



## THE ROLE AND EFFECTIVENESS OF INTELLECTUAL ACTIVITY IN THE PROCESS OF FORMING ISLAMIC VALUES IN THE WORLDVIEW OF YOUNG PEOPLE.

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**Annotation:** This article describes the processes of systematic implementation of Islamic values, ideas of Islamic religion, natural-historical development of our nation, social lifestyle, values, and traditions, which have become our national values. Today, the integral connection of Islamic values with science in the life of young people, the effect of intellectual activity in the life of young people is gaining priority in the well-being of society and the satisfaction of human needs. Also, special attention is paid to the tasks of forming a high appreciation of Islamic values, educating people who respect the intellectual activity of young people in the society.

**Key words:** Intellect, science, Islam, social development, dialectical, synergetic, deterministic, national and universal interests, progressive development, moral values, aesthetic, political, legal, democratic.

The ideas and instructions of the Islamic religion, which have become national values, are inextricably linked with the natural and historical development of our nation, social life, way of life, past, present, future, culture, spirituality, customs, traditions, language of the region where it was created, etc. The values of Islam and our national values have been manifested in various forms, in a harmonious relationship with each other. In this system, the values that ensure the natural-historical unity - single faith, kinship, cultural-spiritual closeness, past and spiritual heritage, motherland, feelings of love, etc. are stable.

It is possible to observe the participation of a religious element in the worldview structure of any nation. Some thinkers are of the position that it is a structural element of Islamic culture. As a result, young people began to form views that religion is a part of the concept of culture. But some scientists oppose such approaches and defend the idea that religion is not an element of the cultural system, but that religion shapes culture. Also, a spiritual person is noble, ignorance leads a person to social work. Science cleanses the human mind from all evil. Knowledge is an inexhaustible wealth and it leads a person to goodness. Because in the very first revealed verse of the Holy Qur'an, Allah commanded to read it. This shows that acquiring knowledge is obligatory for a person. Also, the repetition of the word "Ilm" in different meanings in 811 places in the Qur'an shows how high its place is.

Holy hadiths contain a set of teachings that encourage people to become knowledgeable and wise. In the hadiths, two kinds of knowledge are discussed, i.e. legal and religious sciences (fiqh), which guide Muslims on how to behave in any social situations, and the importance of worldly sciences for the strength of faith, the well-being of life, and the harmony of the nation. The idea that mastering the basics of science is better than prayer is put forward. A well-educated person should definitely teach and spread the knowledge he has acquired to others, because a well-educated person lives entrepreneurship with the help of intelligence

throughout his life, devotes his work to good deeds, gaining enlightenment, benevolence, and forming himself as a perfect person.

The educational process, which is the core of knowledge, is one of the human values, and the scientific knowledge accumulated in the society together with its conclusions, recommendations and arguments constitutes the spiritual wealth that is the basis for various practical actions of people. Knowledge is based on scientifically based concepts about the possibility of understanding the surrounding events and phenomena. To clarify the topic. "Islam is the religion of truth and humanity," according to the brochure "What is Islam" published in the first years of our independence in our country, where representatives of various religions and faiths live. It calls for human qualities such as honesty, kindness, modesty, honesty, kindness and patriotism. Islamic values use two means of education to create a good-hearted, pure conscience, true person: belief based on science and worship" and call people to purity, spiritual and intellectual growth. From the first lines of the preface of the treatise, there is talk about human education and the formation of beautiful qualities. That is, there is humanity and spiritual maturity at the basis of Islam. Such noble foundations of Islam, the national culture, values, traditions and moral standards of our people have been reflected in family relations and even in scientific fields for centuries. For example, in order to understand our classic literature, one should at least have some knowledge about Sufism. If we look at history, we can see that most of the muhaddi scholars who introduced Islamic science to the world were brought up to adulthood in our country. It is necessary to remember the place of thinkers like Abu Ali Ibn Sina, Al Beruni, Al Khorazmi, who contributed to the development of exact sciences among the schools of our spirituality, such as Imam Al-Bukhari, At-Tirmidhi, Al-Marginani. These philosopher-scientists, who conducted research in several directions, also contributed to the development of Islamic science. They lived in several countries of the region and wrote in Arabic and Persian languages. Through such historical examples, we understand that there is a spiritual purity and a desire for knowledge in Islam. Today, the center of Islamic civilization is being built in our country, the Islamic Academy is functioning, the spirit of scholars who have their place in the Islamic world are being respected - the count of such positive works can be continued for a long time. But today, those who disguised Islam either do not know or do not want to know such historical facts. A spiritually perfect person teaches others the secrets of worldly and religious knowledge he knows, uses his knowledge for the benefit of society, and leaves it as a legacy to future generations. . Also, people who are physically, mentally, socially and physically healthy, mentally healthy, nourished by spiritual education, who embody divine thoughts, who are imbued with goals, good intentions and good ideas are recognized as perfect people.

