition of the topic of scientific research, the scope, character, and direction of these studies, the worldview of sociological scholars and the methodological guidelines. It was noted that today the situation is changing radically.

“We have more problems now than ever before. Some of the key issues in our further development are not so clear. If social sciences do not help us to analyze the processes that are taking place on an alternative basis, to develop a comprehensive program of action on fundamental issues and to justify it.”

As can be seen, the role of social and humanitarian sciences in the development of personality was properly understood in our country. It was determined that the power, spiritual wealth of any state is manifested, first of all, in the social sciences and humanities. In particular, the views expressed by the First President of the Republic of Uzbekistan I.A. Karimov show the high role of social sciences and humanities in society. **“Now, every scientist, and especially a social scientist, must adapt his research activities to the problems of the republic, to the fate of his people and the country as a whole. Obviously, this aspiration should determine the unity of scientific and social activity of sociologists and their practical participation in the social life of the republic [6].”**

We understand that it is necessary to help our sociologists, to create conditions for them to freely express their ideas, to stimulate their creative and social activities. In particular, it would be desirable to develop a system of public procurement contracts for sociological research” [7].

Apparently, starting October 21, 1989, the Uzbek language became the state language. In this way, the social functions of the Uzbek language expanded. At the same time, there was a question of further expansion of the use of native language, organization of its study by all population of the republic. The importance of this issue can be found in the book *Uzbekistan on the threshold of Independence: It is about scientific solutions for further development of the Uzbek language*. In addition, the lack of terminology dictionaries and modern textbooks, especially in technical fields, impedes the training of qualified specialists for the national economy.

We feel the need for the assistance of linguists in developing the newest, most effective method of teaching the Uzbek language and developing courses for accelerated learning the state language. The problem of studying the old Uzbek writing, which is a program for studying the centuries-old culture of the people, is also on the agenda.”

From the foregoing, it is clear that the social and humanitarian sciences play an important role in the development of society and in its spiritual and educational development. Because, through these subjects, the young generation can rightly determine their own path, understand the ideological processes and move towards noble goals. This is not a spontaneous process. In this process, we have to use different means and opportunities and different ways of influencing ideological influence. For example, it is important to pay attention to the pedagogical aspects of the issue and to evaluate the events from the pedagogical and psychological point of view. A number of related scientific theoretical works have been done. Among them is a special research on the formation of students' ideological immunity. The author of this research, Candidate of Pedagogical Sciences, Z. Kosimova recommends: "The ideological and political views of the formation of the ideological immunity of students, the works on the life and work of heroes of today, the official documents of our government, and the introduction of artistic works have a great impact" [8]. Indeed, a regular acquaintance with the socio-political literature and fiction expands the student's perception of the world and provides a basis for his or her reaction to what is happening around them. It enables us to understand the essence of every change in the world. After all, the younger generation can interpret the events of the world in their own way and, as a result, be overwhelmed by ideological attacks. Consequently, in some parts of the world today such actions are causing serious moral damage, the centuries-old values of the nation, national consciousness, and way of life, moral, family and community life, and the way of life are seriously threatened.

Worst of all, the ultimate consequence of such attacks is to turn a man away from his hometown and his people, to deprive him of his patriotic feelings and to turn him into an indifferent person [9].

Studies show that the information provided in the social and humanitarian sciences instills in the hearts of the younger generation a sense of love for and devotion to their country. We can see this in the example of a number of specific disciplines. These aspects of the problem are being studied by our researchers as well. In particular, the doctor of pedagogical sciences D. Ruzieva reflects on students' sense of national pride and focuses on: in particular, the role of historical science in this regard is as follows: The glorious history of the nation, the past introduces students to the history of the nation, which provides them with knowledge about the path of national development, and builds confidence in the future based on national history [10].

The author emphasizes the importance of the native language, reflecting on factors that contribute to national pride. Indeed, the role of the native language in the person's development is indisputable.

