



THE MAIN GOAL OF DEVELOPING UZBEKISTAN IS TO BRING UP A WELL-ROUNDED PERSON AND A QUALIFIED SPECIALIST

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-----ANNOTATION-----

In this article, in order to educate a harmoniously developed person and a mature specialist, the scientific, cultural, spiritual and moral potential of the next generation, the intellectual, moral, ideological-political, aesthetic, legal, economic, environmental labor and professional development of a harmoniously developed generation, religious, artistic education play a decisive role.

KEYWORDS: *upbringing, harmoniously developed person, future generation, national pride, ideology, enlightenment, spirituality, religious science, ethics, national idea, mature specialist.*

-----INTRODUCTION-----

Human honor begins, first of all, with self-defense, self-esteem. In this sense, it is very important that people have self-esteem. Because "self-respecting people will never depend on anyone for their destiny." He who knows himself does not betray his Motherland. In his heart there is an endless hatred for those who betray the country. "In the ideology of our people, our society, the idea of the homeland should be a priority," Islam Karimov wrote. "National pride should be the basis of any work." These sacred ideas, regardless of nationality and belief, are deeply rooted in the life and consciousness of every person, every citizen living in this country, on this land, the greatest support for each of us, the greatest confidence, let it be true. it must become faith.

The fundamental interests of the people of Uzbekistan are: independence of the country, peace of the country, interethnic harmony, cooperation between citizens, ensuring the well-being of the population and every family, neighborhood.

The national ideology reflects the common interests, aspirations, goals and aspirations of our people. President Islam Karimov defines the main goal of the ideology of national independence as follows: "Uniting people for a great future and glorious goals, always feeling responsible for the happiness of every citizen living in our country, regardless of nationality, language and religion. The main goal of the ideology of national independence is to encourage people to live, to achieve the invaluable heritage of our ancestors, to be worthy of our national values and traditions, to bring up high-quality and perfect people, to encourage them to creative work, to make devotion to this sacred land.

Historically, the activities of great people have gained a high meaning not only because of their skillful organization and deep knowledge, but also because of their morals and ethics. Politeness means respecting not only others but also oneself. In particular, according to our national traditions, the perfection of a man is manifested, first of all, in his moral maturity, in his deep study of the heritage of ancestors, in his efforts to enrich it, to show respect to all, large and small. Not everyone can determine the level of perfection. Perfection is better known to others than to each person. A perfect man is one who is completely free from slavery, muteness, and dependency. Because if a person follows someone as a slave, it means that he has not achieved anything socially. A perfect man does not blindly follow those who spread harmful ideas that are alien to the interests of his country and people, he is vigilant and active.

The issue of scientific, cultural enlightenment, spiritual and moral potential of the next generation is also one of the important issues on the agenda.



Man's dignity is due to the fact that he is endowed with intelligence, which allows him to control his actions independently. That is, a man, with the help of his intellect, makes the world prosper. But in this intellect there is not only a flourishing but also a destructive power. For goodness to prevail in life, the mind must serve goodness and justice. To do this, he must be on the path of sound spirituality. Due to this, our ancestors tried not to let the mind fall into the hands of evil, and paid special attention to its management with spirituality, faith, honesty and piety. Therefore, in the reign of Timur, science and enlightenment were highly valued, human honor and dignity were respected, a man and his property were protected by the state, and robbery and theft were abolished. The words of our great-grandfather were true: "Even if a young boy carries a plate full of gold from one end of my kingdom to the other, no one can encroach on his property."

With the inculcation of the ideology of independence in the minds of the people, they form a sense of responsibility for the fate of the Motherland, a single homeland. Because it reflects personal ideas and interests and aspirations. "It simply came to our notice then. The deeper a person's self-awareness, the deeper he knows his lineage, the deeper his love and devotion to his homeland will be."

The role of human qualities such as faith, belief, kindness, morality in the development of society and the individual is incomparable.

Such a noble human quality is actually in the blood of our people. Only in certain periods of our history, under the pressure of foreign dominant ideologies, they could not be fully manifested. That is why we need to respect, develop and raise to the level of universal values such oriental qualities as faith, honesty, generosity, honesty, kindness, modesty, modesty, we need to promote them. The hospitality of our people, the culture of housekeeping, sincere relations between family, relatives and friends are many examples of such customs. These values must be respected and passed down from generation to generation, of course. But this does not mean that all our traditions are exemplary. In particular, some of our citizens tarnish our good traditions with flaws that contradict our national values, such as arrogance, selfishness, extravagance, superficial flattery. Excessive shyness, lack of courage, inability to stand on one's own two feet are also serious shortcomings. The bottom line is that everything should be in order. Excessive customs are useful for everyone and reflect the heart, image and inner world of the nation.

The faith of the people and its spirit have such a powerful influence that it creates the basis for the creative activity of every person, the honesty of the profession. The Uzbek are one of the nations that have received such a divine blessing and have their own national beliefs. We can see this in the example of great people, thinkers. Because the spirit of the people and their beliefs are expressed by the most advanced representatives of the nation, thinkers.

