

EDUCATION OF YOUTH IN CONDITIONS OF NATIONAL INDEPENDENCE USING THE WORKS OF OUR GREAT SCIENTISTS

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ABSTRACT

This article is devoted to the education of young people in conditions of national independence using the works of our great scientists.

KEYWORDS: *High Moral, Spiritual, Information Technology, Perfect Man, Raising Children, Harmony, Our National Pride, Historical Heritage And Great Ancestors, The Law «On Education», «National Training Program».*

INTRODUCTION

In order to strengthen and develop its independence, our country is carrying out significant work and measures aimed at developing a person of high moral, spiritual and spiritual maturity of the youth. In today's rapidly developing 21st century, when the minds of young people are occupied with information and information technology, training them to become spiritually rich, perfect people remains an urgent problem. Solving this problem, teachers, educators and scientists-educators conduct in-depth observations and research.

We have long known that raising children has always been the main task of our ancestors, and one of the first tasks facing us is to educate the younger generation in a harmonious, healthy, sincere, spiritual and rational way of life. Currently, the repertoire of the press and media, cinema, theater is organized in a national context. All their activities are aimed at deepening the study of the socio-economic aspects of our society, the formation of spiritual changes, the use of

the sources of our spirituality, our national pride, historical heritage and the works of our great ancestors.

At the same time, our people have a high attitude towards the profession. After our country gained independence, this need has increased. Some aspects of the "Law on Education" [2] and the "National Curriculum of Education" [3] serve as proof of this. The current process of education and upbringing, along with the restoration of our national profession, involves the development of modern professions. Since the process of youth education includes general education, as well as specialized subjects, industrial education, there are certain aspects of managing this process.

On August 17, 2021, the President of Uzbekistan Shavkat Mirziyoyev, in an interview with the Yangi Uzbekiston newspaper, spoke about the significance of the concepts of the Third Renaissance and New Uzbekistan. "The idea of "New Uzbekistan", which is deeply rooted in the hearts of all our people and is becoming a nationwide movement, is based on the dreams and aspirations of our great ancestors, as well as on the first and second awakenings," the head of state said.

According to him, the land of Uzbekistan in ancient times was the cradle of two great revivals - the First (Enlightenment - IX-XII centuries) and the Second (Temurids - XIV-XV centuries) Revival. "This is a historical fact, proven and recognized by world science," he added.

"Another important process of Revival is going on in our country. That is why the words "New Uzbekistan" and "Third Revival" resonate in our lives and inspire our people for great goals," concluded Shavkat Mirziyoyev [9].

All Eastern and Western scholars agree that the First Renaissance, which took place in Europe between the 15th and 17th centuries, took place in our country several hundred years ago, in the ninth and eleventh centuries. Of course, there are historical reasons for this great rise. During this period, new reforms and laws were introduced that were very important for the development of the state, and radical changes took place, from land and water relations to good neighborly taxes. Innovations in government and politics united scientists around noble ideas, increased interest in various sciences, especially mathematics, astronomy, chemistry, medicine, law, geodesy, and laid the foundations for modern theories of world order. Our great ancestors, such as Muhammad Musa al-Khwarizmi, Abu Raykhan Beruni, Abu Ali ibn Sino, Ahmad al-Fargani Abu Nasr al-Farabi, Yusuf Khas Hajib, Mahmud Kashgari, Mahmud Zamakhshari, Imam Bukhari, Imam Termeotur Abul Muina Nasafi were a great desire to become excellent thinkers of their time, and they became not only scientists, but also world masters in their sciences. It can be said without exaggeration that this period laid the foundations for the rise of world development. Proof of this is the Mamun Academy in Khorezm. It is true that this university, which brought together brilliant thinkers, served as an accelerator not only for its region, but for the whole world.

The Second Renaissance is closely connected with the name of our great ancestor Amir Temur, who carried out political, economic and social reforms not only in our region, but also in vast geographical areas. Thanks to him, a state arose based on a strong central government and a favorable environment for new cultural and scientific development. Amir Temur gathered talented scientists, poets, craftsmen and architects from different regions in the big cities of his

vast kingdom and created all the necessary conditions for the development of science. Such a reasonable policy strengthened the scientific and cultural power of the country.

