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**MATERIAL AND SPIRITUAL CULTURE AFTER INDEPENDENCE IN UZBEKISTAN
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ABSTRACT. This article discusses the process of national and spiritual development in Uzbekistan after independence and the measures taken in this area, as well as large-scale reforms.

Keywords: National upliftment, spiritual development, spiritual upbringing, national revival, self-awareness, values, interethnic harmony and tolerance.

ANNOTATSIYA. Ushbu maqolada O'zbekistonda mustaqillikdan keyin milliy-ma'naviy yuksalish jarayonlari va shu sohada amalga oshirilgan chora-tadbirlar hamda keng ko'lamli islohotlar xususida bahs yuritiladi.

Kalit so'zlar: Milliy yuksalish, ma'naviy rivojlanish, ma'naviy tarbiya, milliy tiklanish, o'zlikni anglash, qadriyatlar, millatlararo totuvlik va bag'rikenglik.

Introduction. Within the past period after Uzbekistan gained its independence as in all spheres of our country, in our national-spiritual life huge changes took place. Especially the processes of self-awareness of our nation, mastering their national-spiritual heritage, national customs, traditions, from the enormous possibilities of restoring our values and our sacred religion positive changes have been made in terms of enjoyment. But no matter how great the progress made in this regard is, the spiritual the roots of potential are solid and worthy of its own in world civilization standing at. As our first president Islam Karimov noted, Uzbek the marrow of his people is dark, energetic..., the inner spiritual and spiritual possibilities of our nation it still takes tireless labor to bring it to the surface.[1].

Awareness of our national self, national, spiritual and spiritual recovery, from the edge while it may seem "simple and straightforward" than it is, it is a much more complex process in real life is. Because it is not the origin of the national crisis, and in our country it is associated with extremely complex problems, such as the settlement of many nations. Also, the hardening during the rule of the former shurans in relation to national development as if to get rid of the rest of the views faster and decide the "me" of Uzbeks it will also be necessary to take into account the presence of issues.

DISCUSSION AND RESULTS. Scientific analysis of problems of national, spiritual and mental recovery, relevant scientific the development of conclusions is not only of theoretical importance, therefore along with this, practical importance is also acquired. Because before us free from the complications of the past, he has his own independent opinion, his own nationality and A harmonious generation capable of showing dedication in the interests of its homeland the task of upbringing is also standing. In this, abstract views of young people that do not rely on any basis and it is impossible to be brought up with ideas, but this process goes to the National Lands, generation- the heritage created by the ancestors, the national values formed over the centuries and it should be carried out only when relying on experiments.

Other nations on duty (even, it is to the level of universal values even if raised) spiritual and spiritual capacities of the national revival and nation cannot be a determining factor in the upbringing of a competent generation. When he was national the harmonious generation of the nation, if harmonized with potential it is possible to conduct its own positive effect on the

formation. Our independence National in the process of strengthening and building a democratic society in our country, all scientific, educational and carried out on our spiritual and spiritual recovery it was only when our organizational work was focused on the basis of these conceptual ideas that we expected it will be possible to give results. In this sense, too, the self of the nation study, in-depth analysis and related problems related to perception the need to develop scientific conclusions is growing. This is a complex task for implementation, esa operates with the solidarity of scientists from different fields it is necessary to show. Alisher Navoi, the great thinker, exclaimed to us, "you build a society in which the conscious perception is the one that beautifies the face of society, the behavior upbringing is based on solidarity with the people of society to the power that gives pride to shodu let it turn", as if saying.

As our President Shavkat Mirziyoyev noted: "at the moment more than 130 nationalities and elat people live together in our country, 16 denominational religious organizations operate freely. Further the mutual friendship and harmony that prevails in our society development, regardless of which nationality, religion and faith, all ensuring equal rights for citizens will be the center of our attention. Their in Uzbekistan to disseminate extremist and radical ideas that are discordant to the middle absolutely not allowed" [2,3]. Well, the one who sows in the hearts of men the seeds of selfishness, immorality, corruption when is evil, ignorance destroyed? What does goodness, enlightenment gain strength from? Of course, first of all, from noble intentions, from noble words, from noble deeds, from pure and noble goals from the national unit on the road. From the experience of the ancestors, it is clear that the land of which is its own people a nation that can concentrate its power and start a path that gives it to its goal. the position of the state is a source of trust and unequal if it correctly directs its potential becomes a creative force. President Of The Republic Of Uzbekistan "Spiritual-on measures to radically improve the system of educational work " as well as "Establishment of the spirituality and creativity support target fund decisions " on the construction of a new Uzbekistan, the third Renaissance the fact that high spirituality serves as a solid foundation when creating its foundation for which it defines all organizational and legal, financial resources, holistic it is of significant historical significance for its foundation of a robust continuous system.

CONCLUSIONS AND SUGGESTIONS. Spirituality, the high morality that underlies it, spiritual purity, spiritual wakefulness, awake conscience, solid faith is like the breath of spring. It has formed and evolved on the way, he saw how many flowering seasons in his path, the threats of persecution of the Bears experienced. How many of its farahbash breath effects exist, unfortunately there are also cold yels against it. Therefore both he always, each during the period, this sinovu becomes stronger than threats and becomes full of power. Somehow, he was told the cycle is the one that gives awakening to the behaviors of the possessives of the good deeds of one power gives.

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REMEMBERING SHEIKHZODA
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Abstract: It is not for nothing that the people's writer of Uzbekistan called Shukrullo Shaikhzada "**Shakespeare of Uzbek literature**", because his great services for the Uzbek language - he translated Uzbek works into Uzbek, Russian and Uzbek works into Uzbek. His translations, Uzbek prose works, poems and epics are fully worthy of this definition.

Key words: Maqsud Sheikhzadeh, writer, description, article, Azerbaijani, Uzbek, book, Alisher Navoi, Jaloliddin Manguberdi, work, Ulugbek's treasure, films, "Sheikh aka", "Sheikh", O' Shakespeare of Uzbek literature.

Azod Sharofiddinov, the hero of Uzbekistan, writes in the article "Adabiyotimiz Fidoyis" dedicated to Maqsud Sheikhzadeh: "He is of medium height, has a slender body, curly hair is tied in a poetic way, he pronounces Uzbek words in a sweet Azerbaijani tone. This person was Sheikhzadeh Maqsud. Although it was the first time we saw him up close, his influence had already left the territory of the Nizamiy Pedagogical Institute, where he worked, and had spread throughout Uzbekistan. There were stories about his lectures among the students.

I read the book "The General Artist" with excitement. The book was published in Latin script and was one of four critical works on Alisher Navoi available in the early 1940s. This treatise, written with great ingenuity, was imbued with so much love for Alisher Navoi that anyone who read it felt Navoi's genius with their heart and became a lifelong admirer of his miraculous art. it was impossible not to fall.

Shukur Burhanov: "Aka Sheikh lived a perfect life. Even though years and centuries pass, this life continues to be shown as an example. He was friendly with everyone. He was also a handsome, very healthy man. He always spoke the truth, and his words often had a hidden meaning. Maqsud worked as a teacher, worked in the editorial office, and wrote poems. We envied her ability to get along with anyone so quickly. There was a special philosophy in his conversations. He named my younger son Shavkat himself."

But later, Shaykhzoda's character in "Jalaluddin Manguberdi" was exiled to Siberia for 25 years with allegations that he meant Stalin and the Georgian people in a negative Georgian image. After Stalin's death in 1952, Sheikhzada's mother sent a series of letters to the Presidium of the Supreme Soviet of the USSR asking for her son's pardon and proving his innocence. Knowing that Shundok was innocent, the executioners of the empire sent Sheikhzada back to Tashkent after serving a third of his sentence.

Most of his friends do not say hello to Sheikhza. They avoid it as much as possible. The poet suffers from this. At the same time, he continues to create. Completes the tragedy of the unfinished "Treasure of Ulugbek". In 1958, Uzbek director Latif Fayziyev made the film "The Star of Ulugbek" based on the work. The film will gain great fame. He also writes the epic "Tashkentnoma". In this way, the previous position of the poet is restored.

According to Academician Naim Karimov, a poet returning from exile is forced to undergo treatment from time to time. For a long time, he sweated over the work of "Abu Rayhan Beruni", but death did not allow him to finish this work.

Writer and translator Mirzakalon Ismaili, who studied with Maqsud Sheikhzada, writes in his memoirs:

"Maqsud spoke Uzbek in Azari dialect. He actively used Ozar and Turkish words. He gained great respect among students for his deep learning and human qualities. Maqsud studied

the Uzbek language, history, and Eastern culture with enthusiasm and respect. As soon as the lessons were over, he would start preparing for the next day, read a book, write a summary, look for books related to the next topics, and prepare questions for the teachers. He asked the questions to the teachers in writing, which pleased our teacher Mukhtar Avezov. When he found out the reason why Maqsud asked his questions in writing, our teacher was stunned. Maqsud asks the questions in writing so that if the teacher does not know the answer to the question, he will not be in an awkward situation in front of other students.