In the words of our great enlightened grandfather, Abdulla Avlani, "life reflects the existence of every nation in the world. Losing the national language leads to the spirit of the nation to be lost" [11].

It is clear that the effective use of the national language's capabilities is of great importance both in the educational process and in ideological propagation. Preserving and respecting the mother tongue can also enhance the sense of homeland in young people. This is because the possibilities of the national language are the basis for the students to think in national spirit and to have a national idea. [12].

Every piece of information in the social sciences should be directly relevant to everyday life, have a serious impact on students, and most importantly, be authentic. The current student has more resources and more opportunities. Therefore, today our young people receive a wide variety of information not only in educational institutions but also through radio, television, the press, and the Internet. In an ever-expanding world of information space, educate our children not only to read but not to read, to surround them with iron walls are undoubtedly not aligned with the demands of the times and to our

noble goals. After all, we are committed to building an open and free democratic society in our country and we will never go back.[13].

In fact, each discipline has its own methodology, methods, and techniques. Based on these features, it will be possible to give sufficient information about social life events, the current stage of development and the principles of development in the social sciences and humanities. For example, in the social and humanitarian sciences, it is also possible to provide full information about the state symbols, thereby enhancing the sense of national patriotism and self-awareness in the youth. As researcher D. Ruzieva rightly noted, the state symbols introduce students to the centuries-old views of the nation, the meaning of their social relation to the universe, as well as its reputation, dignity, honor, and respect for the international way of life. It awakens, exalts the nation and ensures its development. [14].

It should not be forgotten that even today, a seemingly insignificant message directed against human spirituality can be exacerbated by the intensity of globalization in the information world, and can cause enormous harm through invisible. The message flow doesn't stop for a minute. We have to pay close attention to these aspects of teaching social and humanities. Because, as Alisher Navoi wrote, "If you are a warner you are a king, then if you are a king you are a warner." Thus, the information that gives a good impression in the hearts of the younger generation, which delivers a sense of homeland with reliable information, and which guides its little heart towards goodness, is provided mainly through the social and humanitarian sciences.

Experience shows that the book "High Spirituality - Invincible Force" serves as a guide for action in this regard. After all, we all know that in order to safeguard the borders of any country, military power and armed forces are necessary. However, it is natural for us to think about what we should rely on in order to preserve the inviolability of the spiritual world of our people, above all, the younger generation.

The arguments presented in this work should be vigilant for every compatriot and give thought to every self-conscious person who thinks he is intelligent. We should, as far as possible, teach young people the basics of national ideology in the social and humanitarian sciences and strengthen their ideological immunity. Because, as the researcher Z. Kosimova wrote, one of the main tasks of formation of students' ideological immunity is the formation of their secular, scientific outlook. On this basis, students independently understand the way of historical and national development, different social phenomena and interact. For this reason, social and humanities must provide an ideological answer to the questions of modern life that excite the youth.

This requires the development of a special research program in consultation with educators and psychologists in order to address the impact of current ideological education on pedagogical activities on the psychological regularities, including the formation of national self-awareness. [15]

As noted above, the role of social sciences in our social life is illustrated in the book "High Spirituality - Invincible Power". Detailed information on ideological pressures and information attacks. Therefore, at the same time, the reality of life shows that any development product can be used for two purposes - for good and for evil. If we look at the history of humanity and its evolution, we will see that there is a long struggle between good and evil ideas and doctrines that promote human perfection and high ideals [16].

This is also reflected in Uzbek literature. For example, a Hero of Uzbekistan, Abdulla Aripov, states in a poem:

Two waves fighting

Far from each other.

One is behind the border,

One is here.

Someone is the seeds of horror

He sows for us too.

Listen, Friend, Motherland -

He is staring at us.

Do you want this body

To stay in purgatory?

No-no, not for anyone

Bow down not my Motherland! [17]

As it turns out, the samples of Uzbek literature can also give students enough information about the ideological struggle and information attacks on their students, about their true nature. This method, in our view, has a significant effect on the minds of the younger generation, their artistic and aesthetic taste, and their ideological armament. In our opinion, the effective use of fiction literature can be useful in the ideological field.