Although the Second Renaissance has been called the "Golden Age of Islamic Culture", with the development of space science and mathematics in our country, the second Renaissance began. During this period, such great scientists as Imam Bukhari, Imam Termezi, Imam Moturidi, Burkhaniddin Marginoni, Abul Muin Nasafi, unique scientists such as Kazizada Rumi, Mirzo Ulugbek, Giyosiddin Kashi, Ali Kushchi, Lutfi, Hakkoki, Babur, Hafiz Khorazi emerged classical poets and thinkers such as Mirza. Such historians as Sharafiddin Ali Yazdi, Mirkhand, Khandamir, Mahmud Muzahib, Kamoliddin Behzod, many calligraphers and musicians, musicologists and architects became famous all over the world. As in the first period of the Renaissance, there was an influx of people from all over the world who wanted to study science.

The words of the head of our state in his speech "We raise the issue of the Third Renaissance as a strategic task and raise it to the level of a national idea" reflect the great goals of large-scale radical reforms in our country.

"We consider preschool and school education, the system of higher and secondary specialized education, scientific and cultural institutions as four integral rings of the future Renaissance. We consider kindergarten teachers, school teachers, and professors, scientific and creative intellectuals to be the four pillars of the new Renaissance. I am sure that dear parents will definitely support this initiative and become the fifth ring, the fifth pillar of the new Renaissance. And if I say that this will be the strongest pillar of our spiritual and educational life, I think you will fully support it," he said [9].

The need for a transition to continuous education in our country is determined not only by a number of socio-economic, political, moral, organizational and pedagogical factors, but also by ensuring the improvement of the human personality. Continuing the noble work of the first President, President Mirziyoyev, in his speech at a joint meeting of the Oliy Majlis dedicated to the inauguration of the President of the Republic of Uzbekistan, highly appreciated the work of our scientists and teachers: "We know and appreciate the selfless work of our esteemed intellectuals - representatives of science and technology, especially our respected teachers and respected academicians, representatives of culture, literature and art, sports - in the creation and further enhancement of this potential" [4, 15].

As long as the existence of man and society is determined by the presence of ideas of goodness and justice, their development is progressive, progressive. Ideologies containing ideas and principles of violence and obscurantism have a negative impact on this process. However, they are not able to stop the movement of mankind towards lofty ideals based on the ideas of peace and freedom, brotherhood and cooperation, progress and prosperity.

The idea of educating a harmonious, comprehensively developed personality reflects the constant desire of a person to master the achievements of both national and universal, world culture, to spiritual, moral and physical perfection. High ideas about such a personality are reflected in the works of great thinkers - Abu Nasr Farobi and Alisher Navoi.

High moral purity is achievable only in a society of free people who profess lofty ideals of life. Therefore, in our country, great attention is paid to the education of the younger generation, the formation of spirituality and morality of citizens, and the improvement of the quality level of

spiritual and educational work. In this aspect, the National Training Program and the movement “For the Health of the Generation” have become a nationwide, nationwide affair, an integral part of this process.

The formation of a spiritually rich and moral, harmoniously developed personality is inextricably linked with the general process of democratic transformations in the country, the establishment of the idea of national independence in the minds of the people.

The idea of independence, especially among young people, is affirmed in the minds and hearts of people through various forms and methods of education and upbringing. This process is long, complex, requiring a radical revision of the content of the activities of all structures, bodies and institutions of lifelong education.

In this case, it is necessary to solve the following tasks:

- on the basis of a comprehensive study of the social characteristics of the population, to determine effective ways and methods of bringing the idea of national independence to the consciousness of every citizen;
- on the basis of the National Program for the Training of Personnel, carry out continuous work to form in the minds of schoolchildren and students the national idea and ideology of independence;
- in curricula, textbooks and manuals to deeply reflect the essence and content of the ideology of independence;
- raise ideological education in schools, lyceums, colleges, institutes and universities to the level of modern requirements;
- deepen the knowledge of teaching staff in matters of ideology.

Thus, the human personality, the possibilities of its harmonious development and self-realization is considered as the highest goal of social development, in the process of which the necessary conditions are created for the full realization of all its potentialities, the achievement of harmony in the socio-economic and spiritual sphere of life, the highest flowering of a particular human personality. At the same time, in the modern interpretation of humanism, the emphasis is on the integral, universal formation of the human personality. This universality is comprehended as a harmonious development of its intellectual, spiritual, moral and aesthetic qualities. Thus, from the standpoint of humanism, the ultimate goal of education is that each person can become a full-fledged subject of activity, cognition and communication, that is, a free, self-sufficient person responsible for everything that happens in the world. Consequently, the degree of humanization of the educational process is determined by the extent to which this process creates the prerequisites for the self-realization of the individual, the disclosure of all the natural inclinations inherent in it, its ability to self-development, responsibility and creativity [12].

