

Халқаро илмий-амалий анжуман тўплами

**ЎЗБЕКИСТОН РЕСПУБЛИКАСИ
ОЛИЙ ВА ЎРТА МАХСУС ТАЪЛИМ ВАЗИРЛИГИ**



**АНДИЖОН МАШИНАСОЗЛИК ИНСТИТУТИ
«РАҚАМЛИ ҲАЁТ ВА ИЖТИМОЙ ФАНЛАРНИНГ БАРКАМОЛ
АВЛОДНИ ВОЯГА ЕТКАЗИШДАГИ ЎРНИ ВА АҲАМИЯТИ:
ДОЛЗАРБ МУАММОЛАР ВА ИСТИҚБОЛ»
ХАЛҚАРО ИЛМИЙ-АМАЛИЙ АНЖУМАН**

**“РОЛЬ И ЗНАЧЕНИЕ ЦИФРОВОЙ ЖИЗНИ И СОЦИАЛЬНЫХ
НАУК В ВОСПИТАНИИ ГАРМОНИЧНО РАЗВИТОГО
ПОКОЛЕНИЯ: АКТУАЛЬНЫЕ ПРОБЛЕМЫ И ПЕРСПЕКТИВЫ”
МЕЖДУНАРОДНАЯ НАУЧНО-ПРАКТИЧЕСКАЯ КОНФЕРЕНЦИЯ**

**"THE ROLE AND IMPORTANCE OF DIGITAL LIFE AND SOCIAL
SCIENCES IN THE UPBRINGING OF A HARMONIOUSLY
DEVELOPED GENERATION: CURRENT PROBLEMS AND
PROSPECTS”
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Рақамли ҳаёт ва ижтимоий фанларнинг баркамол авлодни вояга етказишдаги ўрни ва аҳамияти: долзарб муаммолар ва истиқбол. Халқаро илмий – амалий конференция илмий мақола ва тезислар тўплами.- Андижон: АндМИ, 2022.876б

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Ўзбекистон Республикаси Вазирлар Маҳкамасининг 2022 йил 7 мартдаги 101-Ғ сонли фармойиши билан тасдиқланган 2022 йилда Халқаро миқёсда ўтказиладиган илмий ва илмий техник тадбирлар режасига мувофиқ, ҳамда Ўзбекистон Республикаси Вазирлар Маҳкамасининг “Илмий-инновацион ишланма ва технологияларни ишлаб чиқаришга тадбиқ этишнинг самарали механизмларини яратиш чора-тадбирлари тўғрисида”ги 2018 йил 12 январдаги 24-сон қарорида белгиланган вазифаларни амалга ошириш мақсадида хорижий ва республика олий таълим муассасалари билан ҳамкорликда халқаро илмий-амалий конференция ўтказилди.

Тўплам хорижий ва маҳаллий олий таълим муассасаларининг профессор-ўқитувчилари, олимлар ва тадқиқотчилар, илмий ходим ва илмий изланувчилари ҳамда иқтидорли талабалар ва магистрантларнинг илғор хорижий тажриба асосида рақамли иқтисодиётни ҳаётга жорий этилиши истиқболлари, инновацион ривожланишнинг концептуал асослари, тўғридан-тўғри хорижий инвестицияларни жалб этиш масалалари, инсон капитали ва уни банд этиш муаммолари, тадбиркорликни янада ривожлантириш йўналишлари, шунингдек ёш авлодни маънавий-маърифий тарбиялаш масалалари, уларни замонавий дунёқарашларини шакллантириш, диний ва дунёвий илмлар билан куrollантириш, таълим жараёнини замонавий педагогик технологиялар билан мустаҳкамлаш, жамиятда техник тараққиётнинг муҳим хусусиятларини белгилаб бериш, фундаментал ва хорижий тилларни чуқур эгаллашга қаратилган тадқиқот натижалари илмий мақолаларда ўз ифодасини топган.

Конференция илмий мақолалари илмий изланишлар олиб бораётган профессор-ўқитувчилар, илмий ходим-изланувчилар, магистрантлар ва талабалар учун мўлжалланган.

Мазкур тўпламга киритилган материалларнинг мазмуни ундаги статистик маълумотлар ва меърий ҳужжатлар санасининг тўғрилигига ҳамда танқидий фикр-мулоҳазаларга муаллифларнинг ўзлари масъулдирлар.