It is well known that as long as life exists, the struggle will continue. Evil and wicked acts will arise against the good and the good. The task of social sciences and humanities is to give students the skills to cope with and resist such situations. Because... we need to be vigilant, vigilant, and vigilant against such ever-increasing risks. It is possible to respond to such threats with a well-thought-out, well-founded, well-grounded, regular and uninterrupted spiritual education.

Of course, the basics of spiritual education are taught primarily in family, community and educational institutions. Consequently, the social and humanitarian sciences should be the leaders in this regard. As well as the social sciences and humanities that are being taught at the educational institution, it also helps to familiarize students with the history of the nation, its development, its achievements, its bright and stormy days, its present and future plans. Just as it was impossible to talk about nationality and nationalism during the Soviet Union, the nation's development and its contribution to world civilization were not well appreciated. However, there is no obstacle to the independence of young people at the moment, including students, to familiarize themselves with the true history of the Uzbek nation and to enable them to understand their ancestors [18].

During the years of independence social development has increased dramatically, the political consciousness of our people has grown, our citizens have a sense of belonging to the prosperity of the country, and their attitude towards national and spiritual values has changed. All of this is good, of course. However, as the head of our state rightly points out, the millennial experience of humanity demonstrates that the world's most violent and aggressive forces seek to subordinate and subjugate any nation or country, and first of all, disarm it, that is, to get rid of their national wealth to remove its history and spirituality. This is evidenced by numerous examples in recent history.

The social and humanitarian sciences play a leading role in the proper analysis of these situations and the development of appropriate recommendations. This is because the subject matter of these sciences is directly aimed at the study of the person and his spiritual culture. Therefore, the solution of the urgent problems of today is also assigned to the social sciences and humanities. Such problems are very different. In particular, the prevention of ideological attacks under the name of "mass culture" is becoming an urgent problem.

Naturally, to gain wealth, under the guise of "pop culture" they ignore the millennial traditions and values of other people to spread the ideas of moral corruption and violence, individualism, egocentrism, and, consequently undermining the spiritual foundations of life will not let us to be complacent.

Cases of present-day immorality as a culture and, on the contrary, neglecting spiritual values, are a serious threat to today's development, human life, the sanctity of the family and the education of young people are proving that it is necessary to fight back to many people.

The world is wide and it is diverse. At the same time, the problems and the mysteries of the world are diverse. All of this leaves a significant mark on personal maturity. Consequently, not only external aggression but also internal conflicts and negative aspects of our national spirituality should be taken into account in the upbringing of a harmoniously developed generation. The social sciences and humanities may also provide sufficient information on this subject to guide young people. We believe that these aspects of the problem should not be ignored and should be brought into the minds of every student. In this sense, the President's instructions are very important: When talking about protecting our young people from various moral aggressions, we should speak openly about the great features that glorify our people, and the old customs that have had a negative impact on its development. First and foremost, we need to think about how to rid our society of such disorders as selfishness and indifference, kinship and localism, corruption and greed, and neglect of others.

I want this very important task to remain in the focus of our wider community, especially our intellectuals, scholars and writers, people of art and culture, and all those who are dedicated to spirituality.

Unfortunately, there is a big truth at the heart of these considerations. What are some other obstacles to the formation of the spiritual world of our youth? Are there ways to overcome them?

It seems to be possible. First, it is necessary to "regulate" the factor of "technocratic culture", which is deeply embedded in the minds of our young people. We did not include "editing" quotes in vain. The fact is that no one is currently opposed to what is happening in the information communication world, including Uzbekistan. Computer technology and the Internet have become an integral part of our social and cultural life. The priority of technical principles is strengthening. As a result, the level of awareness of young people in the world and the need to improve their knowledge is growing.