Since the students of the continuing education system are mostly teenagers and young people, it is important to remember that management activities are organized with students who are in the most difficult age of crisis at a young age. In order to involve industrial enterprises, guardians and sponsors in the educational process, organize internships and career guidance, the “National Program” of personnel training [3] requires the education of an independent thinker, the attention of the leader should be in this area.

When teaching students, the following important guiding principles should be considered [11]: achieving cooperation in the right direction of student independence; achievement of democracy and self-government in the process of organizing the teaching staff; establish cooperation with professors, teachers, parents, guardians, sponsors; avoidance of formality; correct interpersonal relationships; democratization of education.

Yusuf Khas Khadzhib In 1069, while studying the work “Kutadgu bilig” [8] (knowledge leading to happiness), the poet wrote about morality, knowledge, raising children, how to behave in public, he thinks of himself as a messenger enlightenment about its importance and value, the rules of hospitality, its way of life, many issues of the spiritual world of man.

In the epic, the poet promotes the idea of a struggle for a centralized state, a wise, fair government, for the time of the people, the state, the head of state and citizen, scientists and the ruler, economic and cultural ties. As for neighboring countries, the debt of the ruling classes to the people caused very progressive socio-philosophical observations: he singled out peasants, artisans and shepherds as categories that create the material wealth of society. Firdavsi, Ibn Sina, Beruni, Nasir Khisrav, Yusuf Khas Hajib, who continued the traditions, in this work one can find ideas on mathematics, astronomy, geography, philosophy, logic, politics, medicine, in a word, all the knowledge of that time. This shows that they were with deep and wide knowledge.

Our country is celebrating the 680th anniversary of the birth of the great commander, who is a symbol of deep respect and respect for our youth. When we study the life and work of Amir Temur, we are convinced that the work of our world-famous ancestor "Temur's Statutes" is a great work. In addition to the biography of Amir Temur, the play provides valuable information about the structure of the state and the army, as well as about the history of the Chigatai people for more than fifty years (1342-1405). Amir Temur was an intelligent, experienced and political figure. He predetermined what kind of central apparatus of the state he wants to form and what social categories the local government will rely on, officials and their qualities, as well as their duties and responsibilities. The role of ministers, emirs and provincial deputies in government was enormous. Therefore, Amir Temur paid special attention to their selection and appointment [6].

According to him, these should be faithful, morally pure, just, peace-loving and enterprising people. According to the author of the Charter, for example, ministers should have four qualities: “1) originality, pure pedigree and greatness; 2) common sense; 3) know about the state of the army and the people, take care of them, treat them well; 4) willpower - endurance, tolerance and gentleness” [7].

According to the book "Temurnom", Amir Temur, as a result of the development of education, science, crafts, art, culture and architecture in his country, called on young people to be courageous, courageous, morally healthy people. Showed the guiding principles of parenting. That is why our ancestor Amir Temur was considered the most respected person in the world [7].

Considering that the classical heritage of our great ancestors can serve the development of our nation, the formation of national self-consciousness among young people and the upbringing and development of a harmoniously developed person, the Law "On Education" [2] and "National Education" [3] and a radical reform of the education and training system President of

Uzbekistan, gives positive results in the education of a harmoniously developed generation, makes a significant contribution to the formation of an ideal person.

As the first President of our country, Islam Karimov, said: "Spirituality and enlightenment are the strength of a person, people, society, state. Without it, there is no happiness. Not only old history, but also modern history gives many examples of this" [1]. Pedagogy has long been concerned with the issue of ideal human education. Because the idea of an ideal person is an old dream of mankind, and a number of factors are important in order to bring it to this level. These are: social environment, education, innate abilities, amateur performance.

The system of continuous education and training will be managed by the state through the structural transformation of state and non-state educational institutions and their gradual development. The competence of educational authorities at all levels is determined in accordance with the "Law on Education" [2]. A legal framework for education will be developed. The rights and independence of educational institutions in the conduct of financial and economic activities and the organization of the educational process will be expanded. Educational institutions are certified and accredited in the manner prescribed by the Cabinet of Ministers of the Republic of Uzbekistan, and after accreditation, the right to work in the field of education is granted [10].

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