

IN YOUTH ACTIVE SOCIAL POSITION OF SHAPING NATIONAL- HISTORICAL BASICS

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Abstract

The article studies the essence of such concepts as "national-historical foundations of an active position", "active position", "position", "vital position", "social position", and their social significance today. The national-historical role of an active social position in young people in the process of building a civil society, building a legal democratic state and modernization in the conditions of new Uzbekistan is revealed. An active social position is analyzed as an important factor in the formation of modern youth consciousness, and the importance of young people's desire for innovation and the development of their intellectual potential is considered.

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It would be wrong to assume that the formation of an active civic position in young people is based only on modern education. Because any modern education should be based on historical, national-spiritual foundations. The formation of the foundations of national history, national education has been based on national values, principles of education of the people for centuries. They reflect the national history, mentality and lifestyle of the nation. According to educators, the implementation of education and upbringing in a complex manner is of both theoretical and practical importance. "Education cannot be separated from upbringing, and upbringing from education."

One of the effective methods in the field of education and youth education is to rely on historical national traditions, national and universal values. The roots of the foundations of historical national education go back to the sacred "Avesta". The idea of "Noble thought, noble thought, noble deed" reflected in it, or, to be more precise, the principle of youth education, has not lost its relevance even today. It can be said that this principle reflects the unity of word and deed, the ideals of the people, and its implementation in both the daily lives of individuals and the social life of society will only serve progressive development.

During the analyzed period, great achievements were made in the field of natural and social sciences. The life and work of such great encyclopedic scientists and thinkers as Abu Ali ibn Sina, Ahmad Ferghani, Abu Raykhan Beruni, Al-Farabi, Al-Khwarizmi, and the importance of the scientific works created by them do not lose their relevance in all periods of human life. The creation of the Mamun Academy in Khorezm under the leadership of Abu Raykhan Beruni with the outstanding scientists of his time and the scientific activities and research carried out by the great thinkers who united around it in the fields of mathematics, geometry, astronomy, physics, chemistry, mineralogy, geography,

medicine, philosophy, law, linguistics and other sciences, and the translation of the works created by Greek scientists into Arabic and Turkic languages by them were of great importance not only for Central Asia, but also for the development of European science. Such great scientific achievements are also relevant for our time.

The arrival of Islam on the territory of our country had a huge impact on national historical development. Islam completely covered all aspects of society and human life. It influenced all spheres of society: economic, political, legal, military, cultural, moral, aesthetic, educational and all aspects of human life, and regulated them on the basis of the theoretical fundamentals of Islam, the rules of Sharia and values. In particular, the spread of Islam in Central Asia ensured a certain stable development of the life of the local people. Both in the “peaceful” periods in the history of the region and in the relatively turbulent and dangerous periods, the influence of this religion regulated all spheres of the social life of society.

Recently, concepts such as “position”, “vital position”, “social position” and “active position” have been widely used in philosophical literature. The general meaning of these concepts is the role of a person in social processes aimed at certain goals in life, ensuring the satisfaction of their underlying needs, their attitude to them and their behavior in this process. In the development of any society, regardless of age, profession and place in social life, the attitude of its members to social life, socio-economic, political, cultural and spiritual activities taking place in it and the processes in these areas, their role in it, and the position they occupy in society and their own development are of great importance.

It can be said that there is no problem that Islam has not covered: all issues related to the community, human behavior in society, morality, work, how to behave, the relationship between parents and children, education, occupation, legal and family relations, etc. are covered on the basis of Islamic ideas and rules. The religion of Islam has taken full control over the problems of upbringing of all its believers, especially the youth, and has instilled in the consciousness of society the ways to solve them. As a result, a convenient, stable, peaceful, comfortable life for all Muslims and a corresponding morality and etiquette have been formed, in which an answer and solution can be found for any question or issue that may arise.

In Central Asia, hard work has long been a value. The spread of the Hanafi school of thought, and later the Naqshbandi school of thought, on the subject of labor in our region has been of great importance in the field of youth education. This teaching reflected ideas such as the need to work honestly, to believe in Allah, not to forget one's family and children, to work for them, that is, to engage in useful activities without forgetting one's faith. One of the theorists of the Hanafi school, Hakim as Samarkandi, in his book "Kitabi as-sawad al-azam", stated that mastering a profession is a requirement of religion, the Quran and hadiths testify to this, and denying this is tantamount to going against God. A person must live by his honest labor.

Knowledge plays an important role in the formation of an active civic position in young people. Accordingly, one of the strategic tasks of our state is to direct them to acquire knowledge, create conditions for young people who strive to acquire relevant, modern knowledge, improve their intellectual potential and direct them in the right direction towards its realization. In this regard, the President of Uzbekistan thinks as follows: “Every time I meet with young people, I never tire of saying the words: “Value science, strive for science.” You see, in the world, nations and states that have studied, mastered modern sciences and crafts, and educated their younger generation in this spirit are developing rapidly.