Journalist Gulu Kengerli's work "Unforgotten past becomes history" also provides the following information:

Maqsud Sheikhzade always helped students. If he saw that some student's clothes were worn out, he didn't have a coat or a jacket, he would definitely give him 50 or 100 soums and send him to smoke. When the student took a cigarette and brought it to him, the teacher did not take it back and said, "Go get yourself some clothes." He died in a hospital in Tashkent in 1967. He was buried in the Farobi cemetery of Tashkent.

The unfinished manuscript of "Abu Raikhan Beruni" is lost in the hospital. This is the end of Maqsud Sheikhzadeh's life book, who was called "Sheikh brother" by younger people and "Sheikh" by adults.

But respect for the work of Sheikhzadeh, a great scientist, singer and devotee of the Uzbek language, always lives in the hearts of every Uzbek artist and child. His works were published even after his death. By the decree of our first president, Islam Karimov, the writer was awarded the Order of Merit.

People's writer of Uzbekistan called Shukrullo Shaikhzada "Shakespeare of Uzbek literature". After all, his great services for the Uzbek language - translations of Uzbek works into Uzbek, Russian and Uzbek works into Uzbek, Uzbek prose works, poems and epics are fully worthy of this description. . The figure of Maqsud Sheikhzada has been and will continue to be a symbol of friendship, brotherhood, enlightenment, spirituality and goodness for the people of Uzbekistan and Azerbaijan.

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SPIRITUAL EDUCATION IS THE CRITERIA OF SOCIETY'S STABILITY

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ANNOTATION

In the article, he is an active fighter for the strengthening of independence, using national holidays, ideological propaganda in ceremonies, demonstrating ideological combativeness against the evils of globalism, information attack, the threat of "mass culture", being able to fight for the protection of national identity, against destructive ideas, treason, indifference, localism, terrorism. , the importance of the qualities of fighting against cosmopolitanism and living with a sense of confidence in the great future is revealed.

Key words: Spiritual maturity, independent thinking, ideological immunity.

Many thoughts can be said about the aspects and problems of spiritual maturity, based on the opportunity, we want to talk about independent thinking, which is one of the criteria of spiritual maturity. Independent thinking in the form of elements is present in almost every person, that is, even in the simplest cases, a person controls himself. But the independent thinking that we think about is to express a correct and objective opinion and determine one's attitude to every process that is happening in our country and every attitude related to it. When it comes to independent thinking of young people, first of all, it is among young people nowadays. let's think about the evils that arise in society due to the lack of this quality. The most common of these diseases are: 1. Drug addiction among young people; 2. Fall under the influence of destructive ideas due to low ideological immunity; 3. Youth crime and delinquency. These three vices ultimately lead to us branding our youth as criminals and literally losing them. As a result of the lack of attention to ideological education, young people do not know the reasons and essence of the origin of such evils, or the inability to openly oppose such phenomena in a moral way, that is, the inability to think independently, to the opinion of others, or blind obedience to the League lies. If personnel who firmly believe in the formation of a highly spiritual society are trained, and if first of all it is possible to raise faithful and well-rounded people who have full faith and belief in the formation of such a society, then stability and prosperity in this society and state will be achieved. , peace, progress accelerates. That is why in our country from the first years of independence until today, this issue has been considered at the level of state policy.

As stated by the First President of the Republic of Uzbekistan I.A. Karimov, full free development of the society will be ensured as long as the material and spiritual worlds are harmonized and become the wings of man. But, unfortunately, today's life itself confirms that the world has not yet created an educational system that can prevent the spiritual crisis and guarantee the formation of young people as highly spiritual individuals. In fact, today, in a complex situation, urgent problems arising in the field of spirituality, in particular, the danger of a spiritual crisis, which is becoming more and more intense and taking root in some regions of the world, while preserving the spirituality of our people, raising it, especially the hearts and minds of the young generation demands protection from the influence of ideas and ideologies. Undoubtedly, in any corner of the world, the emergence of any kind of threat against spirituality worries every conscious person, every nation, who is thinking about his present day and tomorrow's perspective. Of course, such spiritual threats and ideological attacks are hitting our national and religious veins, and our children may suffer more from them. Formation of these qualities at all stages of the

educational system has its own characteristics. In particular, the above spiritual and moral qualities are further strengthened in higher education and become a criterion of activity in life. In educational institutions where the educational work is carried out correctly, students will have a purposeful struggle in their activities, selfless people with an independent opinion, a correct understanding of history, and acceptance of self-confidence. , active participation in reforms, preservation of customs and traditions, respect for democracy, loyalty to good ideas, the ability to oppose enlightenment to foreign ideas, to show awareness, creativity, spiritual highness, qualities of active participation in community organizations, fight against ideological threat, exposure of negative aspects of globalization, preservation of country's peace, exposure of the essence of democracy export are manifested.

Also, being an active fighter for the strengthening of independence, using national holidays and ideological propaganda in ceremonies, demonstrating ideological combativeness against the evils of globalism, the information attack, the threat of "mass culture", and being able to fight for the protection of national identity. , fight against destructive ideas, treachery, indifference, localism, terrorism, cosmopolitanism, the qualities of living with a sense of confidence in the great future are formed. That's why we consider higher education institutions to be one of the most important links of youth education. In our opinion, it is necessary to use the opportunities created by our state in higher educational institutions and pay great attention to educational work. All areas of education in higher educational institutions, especially in these directions Yes, it is appropriate to carry out special educational work.

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PROVISION OF HUMAN RIGHTS IN THE DEVELOPMENT OF SOCIETY

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ANNOTATION

In the article, the issue of ensuring human rights in Uzbekistan, its indicators, religious and political views. Protection of human rights at the national level with the help of relevant legal documents, through the independent judiciary, legalization and implementation of individual guarantees of protection means, international treaties on human rights and protection and promotion of human rights such issues are analyzed.

Key words: Human rights, conscience, person, property, freedom of speech, pluralism.

As we all know, in the last four years, a number of changes have been noticed in our country, as well as in all spheres, in the issue of ensuring human rights. Positive changes in conscience, personality, freedom of property and speech, pluralism, diversity of political views and other issues began to be noticed. In this regard, the indicators of Uzbekistan have changed significantly in a number of international ratings. Thousands of our compatriots, who were deprived of freedom for long periods due to their religious and political views, returned to their families. Tens of thousands of stateless persons who have been living in this country for many years were given passports of citizens of the Republic of Uzbekistan. Relations with neighboring and brotherly, near and far foreign countries have improved. Uzbekistan again came to the attention of the world in every aspect. Uzbekistan has joined more than 80 international documents on human rights, including 6 basic UN treaties and 4 optional protocols. In order to further develop the field of human rights in the country, the National Strategy of the Republic of Uzbekistan on Human Rights and the Roadmap for its implementation were approved by Presidential Decree [1] on June 22, 2020. Based on the decision of the United Nations General Assembly on October 13, 2020, Uzbekistan was elected to the UN Human Rights Council for a three-year term for the first time in history with a majority vote. Now Uzbekistan operates as one of the 47 member states of the UN Human Rights Council for a period of three years. If we turn to our recent history, it is known that immediately after gaining independence, Uzbekistan began to regard human interests, rights and fundamental freedoms as the highest value. A clear example of this is the fact that Uzbekistan became a member of the Universal Declaration of Human Rights on September 30, 1991. Because, from the first days of independence, these three countries set themselves the goal of building a legal democratic state based on a free market economy, and in this way, the priority of universal human values recognized by the world community was recognized. The International Bill of Human Rights is the most basic set of documents adopted for the protection of human rights, and it serves as a basis for all subsequent documents in this field. The International Bill of Human Rights includes the main documents in the field of human rights. These international instruments include: Protection of human rights at the national level. In the second half of the 20th century, many countries became parties to the main international treaties on human rights. Since these documents impose legal obligations on the implementation of norms in the field of human rights, the norms in this field have been raised to the level of obligations that are implemented on an international scale. International treaties on human rights cover the mutual relations of certain persons and the relations between certain persons and the state. Therefore, the protection and promotion of human rights is first of all the internal task of the state, and the responsibility for its