With more than 1.5 billion people being online around the globe, more than 8 million of the 30 million people in Uzbekistan use it. At the moment, it is important to find out which sites our young people are visiting and working on. The seriousness of this can be proven by the facts that the internet has a nearly 10,000 negative and harmful Internet sites that promote easy suicides - an increasing number of terrorist and extremist sentiments, as well as nearly 5,000 other erotic and non-violent websites.

According to Google Analytics, Odnoklassniki.ru receives more than 200,000 daily visitors from Uzbekistan, more than 90,000 on Facebook, and more than 40,000 at "MoyMir". So what does that mean? First and foremost, young people are increasingly enslaved to the Internet and develop their own technocratic culture. In our view, the technocratic culture is the recognition of only technical means, an unintelligible adaptation, and ultimately, dependence on the Internet. Unfortunately, that's not all. Most importantly, thanks to the technocratic culture, some Uzbek young people are becoming more aggressive and harsh instead of having individualistic sentiments, sincerity, and kindness related to the collective mentality inherent in our nation. These are the evils of selfishness, neglect of relationships, forgetfulness of national values and traditions, and in some cases, the claim of a cosmopolitan worldview. In our view, the technocratic culture is ignoring the phenomenon of books and the culture of reading, at a certain age. A decline in reading has a negative effect on cognitive, reflective, and self-conscious qualities.

In order to "regulate" a technocratic culture, it is advisable to develop a "secure internet" program, as adopted in the European Union. In general, the need for an effective flow control system is an axiom. In particular, the UK Code of Conduct and the Independent Network of Safe Networks control the flow of harmful, illegal information. In some European countries, the law prohibits the blocking of web sites. [19]

Secondly, there is a conflict between conservatism and radicalism among some young people, including some adults. Although this does not seem to be true of the whole community, some of the symptoms are present in some families. The paradox between the elderly parents in the family and those who have been "affected by the street" is particularly dangerous. At the same time, both parties demand that they are right. When a conservative parent accuses their child of not recognizing the persistence of family traditions and values, the "radical child" treats them as "old-fashioned" and backward. As a result, this leads to a "breakdown of the relationships."

What is the best option? In our opinion, stability is helpful in solving this problem. The term "stability" in Arabic means rhetoric, proportionality, averaging, and generally acceptable. Moderation involves controlling and objectively evaluating one's behavior from the standpoint of the ethics of a particular society, implying a moral responsibility for the behavior of a conscientious person, community, or citizens.

Moderation regulates conservatism and radicalism in some people. Some people are totally against the internet and view it only as negative. Others consider the circumstances of traditional education systems, such as the book, the previous system of examining students' knowledge assessment as a transient phenomenon. In this case, the blame of both parties is a way out of the paradox.

The same applies to the transformation of values. Take, for example, the articles on the ancient values of the Uzbek people. There is a different attitude to such proverbs, such as "apples fall under the apple tree", "You see what is written on fate". While some perceive it as an unchanging value, others interpret it as a motivation for a person to be passive. In this sense, working with advocates on both sides, and analyzing their pros and cons, can overcome the aforementioned paradox.

Thirdly, some of our young people experience negative attitudes like hedonism in their relationships with life. Hedonism is a Greek word that implies the idea that all life, the meaning of life, is to enjoy. According to this doctrine, attention and effort are not worth the effort of enjoyment and pleasure. In the doctrine of hedonism, human tendencies and needs are in conflict with societal norms, and any social conditions and norms that restrict human freedom and prevent its manifestation are rejected.

This is a very dangerous situation. Selfishness, that is to say, self-interest, putting one's own interests ahead of society, nation, the country plays a special role in its emergence. In some young people, selfishness is seen as a priority only for their own personal needs. Such young people disregard the laws of society, national traditions, and customs, and often try to adapt traditional social customs to their own interests.

In our view, the way to prevent such negative phenomena is to increase the legal and political awareness and culture of the community members. As a result of the disregard for the laws of society and the national and spiritual qualities that have traditionally been held as a value, at some young age there are signs of disregard for the law. It is important to emphasize that the training of such individuals through the balancing of the rule of law and the continuity of values is of great value.