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THE ROLE OF AMIR TEMUR IN THE FORMATION OF YOUTH SPIRITUALITY

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After gaining independence, the figure of our great-grandfather Amir Timur was appreciated, and even today opportunities are being created to reveal the facets of a unique talent that is rarely found in Amir Temur. A unique masterpiece left to us by Amir Temur, "Temur tuzuklari" is an example of state management and organization of military art. This complex reflects such qualities as wit, wisdom, foresight and enterprise, enterprise, ingenuity and erudition. His unique ideas, especially in the military field, have not yet lost their value and remain unsurpassed not only in the East, but also in the West.

The period of Amir Temur has a special significance in the history of our spiritual values. After all, it was during this period that political disunity and Mongolian despotism brought the country to the brink of disaster. A centralized independent state was created, elevated to the rank of a kingdom. The pace of economic development accelerated, cultural ties between different peoples and peoples were established. The role and influence of Central Asia in the world civilization has increased. Islam Karimov highly appreciated the role of the era of Amir Temur and the Timurids in the history of Uzbek statehood "... anyone who wants to understand the Uzbek name, strength, justice, unlimited possibilities of the Uzbek nation, its contribution to human development, faith in the future on this basis, should remember the figure of Amir Temur" [1].

Amir Temur not only founded a great kingdom, but also made a lot of efforts to preserve its power in the future. The "Temur tuzuk", which were born to fulfill this task, outlines the measures taken to govern the state in order to preserve the kingdom of Amir Temur. As you know, "Temur Tuzuk" consists of two parts, the first part tells about what Amir Temur experienced from adolescence until his death. The second part consists of the peculiar uttered exhortations of the founder of the great kingdom. This work, consisting of reflections on the organization of public administration, rational measures taken in matters of public administration, is a scientifically based work in this direction and serves as a guide for many statesmen. "This book is always on my desktop, I pick it up every day. What is a sense of pride, what is pride, what

should we learn from our grandfather Amir Temur” [2]. It is necessary to protect our independence, strengthen the sense of personal responsibility to the youth. A sense of responsibility is also a virtue inherited from our ancestors. Sahibkiran Amir Temur, relying on his invincible army, which was the guardian of the kingdom and the land, consulted with the emirs, military leaders and sipahs, consulting with them. “I loved valiant, brave people who courageously fought with swords on the battlefield”” “I always kept my gods on alert without questioning their salaries...”, writes Amir Temur in his "Tuzuk". Strength, health, invincibility, Faith, physical health of the Motherland are inextricably linked with the military patriotism of our youth. Our grandfather Amir Temur, when composing the army, paid great attention to this side of the issue: "when composing the "Cherik" (army, military formation), recruiting navkar, I was guided by three rules: firstly, the strength of a young man; secondly, the ability to play with swords; thirdly, intelligence, perfection. If I sum up the same three qualities, I joined navcarlik. Because a strong young man will be resistant to any difficulties and sufferings, a man who can play with swords will be able to defeat his opponent, and a wise navkar should use his intellect everywhere and overcome difficulties" [3].

The ideas of patriotism, nationalism, spirituality are priority themes in the work of Amir Temur. It says that every person grieves for the freedom of the Motherland, peace and a bright future of the country, fights for independence. When the Mongol ruler Tughluk Timur invades Transoxiana, the local rulers leave the country and flee to Khorasan, while Amir Timur pursues a reasonable policy, knowing that a powerful enemy has no chance of an open struggle. He will save his homeland from destruction by staying on his land. He chooses the path to a temporary compromise with the invaders“” ..Before visiting Tughluk Temurkhan, I decided to protect these greedy emirs with property and save the region (ulus) Transoxiana from execution” [4].

At a time when the oppression of the Mongol nobility by the mahallas, who took advantage of the weakening of the central government, is intensifying, Amir Temur decides to change the tactics of fighting them, and chooses a way to start an open struggle with the enemy. "Mongol oppression has intensified in Transoxiana. Elijah Khoja was unable to put an end to their oppression because of his inability to state and political actions. In my place, I defeated the Mongols for the glory of my own greatness and delivered the oppressed from the sufferings of the oppressors””[5]

At the same time, Amir Temur condemns the fact that the local rulers fought with the participants of the liberation movement not to fight hard for the freedom of the Motherland, but in order, after considering their interests, to

submit to the enemy and even show their loyalty to him, "... I decided to raid the Mongols and wanted to take tribute from the oppressors. But several villains exposed this case." [6]