fulfillment falls on every state. Protection of human rights on a national scale is provided by means of the relevant legal documents, through the independent judicial power, through the legalization and implementation of individual guarantees of the means of protection, as well as through the establishment of democratic institutions. In addition, it works on a national and local scale there are also campaigns that take into account local conditions and traditions, which are recognized as effective educational and informational activities. The problem of effective protection of human rights on a national scale is attracting great interest in the world, especially at the beginning of the 21st century. The emergence or restoration of democratic governance in many countries indicates the importance of the role played by democratic institutions in providing the legal and political foundations that form the core of human rights. Thus, it is becoming clear that the effective implementation of human rights requires the creation of national infrastructures for the promotion and protection of these rights. In the following years, in many countries of the world, institutions with specific tasks related to the protection of human rights were established. Although the tasks of such institutions are specific and different from each other in each country, they all aim to achieve one common goal. For this reason, they are considered national institutions engaged in the promotion and protection of human rights. Human rights representative of the Oliy Majlis of the Republic of Uzbekistan. The Institute of Human Rights Representative (Ombudsman) under the Parliament was established at the initiative of the 1st President of the Republic of Uzbekistan at the first session of the Oliy Majlis, and in accordance with the decision of the Oliy Majlis on May 6, 1995, in order to assist the Representative in his presence in the exemplary performance of human rights duties, citizens The Commission for Observance of Constitutional Rights and Freedoms was established. In order to further increase the effectiveness of the reforms carried out in our country, to create conditions for the comprehensive and rapid development of the state and society, to implement the priority directions for the modernization of our country and the liberalization of all spheres of life, the current issues that have made residents and entrepreneurs think in every way Actions on the five priority directions of the development of the Republic of Uzbekistan in 2017-2021, which were developed as a result of the study, current legislation, law enforcement practice and the analysis of advanced foreign experience, as well as broad public discussion, and include the following strategy was approved by Decree No. PF-4947 of the President of the Republic of Uzbekistan on February 7, 2017 —On the strategy of actions for the further development of the Republic of Uzbekistan [3]. So, we can say that along with the building of a legal democratic society, it shows that the legal consciousness and culture of the citizens has increased. Also, at present, there are several agencies in our republic dealing with issues of compliance and protection of human rights. Two of them are legislative, one is executive and one is a non-governmental body. For example, in the first year of work of the Oliy Majlis of the Republic of Uzbekistan in 1995, the representative body of the Oliy Majlis on Human Rights was established, and the Commission dealing with human rights and freedom was established under its authority. According to the Decree of the President of the Republic of Uzbekistan, the National Center for Human Rights of the Republic was established. The National Center for Human Rights of the Republic of Uzbekistan is an intergovernmental analysis, clarification and coordination body, that is, this body coordinates the activities of state management bodies in the field of human rights, develops a national plan of work in the field of human rights, on the protection of human rights in Uzbekistan prepares national lectures, creates an information base for civil servants in the field of human rights protection, trains them, gives advice, conducts propaganda work. The main goal of the center is to develop and implement the National Action Program in the field of Human

Rights - a multifaceted system of protection of rights and freedoms, by comprehensively solving priority tasks, including: improving legislation in the field of Human Rights; • Providing legal aid and protecting human rights through court; • Creation of a system of extrajudicial protection of human rights; • Development of a strategy to protect the rights of different categories of persons; • Ensuring freedom of information as a guarantee of compliance with human rights; Organization of a multi-purpose system of education in the field of human rights - from special specialized courses to mass information - familiarization programs • Coordination of the activities of ministries, committees, offices and institutions within the framework of the executive power in the field of human rights: Human Rights in the Republic of Uzbekistan and formation of ways to enter the international community based on the development of the system of freedoms. The ideological basis of the center's activity program is the universal principles of the development of legal culture contained in the Universal Declaration of Human Rights. The scientific planning of the development of the ideology of the legal state envisages the creation of a national concept of human rights protection. This convention should reflect the experience of centuries-old legal culture of the East, the lifestyle traditions of our great ancestors. The activity of the Center to create a national concept of human rights protection is an important theoretical part of the national program of actions in the field of human rights, the beginning of the stage of fundamental changes in the socio-political life of the country. The National Center for Human Rights of the Republic of Uzbekistan is an intergovernmental analysis, clarification and coordination body, that is, this body coordinates the activities of state management bodies in the field of human rights, develops a national plan of work in the field of human rights, on the protection of human rights in Uzbekistan prepares national lectures, creates an information base for civil servants in the field of human rights protection, trains them, gives advice, conducts campaigning [4]. Exchange of information through means of international relations; collaborative publications - monographs, training manuals, collection of articles; conducting seminars, conferences, symposia; production of television shows, educational and popular scientific films; rapid expeditions, conducting research in different parts of the country. The Center cooperates with a number of international organizations in the implementation of its activities; It cooperates with UN, OSCE, TESIS, UNESCO, USA, France, England, Italy embassies, a number of international non-governmental organizations and other international organizations. In addition, the National Center conducts textbooks, lectures and seminars on human rights in higher educational institutions.

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PRIORITY FACTORS OF HIGHER EDUCATION REFORM

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ANNOTATION

In this article, the concept of modernization of the higher education system and its three directions are discussed. Fundamental reforms have been implemented in our country in recent years. Large-scale renewal and initiatives are being carried out in the field of radical renewal of state and community management, modernization of the social sphere. On this basis, it was pointed out that in the future of our country there will be a great need for talented and promising, qualified and competitive professional personnel, and the reforms in the system of science and education in Uzbekistan are being renewed.

Key words: Professional education, science, dual education, pedagogy, pedagogical activity, need, modernization, education, state education standards, state education requirements, innovation, technology.

Modernization in the world is causing problems such as integration into the educational and scientific space, balance of education and science, and radical change of higher education systems in the world. In particular, implementation of reforms in priority areas such as education modernization, education strategy, formation and internationalization of the global education space, education policy, education export, mass education, virtual education, etc. along with the socio-philosophical aspects of the modernization of the higher education system are becoming relevant. Modernization of the higher education system by philosophers, sociologists, psychologists, pedagogues in the world, adaptation of the worldview and way of thinking of the subjects of education to modern requirements, all attacks on the education system by the state, in particular, attention to higher education and expanding opportunities for the private sector, researching the impact of higher education on community life. In the modern system of social and humanitarian knowledge, there is a need for research on the need to study modernization of education, integration of regional and national cultures, and the need to separately study the mental characteristics of peoples.

The legal basis of reforms in the higher education system in Uzbekistan is getting stronger every year. It is not for nothing that different conceptual and practical approaches are used to evaluate the quality of work of higher education students in various fields. Among them, it is possible to note the effective and general approaches to the modernization of the higher education system. "Acquiring modern knowledge, becoming the owner of modern education and high culture should become a continuous vital need" is gaining importance. Laws of "Education of the Republic of Uzbekistan No. ORQ-406 of September 14, 2016 "On State Policy Regarding Youth" and No. ORQ-637 of September 23, 2020, Decree of the President of the Republic of Uzbekistan No. PF-5847 dated October 8, 2019 "On approval of the concept of development of the higher education system until 2030", No. PQ-2909 dated October 20, 2017 "Upgrading the higher education system in the round of brewing workshops", PQ-3151 dated July 27, 2017, "Expanding the cooperation of economic sectors and industries of higher educated experts in improving the quality of brewing, in the round of brewing workshops" and other topics related to the topic makeup dissection serves at a certain level in the implementation of tasks defined in local legal documents. The foundation of the higher education sector is improving side by side with the society. Based on this, in the main