Islam Karimov, the first President of Uzbekistan, created the philosophy of spirituality, the important role of spirituality in society, the task of educating a well-rounded person on the basis of the nation's history, national values, ethics, knowledge, national idea, which forms the basis of spirituality. A number of his works are devoted to these problems. Perfect people who have qualities of national pride are people who motivate human activity towards creative qualities and goals, goodness, who fight for the honor and interests of their nation and country.

See: Karimov I.A. High spirituality is an inexhaustible power. - T.: Spirituality, 2008. Serving for the happiness, good fortune and great future of our motherland is the highest happiness. - T.: Uzbekistan, 2015.

It is necessary to consider that the formation of national pride in the process of education does not mean that one nation is superior to another nation or that it has a special position. On the contrary, national pride is formed as a result of social and economic processes in a nation with long historical roots and intellectual potential.

The pages of our national history proved that a well-rounded person has been one of the important factors that ensure the development of society and take it to a new level. The role of the family has always been important in raising a perfect generation, because the foundation of the spiritual maturity of each person is formed in the family. The experience and philosophical aspects of the Uzbek people in raising children in the family are of scientific importance in bringing up a mature generation. For this reason, the issue of strengthening the family and strengthening its importance in terms of spiritual and moral education occupies an important place in the education of a well-rounded person. A person is formed in the so-called school of life and feels his social responsibility in front of the society. It is the duty of the family to give qualified education to the growing young generation and to shape it as a mature and well-rounded person in all respects.

The more necessary the role and importance of spiritual factors in the social life and development of the society, the more the collective responsibility of the family increases. About the role of the family in civil society and human development, one of the modern scholars, Fitrat, expressed the following opinion: "The happiness and honor of every family, of course, depends on the internal discipline and harmony of this nation. Peace and harmony depend on the discipline of the families of this nation, and the country and the nation will be strong and orderly. In his writings, President Islam Karimov expressed the following opinion: "Our Muslimness, our relationship to God, and our religion is evident in some of our national values, which every Muslim countryman adheres to them involuntarily". For this reason, the Hanafi direction of Sharia has developed in our region in accordance with our lifestyle and living conditions. The spiritual heritage of our people, traditions, customs, literature, art and forms of manifestation of universal values at the national level are connected with Islamic values. They are reflected in the cultural characteristics and aspects that are passed from generation to generation in the course of the historical development of our nation.

**"The most important thing is that we do these things not for show, but by the command of our faith,"** said the first President of the Republic of Islam Karimov. So, the values of Islam are so deeply embedded in our blood and consciousness that it cannot be removed by any force or campaign.

**I want to say that we cannot imagine our nation without this holy religion. Religious values, Islamic concepts are so ingrained in our lives that without them we lose our identity. Be it young or old, no matter what every Uzbek reacts to, he will inevitably associate it with the command of the Creator."**

Conclusion. In the process of forming Islamic values in the worldview of young people, it was created from the first stages of the development of society in the development of intellectual activity aimed at satisfying the spiritual and economic needs of a person. Islamic values have a social essence as a product of human mental and intellectual ability. So, we understand that there is spiritual purity and the pursuit of knowledge in Islam. Today, the center of Islamic civilization is being built in our country, and the Islamic Academy is operating.

Therefore, Islamic values encourage young people only to be good, to love the country, to be loyal to one's parents, to one's neighbor, and to contribute to the development of an honest society.

As our honorable president Shavkat Miromonivych Mirziyoyev said, "... more than 100 thousand manuscripts are currently stored in the book fund of Uzbekistan. These rare books have not yet been fully explored, they await scholars and their readers. In these unique works, one can find answers to many pressing problems of today's times. Therefore, it is necessary not to bring innovation from abroad, but to discover our own hidden possibilities. In connection with the problem of transferring the functions of the human factor to computers, the concept of artificial intelligence arose in the epistemology of philosophy, which requires a new approach to science, man, society, technology, social consciousness and other topics.

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