For example, the work of Alisher Navoi, whose great talent in the field of state building and leadership was an expression of the potential and opportunities in the psyche of our people, is also an immortal example of the people's faith. It consists of the intellectual, moral, ideological, aesthetic, legal, economic, ecological, labor, professional, religious and artistic components of the upbringing of a harmoniously developed generation.

Mental education is a leading component of the education of spiritually mature people, in its content it is aimed at acquainting the younger generation with the system of knowledge about nature, the laws of social development, human thinking, and on the basis of this knowledge to form the scientific worldview.

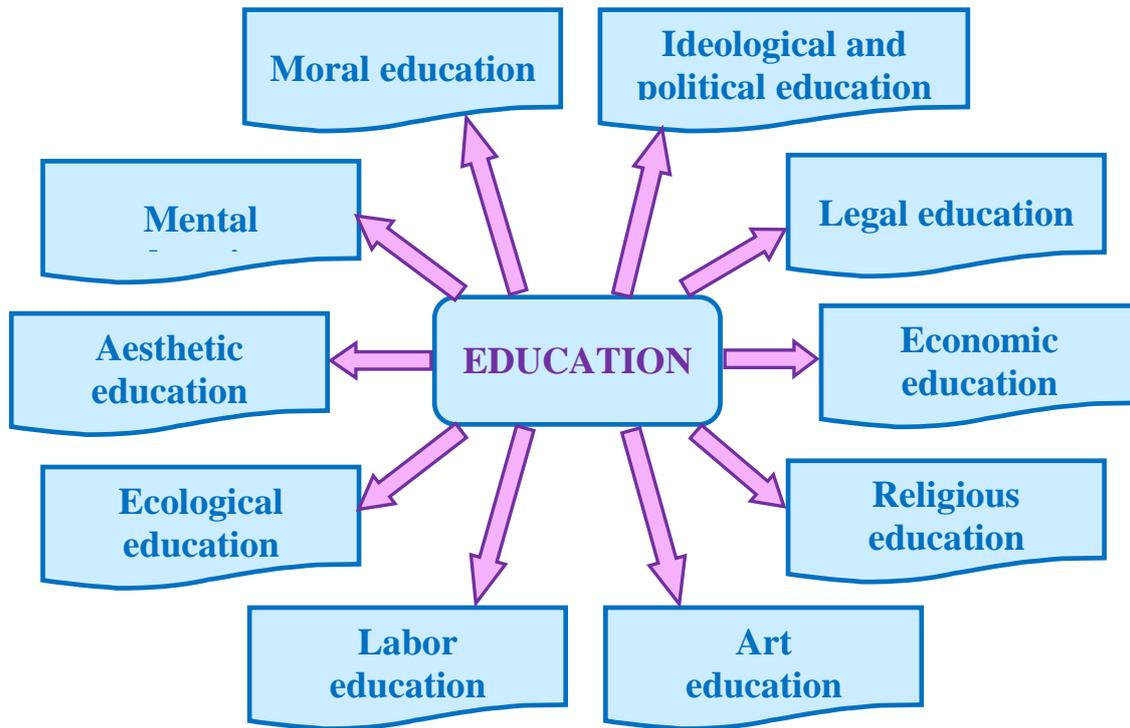


Figure -1: Components of education

Mental education is aimed at educating young people to be intelligent, to understand the whole objective world, to understand themselves, to be able to consciously perform the tasks assigned to them, to glorify human dignity. Indeed, the books of Hadith, which are one of the great virtues of acquiring knowledge in human perfection, describe the importance of knowledge for every Muslim. Not every society is without ideology. Ideology is a system of philosophical, political, legal, moral, religious views that theoretically substantiates and protects the fundamental interests of a social group or nation. The ideology of independence is based on our age-old national values and the ideas that have emerged and are emerging, that reflect the interests of our people today and in the future - the people's thinking.

The more widely the advanced ideology is absorbed by the youth, the more it acquires material and creative power. Moral education is a process of spiritual development of young people, the inculcation of the rules of moral law in their minds. Moral education serves to demonstrate the cultural and spiritual superiority of man, his activism. The purpose of aesthetic education is to teach students to perceive and understand the beauty of reality, art, nature, social and labor relations, life. This goal is to develop students' artistic taste, instill in them a love of beauty and the ability to bring beauty to life. Legal education is a guide in choosing a person's place in society, behavior, activities like all nations,

Uzbeks have a long history of legal culture. In particular, in the "Holy Qur'an", "Hadiths" it is possible to build the foundations of legal education on the basis of the rules of law. It is known from history that the Islamic scholar, jurist Burhaniddin al-Margilani wrote the work "Al-Hidoya" in 573 (1170 AD) on legal education. The work has been translated into many European languages.

Until 1930, it was the largest source of legal education in Central Asia. After the Soviet government had established its own legal structure, it was abolished as a rule of Sharia law. After the independence of Uzbekistan, values were restored. Valuable works are being studied again and again and put into practice. We believe that the main goals and objectives of teachers in the field of legal education are as follows. The goal is to actively participate in the efforts of our state to achieve the task of "building a single democratic state", to instill in the minds of the younger generation the basics of national ideas and ideology, to think independently, to have a high sense of citizenship. to bring up a harmoniously developed generation that unites them.