chapter, we study the emergence of doctrines at the root of the higher education system and its philosophical interpretation, approaches, scientific debates, and the evaluations of world scientists from today's point of view. studied and analyzed. By the 21st century, there has been a certain disconnection between the creation of a technopathic society and the spiritual maturity of a person, which some researchers have proven to be wrong. That is why it has become a vital issue that education should not be separated from tapbiya, that it should be the main task not only of moral philosophy, but also of hap bip science, to teach the young people of tapbiya to use their knowledge in the path of goodness. Therefore, the solution of the global problems arising in the current era of nationalism depends on the intelligence and efforts of such specialists. Today, the higher education system pays great attention to strengthening the material and technical base of educational institutions and scientific-research potential, improving the qualifications of professional teachers, and improving the content and essence of higher education. It is becoming impossible to compare the higher education system as a separate social phenomenon to the combination of modernism and neotopism. This is because education, in turn, depends on the system of higher education, and on the basis of this dependence, the system is formed as a whole. Education and higher education: the genesis of philosophical doctrines The emergence of doctrines in the sphere of the higher education system is connected with the formation of ideas in the sphere of the educational system in general. That is why the concept of education, which was held in the early stages of the ancient Greek thinkers, in a certain sense, expressed the essence of today's concept of higher education. Plato's philosophy is one of the first scientific works devoted to the educational problem of ancient Greek philosophy. Plato used the concept of "paideya" (or paideya) to gather reasoning in the ball of education. n. Paideia (Gr. paideía - formation of a child, education, training, culture, Latin humanitas - universal education as a person, paidos - "boy, teenager") - in the sense of general education applied. He emphasizes the practical importance of education in the formation of a child. Also, "paideya" was understood as the path taken by "man" to achieve ideal, spiritual and physical perfection, thus changing himself. In this place, Plato shares the Suqpotsha belief that "virtue is knowledge". If this is knowledge, then it is better to direct people "in accordance with this principle" to rebuild society, that is, to education. As a result, it is necessary to take into account the main nature of education, the manifestation of changes in the essence of education. Thus, Plato sees education as an important tool of government. He rejects the idea that only educated people with knowledge of philosophy can rule the state justly. These cages of his are of special importance. Plato's student Apistoteles said, "There are two ways to study a subject in science. One of them can be called scientific knowledge, and the other one can be called education (paideí). Only a well-informed person can judge whether another person's judgment is right or wrong. This is also a well-educated person. "When we say education, we keep the ability to make judgments." So, in this case, we can say that the main value of education from the point of view of Apistotel is the ability of a person to objectively evaluate desires, to post. In this way, Apistoteles points out that excessive specialization in any field is incompatible with true education and nobility. So, Apistoteles made a clear reference to education and special knowledge in one or another field: "a fully educated person is able to judge anything", and a scholar "is competent only in a certain field", Apistoteles' words According to them, the main purpose of Paideya is to teach virtues. The connection between education and culture appeared in the conceptual concepts of ancient Greek philosophers. His goal was to overcome human nature and his spirituality. It should be noted that in ancient Greece, we find a very serious debate on the topic of man and the knowledge he has acquired, and the question of educational goals is in his map. This relationship develops between

Suqpot and the Sophists, whose opinions are sharply divided: "A sophist is a sage, and a philosopher is a lover of wisdom. The sophists put the practical effectiveness of education first.

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THE ROLE OF MORAL EDUCATION IN STRENGTHENING IDEOLOGICAL IMMUNITY

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ANNOTATION

The article deals with the rise of various types of ideological, spiritual and informational threats against national spirituality in the context of globalization. Developed countries in order to expand their spheres of influence effectively use the most modern information tools. The main task of our society, in order to prevent various threats, is to strengthen the ideological immunity of young people. The article reveals the modern ways of dealing with threats.

Key words: ideology, idea, upbringing, ethics, globalization.

Today, in all regions of the world, the process of globalization has its various effects on social and cultural phenomena. The non-uniformity of such influence is closely related to the political, economic, social, informational, spiritual capacities and geopolitical factors of the countries of the world. In the context of the escalation of such violent processes taking place in the world, threats to national spirituality are increasing more and more. The main reason for this is related to the organization of the national consciousness, worldview and mentality of spirituality. By changing them with the help of various modern methods and tools, it will be possible to capture the nation, the country and all its wealth. The crisis of spirituality will certainly cause the country to fall behind in development and follow the footsteps of other countries. Therefore, the First President of Uzbekistan, Islam Karimov, expressed the following opinion about the fact that moral threats are a destructive force and that it is necessary to take measures against it: "It should be clear to all of us that the "information age" is In the 21st century, no country or society can live surrounded by an iron wall. At the same time, it is not right to sit idly by saying that the situation is like this. In response to such threats, we should not be naive and take the necessary measures."

Therefore, one of the main tasks facing our society today is to strengthen the ideological immunity of our youth by creating effective ways, methods and tools to fight against various ideological, spiritual and informational threats. As ways to prevent ideological and informational threats, we offer the following: 1. Bringing up the threatening youth through the improvement of national education. The founder of independence, the First President of our country, Islam Karimov, in his book "High Spirituality - Invincible Power" touched on the education of young people and emphasized the following: necessary. Based on this demand, we must accept that the main goal and task of the education sector should be to raise our children to be perfect people who have the ability to think independently and broadly, and live consciously. It is known that the starting point of education is the family. Family is a sacred place for Eastern peoples. Because the strength of the family, its peace and tranquility is a source that ensures the strength and tranquility of the state, we would not be mistaken. Therefore, the issue of the family is a matter of state policy. For comparison, if we look at the attitude to the family in Western countries, the family is everyone's personal business. Whether he gets married or not, whether he gets married and has a family or not, it's everyone's business. The most common custom is civil marriage. A guy and a girl who like each other live together. Without any marriage, without formalization. And when they want, they separate again and live separately. No one is held responsible. As a result, insufficient attention is paid to the family and the birth of children, which is creating extremely

difficult problems for Western countries today. It is known that the Law "On Education" lists the following types of education: preschool education, general secondary education, secondary special vocational education, higher education education, post-secondary education, professional development and retraining, extracurricular education. The main part of the funds allocated to the education sector from the state budget was primarily allocated to higher education. This is understandable, because higher education prepares the necessary specialist personnel for the needs of society. The remaining parts of the allocated funds were distributed to other types of education based on the "residual principle". When it came to pre-school education, a small part of the funds remained. A completely different approach was revealed when foreign experience in this field, in particular, Japan, was studied. In Japanese schools, children are not taught science up to the 5th grade. They are taught Japanese manners, morals, customs and traditions, holidays and ceremonies. In their opinion, the child should be educated first. It is never too late to teach. You can stay late in education. One of the countries that came out of the Second World War in the worst condition was Japan. After a short period of time, Japan became one of the most developed countries in the world. 2. Attention should be paid to children's literature, to the creation of music, song, theater, and film works intended for children in general, and a well-thought-out incentive system should be developed for the creators of such works. 3. Promotion of propaganda work to a higher level. For comparison, let's look at the propaganda system of the former union. So The ideological political system of Uzbekistan opened thousands of out-of-school educational political education departments in order to ideologically destroy the national pride of the Uzbek people, the idea of independence, and its fighters. A scientific approach to the sovietization of the Uzbek people's thinking brought them to their ideological goals faster: Soviet decrees, party conferences, promotion of the Constitution, walking in the villages and explaining the essence of the Shura system, theater, concerts, exhibitions, lectures, cinema, reading rooms were put into operation. The government of the Soviets tried to inculcate its ideology in the minds of our people, using hundreds of methods of propaganda, such as the campaign train, campaign steamer, club, "red teahouses", political conversation, dispute, combat leaflets, "Chakmok", film lecture. The author of any thought, idea, or artistic work that contradicted the communist ideology was severely persecuted. The lesson of recent history is that in our society, such wide opportunities for propaganda activities, the most modern technologies of information media have been created, that by using them effectively, it is possible to raise young people who can respond to any dangerous threats. 4. Self-sacrificing, loyal and patriotic people who work honestly in various spheres of our society and contribute to the development of the country, such as school teachers, surgeons, railway workers, farmers, academics, drivers and etc. to introduce representatives of the profession to the country as heroes of our time.

For this, it is necessary to create artistic works, movies, theater works, documentaries about their life and activities. Their portraits are in the lobbies of schools, colleges, lyceums, higher education institutions, manufacturing enterprises, palaces of culture, libraries, cinemas and concert halls, and even in subway stations, creating opportunities for the young generation to take an example, imitate and aspire. we would be The First President of our country, Islam Karimov, gave very necessary instructions to creative people about creating images of heroes of our time in cinema, television and theaters. But, unfortunately, this task was not completed as expected. Because if our children do not know our national heroes, then they will look for a "hero" from abroad. We don't know whether the "hero" he found is a thief who opens bank safes and steals money, a violent thug who does not hesitate to kill people, or a swindler who steals people's money

in various modern ways. They say that if we do not educate our children ourselves, "educators" will be found in an instant.

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CONSIDERATION OF ETHICAL ISSUES IN THE VIEWS OF ABU NASR FORABI

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ANNOTATION

In this article, Farabi pays attention to two aspects of a person's spiritual life: his mind and morals (behavior). Therefore, in his opinion, education should be focused on making a person intellectually and morally mature and perfect. Therefore, the only task of education is to prepare an ideal person who can fully respond to the demands of society and serve to maintain it in unity, peace, and prosperity.

Key words: man, mind, education, upbringing, morality, society.