Another way to get young people out of the state of hedonism is to instill in their minds the practice of sincerity and impartiality. It is known that sincerity and impartiality are national values for us. While "pop culture" has somehow undermined these values as a result of globalization, they have not lost their essence. TaimudDariah narrated from the Prophet (peace be upon him): "Whoever comes with five qualities on the Day of Resurrection will not be misled by Paradise. He was sincere to Allah, to His Messenger, to His Book, to the Imams of Muslims, and to the whole community." [20]

Regulation of interpersonal relations, harmonization of interests of society and nation on the basis of collective nature of our people. For example, according to Fitrat, godly devotion was first created to enable people to attain the happiness of the world, and secondly, they must be able to assist each other in the pursuit of happiness. "So, every nation's people who have dreamed of a happy downtown will be able to help each other, but without it, they will never achieve their goals. The people and the happiness of those who know their own peace, who do not care about others, who do not stand up for their ethnicity and support, will achieve happiness. ...Anyone who does not work for the benefit of the nation will not enjoy the happiness of the Hereafter! Secondly, a person who does not seek the interests of the nation cannot achieve the happiness of this world."

Consequently, hedonism is a disorder that destroys a nation, knowing that one's life is only for personal enjoyment and enjoyment. Its treatment is to ensure a balance between personal and social interests.

Fourth, some young people have a specific vacuum in the spiritual world, which may be attributed to their lack of interest in learning, especially reading. It is well-known that a literary specialist must know fiction, recognize the magic power of classical literature, and receive spiritual nourishment from it. Who knows who misleads those who consider science as the only way to get a university education? Here are some examples: Mu'adh b. He is a companion, a traveler, a companion in seclusion, a seer, a helper in troubles, an ornament in the face of adornments, and a weapon against the enemy. Hasan Basri, a senior theologian, says: "I prefer learning to strive in the cause of Allah. Yes, knowledge is better than fighting in Allah's way. Whoever leaves his house for knowledge, angels will be surrounded by his wings, birds of heaven, beasts of the earth, and fish of the sea. People, acquire knowledge and be quiet, gentle, considerate, and attentive to those who are learning and teaching."

Our great compatriot, the jurist Abu Lays Samarkandi, draws the reader to an interesting event in his book Tanbehu-l-Ghafilin. The people of Basra differ. Some say that knowledge is better than wealth, while others say that knowledge is better than science. Ibn Abbas said to the ambassadors from both sides that knowledge was superior to them, saying, "Tell them that knowledge is the inheritance of the prophets and that property is the property of the Pharaohs. Science protects you, you protect the goods. He gives knowledge only to Allah's love, and He gives wealth to those who love and those who hate.

Reading, reading and fiction are literally the factors that shape the spiritual world of the human being. "Literature cleanses black mud, absorbed not only into our bodies, but into our blood, to cleanse the dead, quenched, extinguished, wounded souls, to clean our dirty glasses, to brighten our dull glasses, to clean our dull glass, dust and dust. We need the water of the spring to be cleaner," says the great poet Cholpon.

In our opinion, the opinions of the aforementioned great ones prove the importance of learning and reading fiction. During the years of independence many good, high-quality, high-art works have appeared. However, their limited circulation, lack of access to remote areas, and lack of a mechanism for promoting such works, hinders the common cause.

Fifth, the inability of young people to understand the true nature of the events around them is also reflected in the formation of the spirituality of the youth. In the current information world, it is one thing to be aware of what is happening, but to be conscious of it is another. This is called intuitionism in the scientific language. That is, it is about understanding the events, and not just intuition.

In these circumstances, some young people are going to be lost in the ocean of the event, relying on emotion rather than reason on their assessment, leading to misconceptions. It is important to remember that the combination of intellect and intuition can yield certain results. The human existence is in the mind and spirituality of it, and in their harmony. It is important to remember that the path to perfection is built on ideas, thinking and reason.

