

Current Issues of Youth in the Renewal of Uzbekistan

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Abstract: Analytical opinions on the current issues of forming the spirituality of young people in Uzbekistan are presented in the article.

Nowadays, in the conditions of complex and rapidly changing globalization in the world, the implementation of an effective state policy in the field of solving youth problems and the improvement of the mechanisms and technologies used in it remain one of the important factors of ensuring not only social stability, but also state security in general. The Constitution of the Republic of Uzbekistan, Law "On State Policy Regarding Youth", Decrees and Decisions of the President of the Republic of Uzbekistan, Government Decisions, Sustainable Development Goals of the United Nations until 2030, Strategy for 2030, Youth Interests the global program of actions, the implementation of the tasks set at the meeting of the video selector held on April 11, 2023 under the leadership of the President of the Republic of Uzbekistan on "Measures to increase the effectiveness of work in the field of youth policy and to further improve the system of working with them" is today more than ever current. It shows that along with the large-scale work that is being done to solve the current issues related to youth, there are still problematic issues that are waiting to be solved in the field.

In particular, the lack of understanding of the essence of the complex geopolitical and ideological processes taking place in the world among the majority of young people, the insufficient formation of a unified approach, understanding and imagination in the case of the diversity of opinions in this regard that are compatible with the spirituality of our country, terrorism, religious extremism, fanaticism, bigotry, fighting against various dangers and threats such as separatism, human trafficking, "popular culture", drug business is becoming more urgent. The main tasks are to prevent negative situations that occur among young people, to increase the effectiveness of preventive measures aimed at sharply reducing delinquency and crime, to increase the activity of young people in the social and political processes taking place in our country, and to form a sense of commitment to reforms in them.

The necessary conditions and opportunities for creating a perfect generation in new Uzbekistan have been created. Special attention is paid to the formation of spirituality in young people. It is necessary to emphasize the role of religious values in the formation and development of spirituality.

Today, the interest and desire for Islam is increasing in the world, and its supporters and supporters are increasing. The main reason for this is the truthfulness and purity of the religion of Islam, humaneness and tolerance, calling people to be good, and its place and importance in passing on values and traditions that have justified themselves in the trials of life.

Its impact on the formation of the spirituality of our people, the choice of the right path in this life, which God has blessed us with, the understanding of the meaning of life, and above all, spiritual purification, goodness and goodness, is comparable to no other force.

The results of the conducted sociological observations also confirm the vitality of this idea and words. For example, included in the question-and-answer sheet (questionnaire) is the question "Which values do you think should be used more widely to improve personal spirituality?" to our question, 41% of the respondents answered "from religious values", 22% from "achievements of science", 21% from "art and creativity", 11% from "New pedagogical technology", 3% from "radio-television, film

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opportunities". 54% of the respondents who answered "from religious values" are older people (aged 50-70), 24% are working youth, 18% are students and students. Apparently, older people have a deeper and deeper understanding of the eternal values, spiritual and moral wealth of Islam. Based on their life experience, they know well that religious values serve to determine goodness, generosity, kindness, in short, humanity.

"In which of the religious ceremonies and events do you regularly participate?" 48 percent of the respondents answered "reading prayers and attending Friday prayers", 20 percent "participating in Eid al-Adha and Eid al-Adha", 17 percent "reading the Holy Qur'an", 6 percent "visiting holy places", and 2 percent He answered "reading religious and moral works and watching TV shows", "participating in religious education". It can be seen that attendance at mosques for prayers and Friday prayers is high.

Respondents have correctly realized that religion and religious values are given high importance in our country and strive to effectively use their right to freedom of conscience. At the same time, it is noticeable that some young people have the idea that "praying and attending the mosque is a must for everyone." 23 percent of the respondents said that they get more "satisfaction", spirituality, and moral qualities in Friday prayers than in science, literature, art, and social life. "Only such religious activities can correct the moral and morals of a person.," they note that.

It is true that the place where the pious people gather, the abode, forms certain common moral and social qualities in them, encourages them to live harmoniously. At the same time, it is necessary to remember that the formation of a person's spirituality does not depend only on the mosque. No matter how much the activities aimed at glorifying the divinity have a positive effect on the human soul, heart, and morals, as President Sh.M. Mirziyoyev said, "We want the lectures and conversations of our imams not to be limited to a narrow religious topic."

Sometimes, especially illegally built mosques can cause the emergence of religious fanaticism and terrorism. For example, according to experts, fanatics who disguised religion and worked in illegal mosques caused the crimes committed in Namangan and Andijan regions. "The lessons of Namangan," they write, "made us all think hard." Until then, it was known that two madrasahs and 568 mosques were operating legally in Andijan region.