The thinker writes his works in Arabic, which was considered a scientific literary language in Eastern countries at that time. Farabi also wrote philosophical poems in Arabic and Persian. His works were translated into Latin, ancient Jewish, Persian, and later into other languages as early as the 12th and 13th centuries, and were widely distributed around the world. Copies copied in recent centuries are kept in libraries and institutions of many countries. In the Institute of Oriental Studies in Tashkent, there is a "Collection of Treatises of Judges" ("Majmuat rasoil al-hukamo", Manuscript Fund, 2385-in.), which contains a total of 107 treatises from the works of ancient Eastern philosophers (including 16 Arabic treatises of Farabi) . This unique manuscript is important in studying the works of Farabi. Farabi's treatises in the collection were partially translated into Uzbek and published in 1975. Speaking about a smart person, Farabi writes: "Smart people are those who are virtuous, sharp-minded, devoted to useful work, have a great talent for discovering and inventing necessary things, and refrain from doing bad things." . Such people are called intelligent. Those who have the intelligence to invent evil deeds cannot be called smart, they should be called cunning and deceitful." , influenced by the achievements of medieval natural scientific thinking, the philosophical heritage of Greece. Farabi, first of all, trying to restore, justify and develop the advanced aspects of Aristotle's teaching based on the latest scientific achievements, created the current of Eastern Aristotelianism. It developed the style, important issues and categories of the stream. The fact that Farabi was famous as a great scientist in his time is the fact that various stories and narrations about him were created in the peoples of the East. Ibn Khallikon, ibn al-Kifti, ibn Abi Usabi'a, and Bayhaqi, among the medieval scholars, studied the work of Farabi and developed his ideas in their works. In particular, Ibn Rushd not only studied Farabi's works, but also wrote commentaries on them. Progressive humanity respects Farabi's work and deeply studies his legacy. From European scientists B. M. Schrenschneider, Carra de Vaux, T. W. Buhr, R. Hammond, R. de Erlange, F. Deterici, G. Farmer, N. Rishar, G. Ley, from Eastern scientists Nafisi, Umar Farrukh, Turker, M. Mahdi and others have made specific contributions to the study of Pharaonic heritage. In the following years, several studies and works dedicated to his creativity and teaching were published. The contribution of Abu Nasr Farabi, a famous scientist from Central Asia, who became known as the "Second Teacher" in the Near and Middle East, to the science of logic is also incomparable. Farabi managed to develop the simplest, most understandable tools and methods for a wide audience to study Aristotle's and ancient Greek logic in general, a task that no other thinker has yet been able to accomplish. Historians of logic say that, with these recommendations, Farabi added a special charm to Aristotle's logic and achieved a further rise in his status among readers. Ibor" (Judgment), "Qiyas" (Syllogism), "First

Analytics", "Burkhan" (Proof-Second Analytics), "Djadal" (Discussion "Dialectics"), "Safsata" (Sophistic Refutation), "Khitoba" (Rhetoric), "Poem" (Poetics), "Introduction to the Science of Logic", "About the Mind", "Syllogism" and "Conditional Judgments". gave extensive information about the stages and forms of the thinking process, logical laws, methods and actions. In particular, when talking about the etymology of the subject and concept of logic, Farobi refers to ancient Greek thinkers. According to him, the Greeks used logic in three senses: - as human speech expressing thought through language; - as a guiding word to the objects to be conquered with the help of human intelligence; - they understood it as an inner spiritual power given to man to know the world. Completing these definitions, Farobi defines logic as "a science that directs and improves the thinking intellect of a person based on certain laws." If we clarify this definition further, in the works of Farobi, logic is considered as a science of sciences, the main science that studies the laws of thought, even an art. Only the laws of thought can reveal the real truth to us. Farobi says that without them, we cannot know when our thoughts are true, when they are false, or when we have made a mistake. In addition, we cannot find the contradictions and their solutions lying on the ground of reality. In Farobi's works, the forms of thinking such as concept, judgment and conclusion are very broad, comprehensive and detailed, explained. In particular, syllogism, the basis of its emergence, figures and modes have been studied a lot. According to Farobi, concept is a category that provides knowledge about things that are universal in nature. In addition, in Farobi's logic system, methods and actions, types of understanding formation and issues of relationship between them are also widely present. Accordingly, in his works, he says that it is necessary to educate and educate a person, and he notes that the goal expected from educational methods takes the main place. Philosopher education and training recognizes the need to develop a person who can use natural phenomena and in this way have the right relationship with other people, learn the rules of the internal order of society and meet its requirements. emphasizes. In the spiritual life of a person, Farobi mainly pays attention to two sides: his mind and morals (behavior). Therefore, in his opinion, education should be focused on making a person intellectually and morally mature and perfect. Therefore, the only task of education is to prepare an ideal person who can fully respond to the demands of society and serve to maintain it in unity, peace, and prosperity. These ideas are more clearly expressed in Alloma's treatises "Thoughts of the Science of Ideal City Population" and "On the Attainment of Happiness". According to the scientist, whoever has the most beautiful and useful quality of discovery, if what he discovers is really in accordance with his own and others' desires, it will be good and useful. The scientist education is only so He says that education is done with learning and practical work and experience, and believes that education consists of learning the practical skills of every nation and nation. So, Farobi education and upbringing are different from each other. Education is manifested in practical activities, it is inculcated in young people through certain actions, professions, manners. In the process of education and training, theoretical knowledge and practical actions, habits, skills, and activities are combined, maturity depends on the level of this combination. Farobi emphasizes the need to take into account the natural mental and physical characteristics of the person being educated or educated individually. He writes about it like this: "All these natural qualities need to be nurtured with the help of a tool that serves to bring them to a higher level of perfection or to a level close to this level of perfection. People differ by nature due to their aptitude and ability for various sciences, crafts, activities, and people with equal natural qualities differ due to their upbringing (skills). - they are different from each other. The educational process, according to Farobi, should be organized, managed and directed by an experienced pedagogue, teacher,

because "not every person can know his happiness and the events of things on his own. He needs a teacher for that." Farobi writes about the methods of education: "When it comes to practical virtues and practical arts (vocations and the habit of doing them), this habit is formed in two different ways: the first way is satisfactory words, with the help of inviting, inspiring words, a habit is created and skills are created, the enthusiasm and career aspirations of a person are turned into action). This method is used in relation to unruly, stubborn urban dwellers and other desert peoples. Because they are not of those who are enthusiastic with words according to their wishes. But if any of them diligently begins to study theoretical knowledge and works well and strives to master their professions and fine arts, such people should not be forced, because the goal is to make them possess virtues, the craft is to make people smart" [7]. The method of education, according to Farobi, is of two types: "The former method is used for those who learn the art with their own motivation. The second method is the method that is used to train children. The person standing over the children is a teacher, and he uses various educational methods to educate children." Describing the image of knowledgeable, enlightened, mature people, Farobi says: , let him take care of his health, have good morals and manners, let him speak his word, avoid bad deeds, know all the laws and regulations, be knowledgeable and eloquent, respect learned and wise people let him study, let him not spare the wealth of knowledge and intellectual knowledge, let him have knowledge about all existing, material things."

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VIEWS OF CENTRAL ASIAN THINKERS ON MORAL EDUCATION

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ANNOTATION

In this article, the ideas of Middle Asian thinkers in the 9th-10th centuries about moral education are put forward. In the scientific-philosophical views of Farabi's haît, human intelligence is the primary place, alloma's views about the anatomical, physiological and psychological characteristics of a person, as well as , includes the biological basis of its cultural and social activity. Pharaonic man, his recognition as the most perfect and mature end of the world's development, issues such as the need to educate and educate a person are analyzed in his works.

Key words: Farabi, human intelligence, education, knowledge, methodology, philosophy, dialectics, sophistry, rhetoric, poetics, logic, worldview.

Due to the global pandemic, many social problems have arisen, and it has become clear that the only way out of such a situation is only knowledge and high experience. That is why the great philosopher, teacher al-Sani, who is considered one of the founders of the science of philosophical anthropology, and who was awarded the status of "Second Teacher", Abu Nasr Farabi, put human intelligence in the first place in his philosophical views, moreover, the history of the development of the world civilization of the Allamas is based on the relationship between humanity and nature. he emphasized that his rational attitude to living in harmony, his desire to create material and cultural wealth through the means of mind. Abu Nasr Farabi's views on the anatomical, physiological and psychological characteristics of a person include the biological basis of his cultural and social activity. An important sign of a person's spiritual and moral maturity is not only the perception and understanding of the connection with the past and the future, but also the spiritual relationships that are measured by the diversity and depth of the present person. , the genius who revived ancient Greek philosophy, enriched it with new philosophical theories and conclusions, and created Eastern Muslim philosophy, is based on the views of man and his creative activity. Man is the most important of all the creatures created by God, the reason is that his behavior is in a quality that is not given to other creatures - in the mind. For this reason, it is important to "deeply study, deeply understand and popularize the works of the thinkers of the Islamic world, their invaluable contribution to the development of the entire world civilization" [1]. Philosophical heritage of Abu Nasr Farabi is being deeply studied today by scientists from all over the world. In the years of independence, due attention has been paid to researching the rich spiritual and philosophical heritage of our ancestors. According to the Decree of the President of the Republic of Uzbekistan dated January 28, 2022 "On the Development Strategy of New Uzbekistan for 2022 2026" in the fifth priority task called "Ensuring spiritual development and bringing the industry to a new level" 73 objectives include "deep study and wide promotion of the rich scientific heritage of our great ancestors". This task involves the scientific in-depth research of the rich spiritual heritage of our ancestors and wide promotion among the growing youth [2].