In other words, being a person is a matter of knowledge and intelligence. According to experts, the word "mind" is mentioned 50 times in the Qur'an and the word "intellectual" is mentioned 10 times.

The Uzbek people, and the Turkic people in general, have understood from earliest times that they should listen. Emotions have also made people forget that they can be misleading. Our people were very delicate and intelligent in the area of reason. The writings of Kultegin, BilgaHakan, Ungin, Kuli Chur, Tongyuk are very important. In particular, BilgaHakan fought for the Turkish people to live forever. He noted that the survival of the country depends not only on Hakan but also on the people. BilgaHakan points out that the people should follow the instructions of their ruler, otherwise they will be in trouble, and that one should not be too confident and act after the reasoning of others. He claims that if he is not sure about the person and that he is trustworthy, then tragedy will begin and that witchcraft will begin. So, relying on reason leads to tragedy.

In addition, a special emphasis is placed on reason and thinking in our national values, particularly in Islam. For example, Abu Lays Samarkandi says, "People of faith on the Day of Judgment are the most thoughtful in the world." At the same time, he says, "An hour's thinking is better for me than one night's prayer." In the spiritual world of the person, instead of the intellect, the Jadid movement has also paid special attention. For example, Avloni says: "The nobleman is the separation of the human beings from the animals by words and reason. The animals bring back the tyranny and cruelty that comes from them with their horns, teeth, and nails. But in the shadow of the wisdom and understanding bestowed by the Highest, man is protected from harm and injustice. It is the wisdom of those who have captured the beasts of the earth, and have put their necks in their hands, and have put the strings in their hands."

So why did we quote so much to support our idea? The reason is simple: let's just say that some young people control their behavior without feeling emotional. Of course, we are the people of the Orient. At the same time, it is good to keep in mind that emotions do not distract us. In addition, the state of intuition, that is, the inexperience of understanding the true nature of events, hinders the progress of the individual as a result.

Sixth, one of the aspects that negatively affect the spiritual condition of some young people is the connection between the level of knowledge and the practice of putting it into practice. A simple example: greeting old women and grandmothers on the streets, giving them a place in public transport, not cleaning the windows as a result of the early morning work, throwing stops at bus stops, shouting at one another. Don't they know? Or have they not read a book about the upbringing of the younger generation and heard from their parents and teachers about it?

Of course, those who read, hear, know. So why is this happening again and again? In our opinion, the reason for this is that young people are not able to handle themselves, they cannot overcome themselves, and they cannot talk to themselves. Often, we are adults. We talk to everyone on a variety of topics throughout the day. But what about our children? Most parents do not talk to their child for more than 15 to 20 minutes within 24 hours, which is a summary of various

observations. As a result, the child becomes less aware of his responsibility to the parents, and the loss of control gives him more freedom.

It would be a good idea for parents and teachers to develop a "practice of self-talk" in our youth. That is, every day the boy and girl must hear his "report" and discuss it with him. These ideas may seem strange to some. But it has real results.

Another interesting paradox is that some of our young people have read many fiction books, learned poems and ghazals, and have enjoyed conversations with great people. But they are committing a crime. What is the reason? After all, he reads the book, understands the beauty, the goodness, the sincerity, the right attitude towards the motherland and parents! True, he understands, but that understanding is nothing but knowledge. It is different to know and to understand, to put it into practice.

## II. CONCLUSION

As it is seen from the above, the upbringing of a harmoniously developed person and training of qualified specialists on the basis of international standards is a priority task in our country. Education and science play a huge role in this. In particular, the requirements for the social and humanitarian sciences are increasing day by day. After all, in the process of building a free, fair and prosperous life in our country, the socio-political relations, the minds and thinking of the people have acquired a new and quite new meaning. In particular, it is easy to see that the relationship between the individual and the state, human and society is getting new content and shape, new features and new principles are being improved.

Consequently, all of these should become the main research topics in social sciences as a relationship that meets the new values and democratic principles, the requirements of the free civil society that we strive to build.

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