After re-examining it, we saw that the situation was different. More precisely, another 710 mosques and madrasahs are operating illegally. Who built these madrasahs and mosques, when and for what purpose? Who attends these mosques, who is the imam, who appointed him? There is no information about this." Unfortunately, some of our respondents do not know that there are serious differences and goals between illegal and legal religious propaganda. As a result, they go as far as to criminalize even immoral and inhuman da'wahs with Islam. It is for this reason that imparting real religious knowledge to young people is the need of the hour.

"Does divinity consist only in acknowledging God?" What else do you think it's based on?" 38% of our respondents answered "with parents", 31% with "the concept of the homeland", 19% with "love for everyone", 8% with "preserving peace and life", 4% with "living well". Although the concept of divinity is associated with faith, it should not be forgotten that it is based on other values. It is both a debt and a duty for children to respect their parents and achieve their approval. Prophet Muhammad said: "There are three categories of people who will not enter Paradise:

- A child whose parents are white.
- A person who goes out of his way to drink.
- A person who gives thanks for a gift or good. Therefore, fulfilling one's duty to one's parents is one of the divine virtues, and through this virtue, a person approaches God, perfection, and spiritual perfection.

Loving the country and serving, it is such a virtue. Most of our respondents understand this correctly. At the same time, they also support the humanitarian idea that it is necessary to treat all people with love.



"Do mystical and spiritual-ethical conversations and topics in religious events affect the spiritual perfection of people?" 72% of our respondents answered "yes", 17% "not so much", 9% "no". Therefore, religious-educational and moral activities affect the spiritual perfection of people, they serve to form certain spiritual and moral qualities in them. It is noteworthy that among those who answered "yes", 71 percent of adults, 72 percent of students and pupils. Although young people believe more in modern views, achievements of art and science, they do not deny that religious events have an opportunity to influence the spiritual and spiritual world of a person.

However "not much" (17 percent) and "no" (9 percent) respondents indicate that they are still not satisfied with the held religious events and conversations on moral and spiritual topics. So, people can choose, evaluate or change their religious and religious professions depending on their life motives, needs and interests. These factors prompted 17 percent of respondents to answer "not much" and 9 percent of respondents to answer "no".

At first glance, it was necessary that all religious and spiritual activities should be acceptable to people and fully meet their spiritual needs. Unfortunately, this is not always the case.

As people have religious-mystical views and their spiritual and moral needs increase, their demand for religious events also rises, and now they are not directed to empty sermons or far-from-life admonitions, tautological conversations, but to real life problems. , activities that fully respond to spiritual and spiritual needs can be satisfied.

It is known that religious topics are taught in social and humanitarian fields of higher educational institutions. This is undoubtedly a positive phenomenon. Freedom of conscience has been established in society. At the same time, it is an existing reality that religious extremism and international terrorism under the guise of religion pose a threat to social development and civilization. Disruption of harmony and balance between humanity and divinity in religious activities and knowledge often causes bigotry or fanaticism. Perfection is a virtue directed to the creation of life, progress, and eternity by combining humanity with divinity, and divinity with humanity. In this place, the motto of our great grandfather Bahauddin Naqshbandi comes to mind: "Dil ba yoru dast ba kor", that is, "Let your heart be in God, and your hand in work." This slogan can be called the expression of the harmony of humanity and divinity.

Today, very conflicting processes are taking place in the world, which are sometimes difficult for common sense to understand and direct. This is primarily related to terrorism, extremism and the clash of civilizations arising on their basis. Therefore, the world is faced with creating a new model of its development, solving problems related to the preservation of human life on a global scale.

Many young people tend to accept divinity and religion superficially. They limit themselves to pretending to be godly, not realizing and not appreciating the spiritual and moral goal based on these realities, and not fully understanding that religion imposes certain social and moral requirements on a person. This situation shows the need to build religious and moral education on a rational basis and social requirements. It is not enough to recognize religion and divinity as a positive reality, it is necessary to turn them into values that serve the spiritual formation of a person.

Based on the studies, the following can be recommended for practice:

- it is appropriate to publish a scientific collection, hold conferences and seminars aimed at revealing the ideas of humanity in Islamic religion and Islamic philosophy;
- it is necessary to ensure the cooperation of religious authorities and socio-educational institutions in order to build religious-educational works on real life requirements and spiritual growth of the person;
- it is necessary to organize sociological observations aimed at studying the dynamics of the spiritual formation of young people, mechanisms of social-educational and spiritual-spiritual influence;
- it is necessary to make it a tradition to hold annual scientific-practical conferences of religious leaders and representatives of science.



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