Abu Nasr Farabi is a famous thinker of the Middle Ages, the greatest follower and propagator of ancient Greek philosophy in the East. Abu Nasr Farabi was born in 873 in the city of O'tror (Forob) on the banks of the Syr Darya in the family of a military officer from Turkic tribes. He studied in the cities of Shosh (Tashkent) and Bukhara. came to Baghdad, the cultural center. During this period, many scholars from different countries of the Muslim world, especially

from Central Asia, gathered in Baghdad. On his way there, Farabi visited the cities of Iran - Isfahan, Hamadan, Raida and other places. Farabi lived in Baghdad during the caliphates of al-Mutaddil (829-902), al-Muqtafi (902-908), and al-Muqtadir (908-932). [3]. Abu Nasr Farabi left scientific works related to various fields. He gained fame as a philosopher, musician, poet, encyclopedist of his time. Alloma wrote more than 160 treatises, such as "Treatise on Mind", "What to study before philosophy", "Sources of Philosophy", "Sources of Problems". "Farabi" is his nickname, and his full name is Abu Nasr Muhammad ibn Muhammad ibn Uzlug Tarkhan - a famous philosopher and encyclopedist from Central Asia who made a great contribution to world culture. Several scientific achievements of the Middle Ages, in general, the development of progressive socio-philosophical thinking in the countries of the Near and Middle East are connected with his name. Due to the fact that Farabi perfectly knew all the fields of science of his time and made a great contribution to the development of these sciences, he explained Greek philosophy and made it widely known to the world, his name was glorified in the countries of the East, and he was called "Al-Muallim as-Sani" - "The Second Teacher" (after Aristotle), known as "Eastern Arastus". From about 941, Pharoah lived in Damascus. He worked as a guard in a park on the outskirts of the city, lived modestly, and studied science. In recent years, he received the favor of Sayfuddawla Hamdamid (943-967), the governor of Aleppo (Aleppo). Studies consider his life in Aleppo to be the most fruitful. Because this governor was distinguished by his fanaticism and his attention to science. He invites Farabi to the palace, but Farabi does not get used to it, he prefers to live an ordinary life. Farabi lived in Egypt in 949-950, then in Damascus, died in 950 and was buried in the "Bab al-Saghir" cemetery[4]. Pharoah is the author of almost all fields of natural-scientific and social knowledge of the medieval period has created more than 160 works. Because he is more interested in the theoretical aspects and philosophical content of various knowledge, his works can be divided into 2 groups: 1) works devoted to the interpretation, promotion and study of the scientific heritage of Greek philosophers and naturalists; 2) works on topics related to various fields of science. Pharoaby wrote commentaries on the works of ancient Greek thinkers - Plato, Aristotle, Euclid, Ptolemy, Porphyry. In particular, he was able to explain Aristotle's works ("Metaphysics", "Ethics", "Rhetoric", "Sophistication") and others in detail, explaining their difficult points, showing their shortcomings, and at the same time, he wrote special works revealing the general content of these works. Pharoabi's commentaries were important in shaping the worldview of advanced thinkers of the Middle and Middle East, educating them in the spirit of Aristotle's ideas. Abu Ali ibn Sina emphasizes that he understood Aristotle's works by reading Farabi's commentaries. Farabi's commentary writing activity played a major role in introducing Greek science not only to the East, but also to medieval Europe. This activity is the first stage of the development of his scientific thinking. This stage served as a kind of school for Farabi and prepared the ground for conducting research on new topics. Such works of Farabi can be divided into the following groups depending on their content: 1) works devoted to general issues of philosophy, that is, general features, laws and various categories of knowledge; 2) works devoted to the philosophical aspects of human cognition, i.e., the forms, stages, and methods of cognition; 3) works about the content and themes of philosophy and natural sciences as sciences; 4) works dedicated to the study of the quantity, spatial and volumetric relations of matter, i.e. works related to mathematical sciences - arithmetic, geometry, astronomy and music; 5) works that study the properties and types of matter, the properties of inorganic nature, animals and the human organism, that is, works dedicated to natural sciences - physics, chemistry, optics, medicine, biology; 6) works related to linguistics, poetry, oratory, calligraphy; 7) works devoted

to issues of social and political life, state management, morality, education, that is, jurisprudence, ethics, pedagogy. The scientific heritage of Alqissa and Farobi, in general, provides rich information about the cultural and spiritual life, natural-scientific, social-political issues of the Middle Ages East.

From these thoughts, it can be seen that Farabi paid special attention to education and upbringing, in raising young people to become perfect people, in particular, to mental and moral education. He believes that without knowledge and enlightenment, the expected goal will not be achieved and the child will not be mature. The scientist says that the maturity of a tree is with its fruit, so all the qualities of a person are completed with education. In general, Farobi said that the education of young people of his time was to acquire knowledge, learn a craft, perform activities, and work. expressed opinions about the necessity. These ideas are still very important in education. The proximity or distance of human activity from justice depends on his intelligence, education, and the society he lived in, where justice is considered as the main criterion in the society. it is the study of people's conscious actions, habits, natural inclinations, desires and skills, activities and living standards. Concluding Farabi's thoughts on a happy person and civil society, we must say that his ideas clearly reflect the fact that human happiness is directly related to the development of society.

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IMPORTANT TOOLS OF FORMING THE SPIRITUALITY OF YOUTH

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ANNOTATION

In the article, enlightenment is of particular importance in the formation of the spiritual and moral worldview of students in the new Uzbekistan. After all, enlightenment is the path that leads to spirituality, and the tool that forms it is shown. Enlightenment is an integral part of the history of the nation.

Key words: Students-youth, conscience, spiritual and moral outlook, freedom of speech, enlightenment, profession, education.

Enlightenment is of particular importance in the formation of the spiritual and moral outlook of students. After all, enlightenment is the way that leads to spirituality, it is a tool that forms it. Enlightenment is an integral part of the history of the nation. President Sh.M. Mirziyoyev's proposal to adopt the special resolution of the UN General Assembly called "Enlightenment and religious tolerance"² also increased the prestige of our country at the international level. The main goal of this document is to help ensure everyone's right to education, to eliminate illiteracy and ignorance. This resolution is aimed at establishing tolerance and mutual respect, ensuring religious freedom, protecting the rights of believers, and helping to prevent their discrimination.

According to the thinkers of the Eastern Renaissance, pure behavior, good manners, honesty, and divine enlightenment are the source of perfection. Only perfect people can be a bright mirror of the nation. Only spiritual and enlightened people are capable of working for the benefit and development of the people and the state. The famous Eastern thinker Sheikh Azizuddin Nasafi talks about the qualities of a perfect person and says that it is necessary for him to be highly moral, self-aware, spiritual and enlightened, possessing worldly and divine knowledge. they say about a mature person, and if you don't understand this phrase, let me say it with another phrase: you know, a perfect person is such a person, in which the following four things are perfect: good words, good actions, good morals and education"³. In educating young people in the spirit of fighting against ignorance with enlightenment, they should be taught the following forms of ignorance according to the object of ignorance, i.e. ignorance: 1) without looking at the existing worldly order from the inside, ignorant of it, i.e. its material and in his ignorant negative reaction to positive changes in his spiritual life; 2) without understanding the essence of the economic, political, legal, cultural reforms implemented by the state authorities, they oppose them with anger and foolishness; 3) in attempts to undermine relations established in the form of equality and mutual assistance with far and near neighboring countries; 4) disregarding the values of peoples, nations and peoples and trying to destroy them like barbarians; 5) that they hinder progress without recognizing the achievements of science; 6) under the guise of religion, they are intensifying the establishment of their own power by creating conflict between peoples and overthrowing the existing government; 7) it is necessary to explain that it is clearly manifested in the behavior of children and women, who do not consider the human being as a supreme value, and collect large sums of money in exchange for selling them. In addition, according to the subject of ignorance in the following forms, that is, ignorance: a) in the attempt to solve the problems that have arisen in the life of the society, not with reason and knowledge, but with the use of physical force; b) being self-absorbed