FUNCTIONS

1. To teach students works and documents on legal education. In particular, the "Temporary Regulations on the management of the Turkistan region" (1865), the "Regulations on the management of the Yettisuv and Syrdarya regions" (1867), "The Regulations on the management of the Turkistan region" (1886).



Agreements between the Bukhara Emirate and the Khiva Khanate of Tsarist Russia, approved by the Governor-General of Turkestan, documents on the protection of the rights, property, identity of Russian citizens in the territory of the Khanate and the Emirate, etc.

2. In order to prevent juvenile delinquency, the Code of Administrative Responsibility of the Republic of Uzbekistan adopted by teachers at the sixteenth session of the Supreme Council of the Republic of Uzbekistan of the XII convocation study as a program.

3. Strengthening the direction of legal education in education and upbringing in order to form in students a correct understanding of their rights and duties.

4. Introduce students to the news, decisions, regulations in the media, and form their opinion on it.

5. Thorough explanation of the meaning of state symbols.

6. Carrying out special legal educational work with "difficult" teenagers.

7. Establishment of legal education rooms in the field.

8. Organize regular meetings of students with the staff of the judiciary, prosecutor's office and other government agencies.

Economic education serves to develop in students the qualities of thrift, diligence, initiative, entrepreneurship and the ability to think independently in this regard.

Economic education has always been focused on. For example, according to Muhammad Ibn Al-Kharizmi, everyone should know the science of accounting and be mature in his knowledge, so that he can determine the results of his work through measurements. Abu Nasr al-Farabi said that in order to satisfy one's desires, one must have economic relations with many people. "People need to know how to spend their money wisely," he said. Jealousy of spending money leads to greed. And the unplanned use of money leads to recklessness. According to Abu Ali ibn Sina, economic education should begin with the family. In order to provide economic education to students, we need to set ourselves broad and well-focused tasks:

1. In-depth explanation of topics related to economic education in the lessons of economic geography.

2. To teach the terms that are currently used in students' speech in connection with professions.

Methods of economic education are diverse. In particular, conversations, lectures, practical training, trips to industrial sites, comparisons, calculations are very effective methods. Classes and extracurricular activities should be used effectively to develop students' creative thinking about economics. The degree to which students are economically educated should be monitored by teachers.

Our ancestors also took a deep responsibility for environmental education. For example, in order not to pollute the environment, separate pits were dug for garbage disposal, toilets were dug far from streams, and springs, only dry trees were cut down for various needs, animals were tortured, birds' nests were destroyed, it was considered as a sin. In this regard, the family says, "Do not spit on water, do not pollute it, because all animals can drink it," "Do not break the branch of a flowering fruit tree, it bears fruit, you eat it yourself," "Do not cut unripe grapes, if you cut, it is a great sin, because it has the share of the believers. "

The system of ecological education and upbringing will be continued in kindergartens, secondary schools, later stages of education and labor collectives. In this regard, real-life examples show the current low level of environmental literacy in families. For example, many people now graze their livestock in orchards, gardens, and even fruit and ornamental trees. After all, in the past, our people kept a special herd for their animals. Or those who have property, they take turns herding. To do this, the animals were grazed in isolated pastures, not in the area where they are now. Or when going on a family vacation, the grass is not destroyed, broken glass, food scraps are not left on the hills. No damage was done to trees, flora and fauna. The content of environmental education training includes:

- i. the environment and its impact on the spiritual world of the individual;
- ii. identify nature and its importance;
- iii. cooperation between school and family in developing a love for nature;
- iv. to increase their interest in landscaping their district, city, village and school yard, and even in the care of plants in the classroom;
- v. environmental protection, including the responsibilities of children;
- vi. examples of parents in nature protection;
- vii. restoration of national traditions and customs in ecological education of youth, strengthening of attention to them;
- viii. teaching respect for nature, flora and fauna in the family, school, care for animals and birds;

The educator must behave in such a way that his every action is educative. He should always know what he doesn't want at the same time. If an educator doesn't know this, who can he or she educate?

Labor is an integral part of education. It is the most necessary condition of life of man and human society. As labor is the source of all wealth, it is also the meaning of human life.



Ibn Sina said, "Labor is the first condition of human life." That is why we have a certain right to say that a person is injured by labor. Labor is the deep foundation of material and spiritual culture, social development.

Labor education aims to increase the material and spiritual wealth of a man, people, state, to prepare people for it.

The main task of pedagogical science is to attract and direct young people to the profession.

Creating interest in the profession is directly related to the pedagogical activity of the teacher. Linking and harmonizing labor education with life, taking into account the individual-typological, age characteristics, technical abilities, intellectual levels and capabilities of students has a positive effect. Because every profession requires willpower, mental seriousness, endurance and patience. Only young men and women who can withstand all the difficulties and trials are considered fit for the chosen profession. Labor education has the opportunity to reflect the same practical side. Organizing and conducting education in a rational and optimal way creates a work-conscious attitude among schoolchildren of different ages and arouses interest in the profession.

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