Taking into account the peculiarities of his time in the fight against the invaders of Amir Timur's Homeland, the main attention was paid to the fight against the enemy. He also took an unusual measure in punishing local rulers who were subjugated by conquerors who were betrayed, that is, Amir Timur, without punishing them, chose the path to give them the opportunity again, as a result of which most of the emirs sided with Amir Timur for his attitude towards them when Amir Timur was in a difficult situation or for the possibility of choosing between two paths. Amir Timur knew well that the Earth and the common citizen suffer from mutual conflicts, because we know that he is a wise ruler who did not even try to crush by force the Amirs who did not obey him "knowing myself as a state partner, I was looking for different ways to force the Amirs who did not want to obey me to obey me using various measures" [7].

On the way to creating a centralized state, after the liberation of the country from the invaders, the state regained its independence, after which special attention was paid to restoring the economy and improving the standard of living of the population. Amir Timur has repeatedly stressed that relentless concern for the welfare of the country is the sacred duty of every patriot: "if the ruined lands are mismanaged, let them be landscaped impartially. If there is a master, and he does not sacrifice the good, let him give him various tools and necessary things so that he can improve his land" [8].

At the same time, Amir Timur, being a skilled diplomat, tried to stop the predatory campaigns of neighboring states on earth and restore good-neighborly relations with them. For example, in an effort to stop the predatory campaigns of the White Horde on Transoxiana, Amir Timur intervened in the struggle of representatives of the ruling dynasty for power and helped Tokhtamysh Khan to take the throne [9].

Amir Timur sought to turn Transoxiana into a major center of the East, scientists and artisans were relocated to the country, favorable conditions were created here for the development of production, science, art and literature. Led an incomparable scale of creative work.

Today, in educating young people in the spirit of patriotism and perfection, frequent reference to the views of our great figures, such as Amir Timur, statesmen and generals, is of great importance, which instills in the consciousness and worldview of young people a sense of loyalty, responsibility, belonging to their native country, teaches them to live in connection with the fate of the country.

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YOSHLARDA KITOBXONLIKNI SHAKLLANTIRISH IJTIMOIIY MUAMMOLAR YECHIMI SIFATIDA.

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Andijon davlat universiteti doktoranti*

Xalqimiz uchun, kitobxonlik ommaviy bir tusda bo'lgan, odat bo'lgan, kitobsiz uy chiroqsiz zulmat deb qaralgan. Navoiyxonliklar, bedilxonlik va mashrabxonliklar bo'lgan. Xo'sh, ularning kitoblarida nima bor, qanday hikmatlar o'rin olgan ushbu qalin kitoblardan?

Navoiy o'zining har bir asarida xalq manfaati uchun yashash, el g'ami bilan qayg'urish kabi jihatlarni ta'lim bergan bizlarga.

Odami ersang demagil odami,

Onikim, yo'q xalq g'amidin g'ami,

Yoki:

Yigitlikda yig' ilmning maxzanin,

Qarilig'da harj qilgil oni

Bu pandlarga ulug' bobomiz uzoq yillik tajribalar asosiga tayangan xulosalarni tagzamin qilib olgani barchaga birdek ayon. Navoiy bolaligida mustaqil ravishda Farididdin Attorni mutolaa qilgan va tushunib yetgan. Mumtoz "Mantiq ut-tayr" yosh shoir kamolotida chuqur o'rin egallagani sir emas. Bugina emas, shoir o'z zamondosh shoirlari, o'zidan avvalgilarni ham qunt bilan o'qib-o'rgangan. Shuning uchun, u yoshligidayoq, turkiy she'riyatning piri sanalishga haqli Lutfiyni qoyil qoldiruvchi baytini ijod qilgan. Agarda, yosh Alisherning zehni ma'naviy yetuk asarlar bilan to'yintirilmaganda edi, shu bilan birga, unga ilohiy iqtidor berilmaganida edi, murg'ak turib, bu yutuqlarni qo'lga kiritolarmidi?! Albatta, yo'q!

Buni anglab yetish uchun, albatta, katta qalb bo'lishi kerak.

Alisher Navoiy o'z asarlarida doim eng go'zal va ilg'or g'oyalarni, umumbashariy fikrlarni ilgari surib keldi. Qaysi asari, qay g'azali, qay ruboiysi