and stubbornly doing work without listening to the advice of enlightened sages; c) suffering from the scourge of careerism, he wants all people to obey him, he wants to obey no one, and he considers those who do not obey him as enemies of himself and society; g) when he thinks and knows that transitory, superficial things, wealth, physical pleasures, lust, reputation, deeds, and fame are true happiness and well-being; d) falling into the trouble of arrogance, they love to praise each other, they want others to praise them in words and deeds; j) having absolute power, it is necessary to show that it manifests itself in the form of actions aimed at subjugating other peoples by threatening them with the force of arms, that is, asserting sole rule. About this Sh.M. Mirziyoev: "When we say "ignorance" we usually understand religious ignorance and bigotry. But in today's life processes, we see that ignorance can be found in all spheres, and if we do not fight against it in time, it can lead to serious consequences. Today, we face the scourge of ignorance in all aspects of our lives, including in the economy, education, health care, and culture, and this disease is a shackle on our hands and feet. Without getting rid of this shackle, there can be no talk of progress and development"⁴. Modern tactical methods of enlightened struggle against today's ignorance are as follows: to be forgiving towards citizens who fall into the web of destructive ideas and ideologies, but return without "blood" on their hands, or to pardon them; pardoned citizens, to involve their parents, family members and relatives in creative work and public works by providing them with work without discrimination; to create a good moral and ideological environment in every family, social group, neighborhood and other public and labor communities in relation to those pardoned; acceptance of citizenship of those who came from neighboring countries, lived in our country for a long time, worked honestly, chose this country, but do not have citizenship rights, and on this basis to raise their spirits; organizing meetings with citizens who lost the right path, were humiliated abroad, saw suffering, and returned to their homeland relying on their repentance, the original destructive ideas to deeply feel its essence in their bodies, as Sh.M. Mirziyoev has shown: "It is necessary to convince them with knowledge, intelligence and enlightenment, exemplary works. It is necessary to convince with real, impressive examples taken from history and our present life." It is known that in the development of society, in its socio-economic development, the social activity of a person, in particular, his moral maturity should be in the first place. The higher this moral aspect is, not only in the family, but also in the whole society, humanity emerges and it is possible to live a prosperous life, because the greatest wealth of the society is these people and their beautiful destiny. Stability and well-being in this society and state can only be achieved if personnel who firmly believe in the formation of a highly spiritual society are trained, and if first of all they can train faithful and well-rounded people who have full faith and belief in the formation of such a society. , peace, progress accelerates. That is why in our country from the first years of independence until today, this issue has been considered at the level of state policy. "Today, raising the spiritual world of our children, educating them in the spirit of national and universal values remains the most urgent task for us. One of the forms of manifestation of moral consciousness is trust, which consists of an emotional attitude to certain knowledge and moral procedures established in a person under the influence of certain life conditions and upbringing. Confidence is a subjective acceptance of a standard of behavior, a belief in the correctness and fairness of the moral principles that a person follows. Mere moral conviction is not limited to this, for it is only the understanding of moral necessity with intellectual feeling. Moral trust determines a person's direction of activity, his pursuit of a goal, the structure of hidden motives of behavior, and his general point of view, his place in life, the meaning of life.

Moral confidence expresses both rational and emotional aspects, in which a person does not deviate from his principles even in difficult circumstances.

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СИЛЬНЫЕ СТОРОНЫ ИНТЕГРАЦИИ ИСКУССТВЕННЫЙ ИНТЕЛЛЕКТ В СИСТЕМЫ ДИАГНОСТИКИ И МОНИТОРИНГА

Аннотация. В данной статье развитие технологий и прогресс в области искусственного интеллекта (ИИ) привели к значительным изменениям в системах диагностики и мониторинга оборудования. Внедрение ИИ в эти системы дает возможность более точно и своевременно обнаруживать возможные сбои и неисправности в работе оборудования, а также предугадывать возможные проблемы, недостатки и повреждения.

Ключевые слова: аналитическое и статистическое моделирование, системы диагностики и мониторинга, качество и достоверность входных данных для анализа.

THE STRENGTHS OF INTEGRATING ARTIFICIAL INTELLIGENCE INTO DIAGNOSTIC AND MONITORING SYSTEMS

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Annotation. In this article, the development of technologies and progress in the field of artificial intelligence (AI) have led to significant changes in equipment diagnostics and monitoring systems. The introduction of AI into these systems makes it possible to more accurately and timely detect possible failures and malfunctions in the operation of equipment, as well as anticipate possible problems, deficiencies and damages.

Key words: analytical and statistical modeling, diagnostic and monitoring systems, quality and reliability of input data for analysis.

Introduction. The role of AI in the development of diagnostic and monitoring systems for equipment is to process a large amount of data and analyze it in real time. The use of AI allows you to automate the data processing process, which significantly reduces the time and resources spent on equipment diagnostics and monitoring. The modernization of diagnostic and monitoring systems of equipment using AI also contributes to improving the accuracy and reliability of the results obtained. Thanks to machine learning algorithms, AI is able to detect hidden and complex patterns in data, which allows it to recognize even minor changes indicating deviations from the norm. Another important role of AI in equipment diagnostics and monitoring systems is the ability to predict possible failures and malfunctions. By analyzing historical data and learning based on certain patterns, AI is able to predict the likelihood of a problem in the future. This allows you to take the necessary measures to prevent and eliminate possible breakdowns, which in turn saves time and resources of enterprises. Thus, AI plays a key role in the progress of equipment diagnostics and monitoring systems, ensuring more efficient and reliable operation of equipment. The introduction of AI into these systems allows you to prevent problems and deficiencies before they actually occur, reduce maintenance and repair costs, and increase the duration of equipment operation.

In recent years, the integration of artificial intelligence (AI) into diagnostic and monitoring systems of equipment has become a widespread practice. The use of machine learning, one of the varieties of AI, plays a significant role in improving the accuracy of equipment diagnostics. Machine learning allows diagnostic systems to process and analyze large amounts of data quickly and efficiently. Machine learning algorithms can detect hidden patterns and patterns in data that may not be visible to the human eye. One of the advantages of using machine learning in diagnostics is the ability to detect malfunctions early and predict equipment failures. Machine

learning systems can analyze data obtained from various sensors and diagnostic devices, and based on them predict possible problems and recommend measures to prevent them.

The development of AI (artificial intelligence) in recent decades has led to the emergence of new opportunities in the field of monitoring and diagnostics of equipment. In particular, the use of neural networks in equipment condition monitoring systems has become a widespread approach. The integration of artificial intelligence (AI) into equipment diagnostics and monitoring systems has a significant impact on the development of automated failure forecasting. This technology provides an opportunity to significantly improve the accuracy and reliability of forecasts, as well as optimize maintenance and repair processes. One of the important aspects of the development of automated AI-based equipment failure forecasting is the analysis of large amounts of data. Artificial intelligence provides the ability to process and analyze huge amounts of information collected from various sensors and sensors, which allows you to identify hidden dependencies and trends that are inaccessible to human analysis. As a result of the use of automated forecasting based on AI, enterprises are able to quickly respond to possible equipment failures, prevent them, and plan preventive maintenance. This reduces equipment downtime and minimizes productivity losses, as well as optimizes the cost of repair and replacement of parts and components. Another important aspect of the development of AI-based automated equipment failure prediction is the training of machine learning models. Using AI, you can create models that are able to learn independently based on available data and improve their accuracy over time. Such models make it possible to solve complex problems of diagnostics and monitoring of equipment, identify abnormal behavior and predict failures with a high degree of accuracy. The integration of AI into diagnostic and monitoring systems requires the collection, storage and analysis of a large amount of data, including confidential information about the condition of equipment and production processes. This creates potential risks of data leakage and unauthorized use, which can negatively affect the business and reputation of enterprises.

Conclusions: The integration and use of artificial intelligence (AI) in diagnostic and monitoring systems of equipment have great prospects for the future. AI can significantly improve the efficiency and accuracy of diagnosis and prevention of possible problems in the operation of equipment.

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STRETCHING-DEFORMATION OF SOILS IN THE DESIGN OF FOUNDATIONS

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Аннотация. В статье представлен анализ напряжений в слоях грунтов при проектировании фундаментов. Выделены стадии деформации, наблюдаемые в процессе повышения давления.

Ключевые слова: фундамент, грунт, напряжение, нормальные напряжения, уплотнение, скольжение.

Abstract. This article presents an analysis of stresses in soil layers in the design of foundations. The stages of deformation observed in the process of pressure increase are highlighted.

Key words: foundation, soil, stress, normal stresses, sealing, sliding.

Introduction. When designing foundations, in addition to indicators of the physico-chemical and mechanical properties of soils in the soil, it is necessary to know the stresses in the soil layers. These stresses arise due to additional external load pressures, both natural and transmitted from the structure, created by the ground's own weight.

