

THE ROLE OF RELIGIOUS AND SECULAR KNOWLEDGE IN YOUTH EDUCATION

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Abstract: This min shortthe role of religious and secular knowledge and the issues of education and upbringing are always gaining decisive importance in the education of young people. Although the spiritual and educational changes in the state development of different peoples and nations took place on the basis of their own characteristics, in the end, they were manifested as a whole socio-political process that determined the general laws and trends of the development of mankind..

Basic words: Young people,spiritual and moral maturity,people,The religion of Islam,responsibility, popular culture,high spirituality of our people, justice, enlightenment, humanity.

Enter. Today, in the development of world civilizations, the spiritual and moral maturity of a person, the issues of education and upbringing, which are its basis, are always gaining decisive importance. Although spiritual and educational changes in the state development of different peoples and nations took place on the basis of their own characteristics, in the end, they are manifested as a whole socio-political process that determines the general laws and trends of human development. Since the main goal of mankind is to ensure a comfortable and prosperous life, the importance and influence of the spiritual factor is increasing. Especially in today's conditions, where the processes of globalization are developing at a rapid pace, the spiritual values that are the adornment of humanity and the growing need for them increase the relevance of the topic.

Over the centuries, the noble qualities of our people, such as high spirituality, justice, and enlightenment, have been developed in close connection with Eastern philosophy and the teachings of Islam. However, the totalitarian ideological oppression based on the ingenious "revolutionary" philosophy, which was completely foreign to the spirituality of our people during the last 70 years and tried to put the spiritual development of humanity in a completely opposite direction, is a way of brutal repression on the minds of several generations. tried to absorb with. The political Independence achieved 28 years ago has given back to our nation the opportunity to freely study and practice our original values. Now our task is to restore our ancient and stable traditions in accordance with the completely new conditions of the present time, and to make our contribution to the extent possible to the spiritual development of the

young generation in accordance with the way of thinking of our people and in an understandable form. need

Today, at a time when comprehensive reforms are being implemented in our country Uzbekistan, it is more important than ever to increase the responsibility of the individual to the society. One of the urgent problems of today's era is to improve the sense of responsibility in the individual in order to counter the threats such as "mass culture" which is growing under the influence of globalization conditions. In fact, the thing that distinguishes man from the animal world is that he has a sense of responsibility. Through this sense of responsibility, a person realizes that he is a spiritual being. A person begins to realize his identity as he realizes the need to bring out his potential for spiritual perfection. It is difficult to call any person a person. A person is characterized by social characteristics. People are not born as individuals, social characteristics are not passed from generation to generation, but people are formed as individuals in the social environment, society. In the process of communicating with people in the society, a person enters into social relations, and in it, gradually, an opportunity arises to become an individual. As a result of socialization, new personal qualities appear in a person, that is, responsibility for one's actions, self-control, self-discipline, social activity, strong self-esteem. owning a belief, one's own worldview, making independent decisions and freely expressing one's thoughts is a characteristic of a person. When a person seriously feels his responsibility to his family members, to the nation, to the Motherland, to the society and, moreover, to the whole humanity, he can be considered a real person in the literal sense. Based on this, it can be concluded that personal responsibility determines the true essence of a person.

From a secular point of view, the following can be cited as factors that shape personal responsibility:

- existence of the level of provision of personal responsibility from a legal point of view;
- the importance of personal responsibility in achieving economic well-being;
- a person's political responsibility, that is, the ability to act with awareness of the duties and obligations of citizens to their country;
- provision of opportunities to show people's intellectual abilities;

These factors forming personal responsibility will be effective only when they are mutually compatible.

"Responsibility is social in nature. Social responsibility arises when performing family, civil, community and personal services.¹

Cultivating the qualities of responsibility in young people serves to form independence, enthusiasm, dominance, and self-reliance in them. Psychologist and scientist NSSafoyev, "As long as a person is able to know the laws of life and apply

¹Ergashev I. S. A combination of freedom and social responsibility in the spiritual development of a person. name Diss. Abstract. - Tashkent: 2011, -B. 15.

them in his activities, from this point of view, his behavior can be controlled by social norms. "Besides, a person should feel responsible for his actions," he says.

Another psychologist, Sagindikova, said that "Responsibility is the most basic quality of character that forms the self-management and behavior of a person, taking responsibility for his actions in front of himself and others, the community." 'riflap goes through.

"Responsibility" as a philosophical category represents the perceived behavior of a person in social reality. Social-spiritual, material-physical, spiritual-natural responsibilities of people are included and analyzed through this philosophical category. In social philosophy, this concept is considered from the point of view of an individual's fulfillment of moral and ethical requirements before society. The issue of responsibility is of particular importance in the spiritual development of a person.

The socio-spiritual function of responsibility acquires a different meaning depending on different times and places. This is directly manifested in the form of interpersonal, intergroup, state and societal relations. At the same time, the level of responsibility expressed at each stage of a person's spiritual development also changes, and the person's spiritual activity is integrated with his or her characteristics. So, social responsibility is the main factor that forms the essence of a person's spiritual life. Every person should feel that his civic duty towards the country, people and society is a matter of conscience. After all, the reputation, value, and position of people who have a good sense of their duty and responsibility increase in front of the people and the country, and everyone respects such persons.

The thinker scientist Abdurauf Fitrat interprets responsibility as "a set of moral actions - actions" of a person.² In fact, since a person is a spiritual being, it is natural that spirituality is reflected in his actions. When a person thinks about the consequences of his actions and conscientiously feels his moral responsibility for it, then responsibility becomes a real set of moral actions. Responsibility shows the unique spiritual aspects of a person. For example, faith, conscientiousness, honor, will, spiritual purity, sincerity, pride, humanitarianism, patriotism. Therefore, the role of responsibility in the formation of a spiritually perfect person is incomparable.

"Responsibility" is derived from the Arabic language and means "to answer", "to be responsible". The concept of responsibility was first used in European science as a philosophical concept from the second half of the 19th century. The concept of "responsibility" was first introduced into philosophy in 1859 by Alfred Behn. concluded:

The study of religious and secular factors in the formation of personal responsibility required the study of a number of literature and scientific studies.

²An explanatory dictionary of the main concepts of spirituality. -Tashkent: 2010, -B. 633.

First, according to the religious and secular interpretation of personal responsibility, a deep self-awareness is emphasized. A self-aware person has a high sense of social and economic responsibility. Visions of human maturity have formed the basis of cultural and spiritual ideas and concepts in any era.

Secondly, the goal of forming Islamic values is the historical commonality of national and religious values, their harmony with universal values, the importance of these values in the current conditions of independent Uzbekistan, and the formation of the correct approach to Islam in the worldview of the general public, especially young people. and training high morale personnel for the society.

Thirdly, in illuminating the true essence of Islamic values, Islam has taken a deep place in the hearts of our people over the centuries, and is an incomparable factor in understanding our identity, preserving our national culture and lifestyle, passing our values, customs and traditions from one generation to the next. it is necessary to pay special attention to what is coming. Because the important aspects of Islam, which cannot be measured and compared with anything, are manifested in these issues.

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