

SPIRITUAL FACTORS OF RAISING THE INTELLECTUAL CULTURE OF YOUNG PEOPLE

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ABSTRACT

In this article, it is based on the fact that our country is becoming more and more deeply integrated into the system of the world community, the aspiration of our people to take a place among the developed nations of the world requires the development of spiritual factors along with economic factors, high innovative technologies. But the development of the above-mentioned factors depends on the growth of human thinking and the strengthening of creative potential. In the process of deepening of social and economic reforms in the period of new development, it was revealed that some backward concepts left over from the past in the social mind, the vices of administrative command, the moods of tyranny are disappearing, or some young people are being influenced by destructive and alien ideas, the lack of ideological immunity, and the increasing urgency of the issue of freedom of thought.

Keywords: Intellect, intuition, moral consciousness, moral duty, concept of morality, Eastern and Western philosophy, philosophy of knowledge and cognition.

In the process of building a civil society and raising a mature generation, certain changes are taking place in social consciousness and national thinking. In this regard, the law "On State Policy Regarding Youth" adopted on September 14, 2016 as a new stage of our country's youth policy is of great importance. The law reveals the meaning of the basic concepts such as "youth (young citizens)", "young family", "young specialist", and defines the legal interests of young people, in particular, legal guarantees in the field of health care and employment. In particular, the law defines youth (young citizens) as persons who have reached the age of 14 and are not older than 30 [1].

Spiritual and moral values do not appear spontaneously. They are the result of creative intellectual activity aimed at a certain goal. There is a specific spiritual elite of development in the context of civil society. It is not only characterized by a certain level of professionalism, but also elements of spiritual characteristics - purity, high level of morality.

Man separated himself from the outside world with his thinking. If he can separate his inner form (essence) as well, such a person can keep his form stable no matter what changes in life. After all, the value and meaning of life lies in the unchanging and eternal stability of order. We understand the purpose of this order not with our senses, but with our thinking. Therefore, the power of thinking is the main power in man, the common source of truth and morality. Only in his thinking (spirit) can a person be free, independent, realize his identity. "It is only a human trait and it is this trait that makes it great. His greatness, from the point of view of worldly knowledge, is in his ability to study the world, change it, and manage it whenever possible" [2:44-45].

In the present era, when the transformation of a person into a biorobot is becoming more and more intense, it is becoming increasingly difficult to master the masterpieces of enlightenment and science, and the obstacles to achieving perfection have increased. Because now some foreign

ideologues and politicians who have become zombified are spending an unprecedented amount of money, based on their capabilities, to transform their ideas and ideologies into a means of forming "mass spirituality" and to inculcate them in the minds of the people of underdeveloped countries" [3:23]. "That's why we - parents, teachers, coaches, the public, the neighborhood - have increased vigilance and awareness in this matter, and as our great enlightened grandfather Abdurauf Fitrat said, this world is really a field of struggle, and a healthy body, sharp mind and good morals are the basis of this struggle. It is necessary to realize deeply that it is becoming a weapon, and in this regard, we should act on the basis of enlightenment against ignorance." [4:496].

In order to objectively imagine the difference between intellectual and aesthetic intuition, it is necessary to take into account the following two aspects: the first, the means by which intellectual stereotypes (patterns) are broken, and the second, the content of knowledge to be taken into account. If we approach from this point of view, first of all, in the Eastern culture and philosophy, love has been the main force that destroys the formed mental patterns, while in the Western intellectual culture, a highly developed intellect has shown its tendency to destroy previously formed classical and non-classical stereotyped thoughts and even paradigms. But in accordance with the difference between intellectual intuition and aesthetic intuition, one should not rush to conclude that knowledge developed mainly in the West, and art and literature more in the East. After all, in our opinion, the content of aesthetic intuition contains a much richer, specific content than the content of intellectual intuitive knowledge. This happens precisely because emotions are not excluded from the content of conscious imagination, i.e., in aesthetic intuitive knowledge, reality is perceived as a unity of its qualitative and quantitative aspects, while in intellectual intuition mainly quantitative and conceptual imaginations, that is, abstract-symbolic images formed on the basis of a high logical integration of differentiated theoretical ideas, occupy a philosophical place. Because "intuition represents the ability to reach the truth directly, without supporting it with evidence" [5:102]

The process of formation of science I. Newton brought to the end of mechanics. This process is very complex and dramatic, and scientific knowledge has been freed from the influence of other areas of consciousness with great difficulty. It was formed as the independence and control of human activity and took the direction of free scientific research. Only because of this, in the next two centuries, the science that received the name of the scientific direction was born. The Great Scientific Revolution that took place in the XVII century was primarily connected with the creation of classical mechanics. This had a significant impact on the philosophy of the Age of Enlightenment. Kant's philosophy saved the emerging science from external influences. I. Kant's philosophical position is in line with the interests of scientific development.