The natural pressure and the stresses created by it increase from the surface of the earth to its lower layers. On the other hand, the stresses (pressure) created by the external load tend to decrease (disappear) with increasing depth. In this case, each grounding point is affected by six voltage components (σ_x , σ_y , σ_z , τ_{xy} , τ_{yz} , τ_{zx}).

Methods. Stresses, in turn, cause deformation (change in size and shape) of soils. Normal stresses (σ) compress the pieces of soil from all sides, compacting them, which, in turn, leads to chipping of particles with each other and an increase in friction forces between them.

When studying the subsidence of soils in the foundation floor, maximum organizers of normal stresses acting on the vertical axis along steep sections are used (σ_z).

Rolling tensioners mutually move parts of the ground relative to each other, trying to disrupt their equilibrium position (τ). If the amount of breakdown stresses in any section of the soil is greater than its slip resistance, situations such as displacement of parts of the soil or their displacement from the heel of the foundation may occur.

It is known that the particles of bicr are not connected (blurred), and the structures of mountain soils differ greatly from each other. This also affects their deformation properties under stress. The minerals of the stone soils are interconnected with each other. Therefore, in the existing operating conditions of structures, they are mainly elastically deformed. The deformation properties of mountain soils can be estimated on the basis of the generalized Hooke's law, known for the resistance of materials. Consequently, the modulus of deformation (E), the coefficient of transverse expansion (μ) and the shear modulus (G) serve as the main indicators of changes in the shape of mountain soils. In this case, the shear modulus is determined by the expression [1-9]:

$$G = E / 2 (1 + \mu) \quad (1)$$

The stress-strain states of alluvial and clay soils with weakly bound particles are somewhat more complicated than those of stone soils. Because these soils, first of all, have a diverse, heterogeneous structure, in addition, the mechanical properties of clay soils also depend on the quantity and quality of the water contained in them.

Results. The modern theory of stress states in sections of eroded soils Prof. N.M. Hersevanov research, according to which the following three types of specific stages are distinguished in soil deformation:

- 1) Sealing stage;
- 2) the stage of intensive shear and compaction;
- 3) the stage of general destruction of the floor.

The first stage of deformation is observed at slightly lower values of stresses transmitted from the foundation to the floor and formed in the soil layers. At the beginning of the first phase, due to elastic deformation of the soil under the action of much lower pressures, the foundation may sag slightly (Fig.1, g, line OA). In this case, precipitation occurs due to elastic deformation of soil particles, bound water and ambient air. The pressure characterizing the limit of elastic deformation of the soil is called its structural strength (p_s).

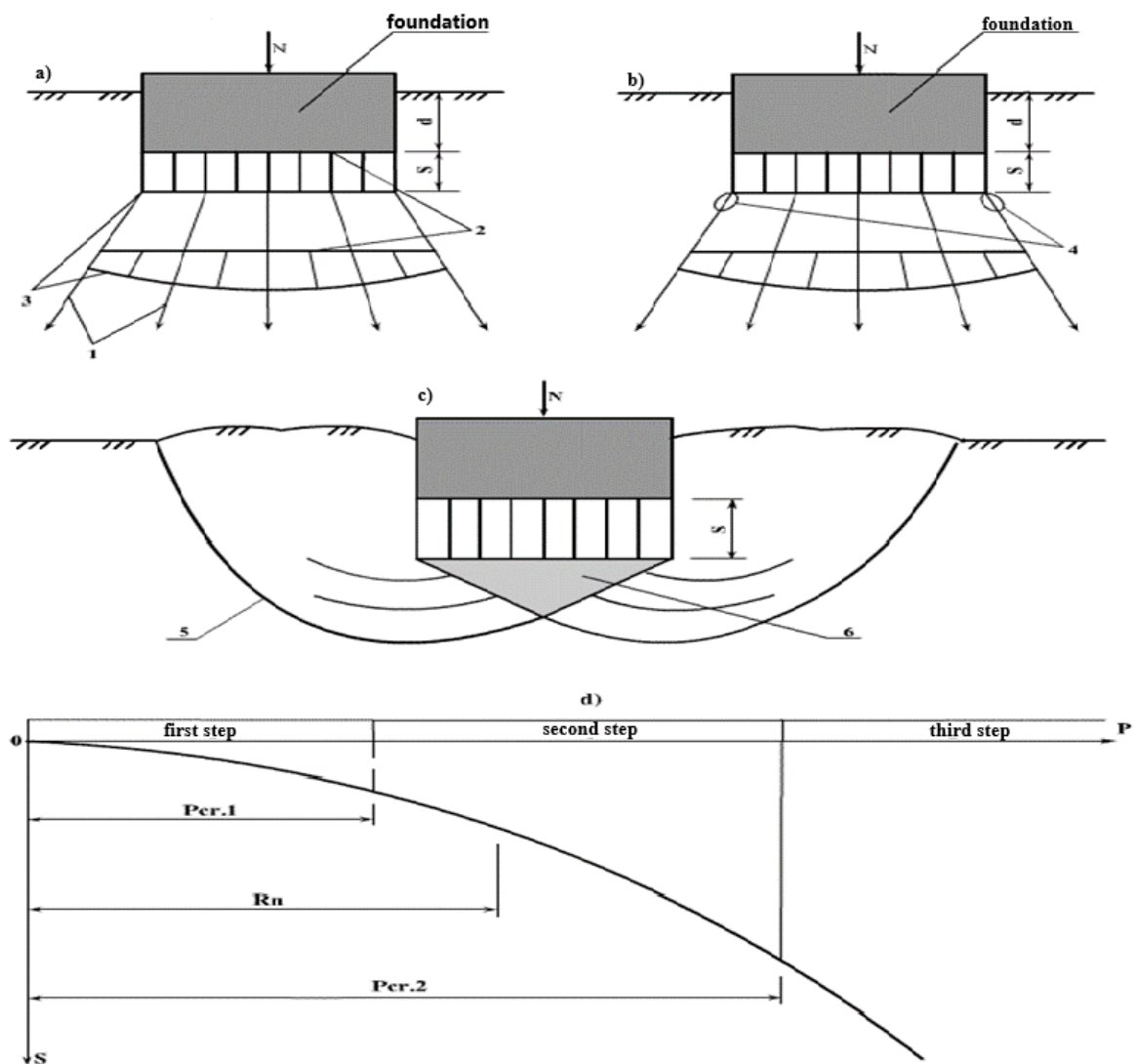


Figure 1. Stages of soil deformation in the foundation [3]:

a – stage of compaction; b-stage of intense shear and compaction; c-stage of general disturbance; d – deposition graph; 1 – trajectory of solid particles; 2 – line of particle arrangement before deformation; 3 – line of particle arrangement after deformation; 4 – local displacement fields; 5 – sliding planes (displacements) ; 6- core.

At values $p > p_s$ of pressure from an external load, due to partial compression of water and air in the soil and a decrease in the adhesion forces, the mutual displacement of soil particles relative to each other occurs. As a result, the soil begins to deform elastically[2].

If the pressure increases even more, in areas close to the edges of the foundation, it is possible to observe a mutual displacement of not only soil particles, but also soil layers (Fig.1, b). That is, the applied stresses on these sections of the soil will be equal to or close to its maximum resistance to displacement $A S$. This condition indicates that the first stage (compaction) is completed and the second stage begins. The slightly curved connection graph $s = f(p)$ at the first stage (Fig. 1, g, line OB) is conventionally assumed to be rectilinear in calculations.

Discussion. In the second (intense shear and compaction) phase of deformation, observed in the process of further pressure increase, plastic deformations become more intense. At the same time, local sliding platforms appear along the edges of the heel of the foundation (Fig. 1, b). The second stage ends on the eve of the bulge of the soil on the surface of the Earth, which occurs as a result of the fact that the soil layers begin to shift in all directions. The next load of the soil on the foundation base leads to its sharp subsidence and destruction (loss of bearing capacity). The violation manifests itself in the form of a bulge of the soil in the zone of impact of the foundation on the surface of the Earth (Fig.1, c).

The relationship between the variable external load pressure and the subsidence of the floor is shown in the graph (Fig. 1, d). The limiting the stage of deformation compaction is called the first critical pressure at the $p_{sr,1}$ describing the boundary of the stage of strong shear and deformation is called the second critical pressure at $p_{sr,2}$ [4].

Conclusion. If the foundation works at the boundary of the first stage of the stress-strain state in the floor ($p \leq p_{cr,1}$), its bearing capacity is considered sufficient. Because in this case, the immersion obeys the law of linear deformation The soil on the floor of properly designed foundations usually works within the first phase of the shape change. According to building codes and regulations (QMQ 2.02.01-98), based on the results of foundation practice, it is allowed to use floor soil up to a pressure $p = R_n$ slightly exceeding $p_{cr,1}$. The R_n pressure is called the normative resistance of the floor soil.

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