The Hanafi school of thought, which emerged in the 9th century, was not officially accepted by the state because it was based on progressive ideas and principles such as humanism, tolerance, a positive attitude towards science, patriotism and hard work, but it was accepted and supported by a large part of

the local population. These processes were a great impetus for the development of the great Central Asian civilization. The local culture, with its above-mentioned aspects, influenced and enriched the Islamic religion and its theories that had entered. For example, the Muslim law - fiqh, which was formed in Central Asia, became the most advanced, humane and just legal system of its time. Muslim law developed by the Hanafi school was well received by people and spread rapidly due to its characteristics such as flexibility, fairness, liberalism, tolerance and convenience.

The region has produced great representatives of the Hanafi school of thought, such as Abu Muqatil as Samarkandi, Abu Bakr as Samarkandi, Abulmuin an Nasafi, Abu Nasr al Moturudi, al Bukhari, at Termizi, Burkhaniddin Marginoni. Their scientific and cultural and spiritual activities have had a great impact on the scientific and cultural and spiritual development of our country. The works "Khidoya" and "Kitab at Tawheed" created by Marginoni and Moturudi are considered irreplaceable masterpieces of Islamic culture that developed in Central Asia. Later, the formation of the Bakhaiddin Naqshbandi order and its ideas about active labor made a great contribution to the economic development of the region in its time.

As is known, youth make up sixty percent of the population of our country, and as a large social stratum of society, they play an important role in its development. Youth is the future and prospects of Uzbekistan. As the President of the Republic of Uzbekistan Sh.M.Mirziyoyev noted: "We see the meaning of our life, the main fruit of our life in the image of youth. We will build a new Uzbekistan together with ambitious and ambitious youth!

Scientific and philosophical analysis of the social position of young people in society is not only theoretical, but also practical. From this point of view, it is necessary to study its characteristics, determinants and factors, paying attention to the scientific foundations of studying the social position of young people in society. One of the first aspects that must be taken into account in this regard is the social peculiarities of young people, including their psychology, spirituality, sometimes due to their lack of clear ideas about life, lifestyle, living, and their haste in solving many problems, which requires a careful approach to the issue of the position of young people.

The proposal of the Concept of Creating a New Uzbekistan by the President of Uzbekistan Sh.M. Mirziyoyev determined the prospects for the development of our country. Of course, the task of developing the society of New Uzbekistan requires the formation of an active position of youth. Shavkat Mirziyoyev's book "Strategy of a New Uzbekistan" sets the task of organizing systematic and effective measures in this regard in order to solve such problems as educating the youth of our country in loyalty to the Motherland, respect for national and universal values, their broad involvement in science and innovations, and uniting young people under the slogan "New Uzbekistan - Towards the Third Renaissance!"

Fulfilling the task set by our President above requires raising this policy to a new level by systematically and systematically implementing the state youth policy in the country. The current stage of our society's development requires solving several problems at once. Educating young people, forming in them a moral image and an active life position that are consistent with the society of New Uzbekistan has become an urgent problem on the agenda. According to the theories of ethics, the spiritual image can be viewed as a complex of a person's life, manners, actions, activities, moral norms and ethical principles. Each stage of national social development sets before the members of society the task of forming a spiritual and moral image that corresponds to the spirit and requirements of the era. From this point of view, the spiritual and moral image, as a social phenomenon, expresses the main trends, goals and objectives, needs and orientations of the development of society. In this capacity, it is considered a historical phenomenon. If morality is considered one of the forms of social consciousness, then the spiritual and moral image is considered a component of morality. The formation of the spiritual and moral image is associated with the system, structure, and process of economic relations that correspond to it.

We will pay attention to the characteristics of the spiritual and moral image. At the heart of the spiritual and moral image is the position of its bearer. This process requires the active participation of the individual in life relationships. Therefore, this situation can be described as an active life process. This process is an objective necessity for the development of society. An active social position requires young people to possess such moral qualities as patriotism, loyalty, duty, conscience, obedience to the law, a sense of responsibility, and intolerance towards negative social phenomena occurring in society.

Active life attitude is the main factor in the formation of the consciousness of young people, therefore it is precisely this moral quality that needs to be formed. Social activity can be formed in the system of economic relations itself. It can be gradually raised to the level of a moral principle, and transformed into a system of moral behavior in a specific socio-political environment.