Critical philosophy fulfills the historical task of proving the incompetence of 17th century metaphysics. It should be noted that in the field of moral consciousness I. Kant's exploration of the foundations of morality beyond time and history was his greatest strength. Kant sees the fundamental basis for the preservation of the human race in the rejection of religious interpretation of moral requirements. Morality differs from knowledge by its nature, it belongs to a different field of knowledge: knowledge and morality are phenomena of different origins.

Мутафаккир И. Кант бу масалада ҳам ўз фикрини баён қилади. Ахлоқ инсон қонида, қонун тариқасида унинг маънавий оламида мавжуддир: шундай қилиш керакки, ирода

максимаси умумқонуний принципларга бўйсуниси лозим. Ҳар бир инсоннинг ахлоқий бурчи бу қонунга бўйсунидан иборат бўлиши керак. Хатти-ҳаракатнинг ахлоқий жиҳатларига баҳо берганда на ҳиссиёт, на ақлий мақсадга мувофиқлик, на манфаат ҳисобга олинмаслиги керак, бинобарин, бурчни адо этишдан бошқа бирор бир нарса уни ахлоқий мукамаллаштирмайди. Ахлоқий бурчнинг тўғридан-тўғри императив характери кантча ахлоқ концепциясига асос бўлган. Унинг изчиллигини инкор этиб бўлмайди.

Thinker I. Kant expresses his opinion on this issue as well. Morality exists in the human blood, as a law in his spiritual world: it is necessary to do so that the maxim of the will should obey universal principles. It is the moral duty of every person to obey this law. When evaluating the moral aspects of an action, neither emotion, nor intellectual expediency, nor interest should be taken into account, and therefore nothing but the fulfillment of duty makes it morally perfect. The direct imperative nature of moral duty was the basis of the Kantian concept of ethics. His consistency cannot be denied. It is essentially humanistic in nature, focusing on the protection of the human being and the high appreciation of the virtues of each person. Here is what to pay attention to. Philosophers and scientists I. Kant's contribution to solving moral problems is highly appreciated. Professor L. N. Mitrokhin notes that "Aristotle cannot be compared to Kant in the development of ethical problems"[6:114]

It should be noted that I. about the superiority of practical consciousness over theoretical consciousness, moral basis over the field of knowledge. Kant's idea is also important. I. The phrase "the moral law is for us" used by Kant shows the main difference of moral consciousness from the field of knowledge, because if knowledge is directed to the object, morality is directed to the subject, to his inner world as an individual and social (the law is for us) essence. In particular, a person realizes his existence with himself and with other people through the forms of moral consciousness. The world of human relationships that ensure the existence of people and the regulation of their activities as conscious beings in freely choosing their behavior also belong to the "subject" of ethics.

Recognizing the inherent difference between worldly knowledge and morality means that one of them cannot replace the other, and at the same time, they cannot be separated from each other. Recognizing them separately is a necessary abstraction in determining the uniqueness of each of these cultural phenomena, only in this way it is possible to study the ways and forms of their interrelationship and interaction. Therefore, the overall picture of human activity is created when these two reasons are taken into account. In this sense, the priority of the idea means that science and knowledge should serve for the happiness of mankind without deviating from moral laws. This is a very important idea, and its relevance is increasing in the process of civil society development.

As the idea moves along this path, it manifests its ability to become nature in its other form, spreading its diversity in space (in nature, progress does not exist in time), and then disconnecting from the "outer shell" of nature (by removing the appearance) into human history as its soul. enters. In Hegel, the soul is an idea that has become a reality, that is, an absolute idea that is self-aware and has achieved existence for itself. In Hegel's philosophy, knowledge and spirit are inextricably linked, and knowledge as such is viewed as the self-knowledge of an idea. "Self-knowledge" is the absolute law, the absolute task of the soul. Hegel writes that any activity of the soul is only its self-possession, and the goal of every science is to justify the soul's

only self-awareness in everything in heaven and on earth. Throughout the course of human history, the soul has been steadily and deeply self-aware. The structures, conditions, and institutions of society in each specific period are the consequences of the depth of such knowledge [7:767]

In the history of mankind, the idea is embodied by the spirit of the universe. The peoples who embodied it in a certain historical period play a universal historical role, they are considered the creators of history.

In conclusion, it should be said that in the conditions of the development of Civil Society, while the individual remains within the scope of pure intellect, it consists only of thinking about the work done and what has been determined, comparing all possible ideas and, finally, coming to a certain philosophical belief, opinion or conclusion. This is the only position of any broad and sharp intellect, which unceasingly investigates the truth. But any conclusions drawn in this way are only speculative; will have no spiritual value; it cannot be the reliable spiritual experience that the soul seeks or give a person spiritual confidence. As long as the intellect remains our only weapon, and as long as there is no other means of attaining a reality beyond material existence, then wise and unrestricted agnosticism must remain our last stand. "How many great people, thinkers, philosophers, scholars and saints who devoted their lives, knowledge and potential to understanding the essence of life - regardless of nationality, language and religion - were searched for answers to such complex problems, how many works on this topic created But it cannot be denied that this question remains acute and relevant even today [8:23].

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