Nowadays, not only in the economy, but also in the field of foreign and domestic politics, great modernization processes are taking place. Uzbekistan is achieving an increase in its socio-political position not only in the Central Asian political space, but also in the world. The processes of democracy, liberalization and transparency taking place in society, the atmosphere of criticism and self-criticism create great opportunities for young people to express their opinions openly, develop a democratic worldview and political consciousness in them, become mature and active. These processes affect the socialization of a person.

There are various approaches to the problem of human socialization. According to the Russian scientist F. Minyushev, who wrote many works on the philosophy of man, human socialization is associated with the problem of satisfying his needs, in which people enter into relationships with each other and jointly strive to satisfy their needs. According to T. Parsons, in the process of human socialization, the cultural environment is important, in which young people are influenced by cultural, spiritual, moral and other relationships. In this, culture, cultural heritage, values, traditions, and moral rules are of great importance, which affect the formation of members of society, especially young people.

The uniqueness of youth as a social group has been noted above. Taking this into account, it is necessary to create opportunities for their activity, actions, aspirations, social activity to be properly directed, to reveal and use their potential. It is important for responsible members of society, intellectuals, politicians and relevant organizations involved in youth activities to ensure the regularity and consistency of this process.

The environment of youth activity not only in the economic sphere, but also in the spiritual sphere, enriches morality with aspects that did not exist until recently, gradually acquiring skills and new elements of social activity. This can be achieved by simultaneously developing the forces of the market economy, entrepreneurship, and family private entrepreneurship, which are the primary basis for the formation of a new spiritual and moral image and active position of young people. Therefore, achieving a steady increase in the intellectual potential of young people, their desire for innovation, the formation of an innovative consciousness, and improving their skills are of great importance in this regard. For this, as our President noted, "... it is necessary to widely involve young people in small business and private entrepreneurship, create additional conditions for them to master modern professions and digital economy skills, and to raise their assistance to a new level in the processes of providing them with employment." Achieving the effectiveness of economic reforms by ensuring a stable economy in society, creating new jobs through the development of private business, and creating an environment of competitiveness are key factors in shaping the active position of young people.

It is possible to increase the prestige of social activism by raising the status of honest labor, private entrepreneurship, and small business in the eyes of young people, ensuring that such important characteristics become important values by taking a place in the system of values reflected in the minds and lives of young people, and preventing material wealth from taking a leading position in their axiological consciousness.

The increasingly developing entrepreneurial activity in Uzbekistan further develops new moral values in society, moral elements aimed at being active in this area. It has a great impact on a certain professional orientation of young people. It creates the basis for the formation of new moral rules and a system of values. The formation of values with a new essence in society and their reflection in the system of youth values, of course, affects the formation of an active position in young people. As a result, young people also begin to approach their activities on the basis of innovation and creativity. Their role as a subjective factor increases. They not only assimilate values that direct new activity in the country, but also participate in their creation. As a result, an atmosphere of creativity and activity is gradually formed in society.

The dynamics and high rates of social development depend on the active attitude of young people to objective social phenomena and processes taking place in society, and one of the tasks of society in this area is to preserve the intellectual potential of young people, create opportunities for its further development, and meet the needs of young people through its proper use. "The effectiveness of the human factor depends on its correct direction. It is expedient to find and educate talented, eager to learn, intellectually and culturally-spiritually capable, active leaders among young people, and to form and educate around them a core that will implement reforms and innovative processes, that is, a new generation of modern national cadres with the qualities of creativity, inventiveness, initiative, and creative approach."

Nowadays, the instillation of these ideas in young people leads them to engage in active labor activities and to be active in society by forming in them an honest attitude towards work and a desire to learn a profession. Such necessary processes can play an important role in forming an active position in young people in the future. In this regard, the promotion of religious ideas that direct young people to act and encourage them to reveal their potential through the media and the Internet can also be useful. It is important to develop methods for instilling in young people the ideas of Islam about trade, entrepreneurship, and private property, while connecting them with understandable examples and the needs and requirements of today's social life.

From the above considerations, it follows that the formation of an active civic position in the country's youth should not be limited only to modern values, modern knowledge and technologies. In this regard, it is appropriate to study, understand and be proud of not only regional, but also historical and national treasures that have a worthy place in the system of global civilization, such as the important scientific, cultural and spiritual heritage of our national history, national and religious values, irreplaceable treasures of art, masterpieces. In this, along with historicity and modernity, the principles of nationality and universality are harmonized. The contradictory innovations, innovations, and new participation brought by globalization serve national development.

In the social process, the mood of the community, the spirit of the team, plays a positive role in the development of society. The above-mentioned circumstances gradually lead to the formation of an atmosphere of activity in society. Of course, the economic development of society affects this process as a key factor. In this way, a team united by high ideas and goals, their joint activities serve the homeland, society, and nation. And the development of the country strengthens the confidence of members of society, especially young people, in the future.

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