

**SCIENTIFIC THINKING AND INTELLECTUAL DEVELOPMENT ARE IMPORTANT
FACTORS IN NURTURING THE YOUTH OF NEW UZBEKISTAN AS
KNOWLEDGEABLE, VALUE-ORIENTED, AND ACTIVE INDIVIDUALS**

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Annotation: This article explores the role of scientific thinking and intellectual development in nurturing the youth of New Uzbekistan. It emphasizes that fostering knowledge, value-oriented attitudes, and an active life position among young people is a key factor in their personal growth and social adaptation. Special attention is given to the integration of traditional values and modern educational practices in forming a well-rounded, intellectually developed individual.

Keywords: Scientific thinking, intellectual development, youth, education, values, personal growth, active engagement.

**НАУЧНОЕ МЫШЛЕНИЕ И ИНТЕЛЛЕКТУАЛЬНОЕ РАЗВИТИЕ ЯВЛЯЮТСЯ
ВАЖНЫМ ФАКТОРОМ ВОСПИТАНИЯ МОЛОДЕЖИ НОВОГО УЗБЕКИСТАНА
КАК ОБРАЗОВАННЫХ, ЦЕННОСТНО ОРИЕНТИРОВАННЫХ И АКТИВНЫХ
ЛИЧНОСТЕЙ.**

Аннотация: В данной статье рассматривается роль научного мышления и интеллектуального развития в воспитании молодежи Нового Узбекистана. Подчеркивается, что формирование у молодых людей знаний, ценностных ориентиров и активной жизненной позиции является ключевым аспектом их личностного роста и социальной адаптации. Особое внимание уделяется взаимодействию традиционных ценностей и современных образовательных практик в процессе формирования целостной, интеллектуально развитой личности.

Ключевые слова: Научное мышление, интеллектуальное развитие, молодежь, воспитание, ценности, личностный рост, активная позиция

**ILMIY TAFAKKUR VA AQLIY TARAQQIYOT YANGI O‘ZBEKISTON
YOSHLARINI BILIMLI, QADRIYATLI VA FAOL SHAXSLAR SIFATIDA
TARBIYALASHDA MUHIM OMILDIR.**

Annotatsiya: Ushbu maqolada ilmiy tafakkur va aqliy rivojlanishning Yangi O‘zbekiston yoshlarini tarbiyalashdagi roli ko‘rib chiqiladi. Yoshlarda bilim, qadriyatlar asosidagi munosabatlar va faol hayot pozitsiyasini shakllantirish ularning shaxsiy rivojlanishi va ijtimoiy moslashuvda muhim omil ekanligi ta’kidlanadi. Maqsadli, puxta va aqliy rivojlangan shaxsni shakllantirishda an’anaviy qadriyatlar va zamonaviy ta’lim amaliyotining uyg‘unligiga alohida e’tibor qaratiladi.

Kalit so‘zlar: Ilmiy tafakkur, aqliy rivojlanish, yoshlar, tarbiya, qadriyatlar, shaxsiy rivojlanish, faol ishtirok

Introduction. Scientific thinking and intellectual development play a pivotal role in shaping the youth of New Uzbekistan. In an era of rapid social, technological, and cultural transformation, nurturing young people to be knowledgeable, value-oriented, and actively engaged is essential for their personal growth and for the sustainable development of society. Integrating modern educational practices with traditional values ensures that young individuals develop not only intellectually but also ethically and socially, preparing them to become responsible and proactive members of their communities. The research of human intellectual development and scientific thinking is not only one of the tasks of today's science, but this problem has been the focus of attention of thinkers and enlightened scientists since ancient times. This issue is covered in the analysis of the nature of knowledge by the ancient Greek philosophers Democritus, Socrates, Plato, Aristotle, as well as Central Asian thinkers. Plato and Aristotle interpreted intelligence as the highest stage of knowledge in their works. Science is a product of knowledge, and acquisition of any profession and news is possible only through science. Humanity has created a number of conveniences for itself by summarizing the knowledge it has acquired over many centuries and passing it on to the next generations. Any type of human activity relies on certain knowledge, and new knowledge is created in the process of activity.

In addition to the services of great figures such as Imam Bukhari, Imam Termizi, Imam Moturidi, Burhoniddin Marginani, great mystics Abdulkhalik Ghijduvani and Bahauddin Naqshband, who have contributed to the spiritual development of our nation in the past, the world recognized their great contributions to the development of Islamic sciences, as well as mathematics and astronomy. sciences; natural sciences such as medicine, pharmacognosy, mineralogy; In the fields of logic, philology, and social sciences, the encyclopedic scholars who had a blessed influence on the development of world science, such as Muhammad ibn Musa Khorezmi, Ahmed Fargani, Abu Rayhan Beruni, Ibn Sina, Mahmud Zamakhshari, Mirza Ulugbek, will focus on each of them separately, not only our national spirituality, but also it is worth accepting as an important theoretical-methodological model for the scientists of this field, that the effects shown on the spiritual development of humanity are recorded one by one.

Islam gave the sharpest and last blow to mysticism. In the Holy Qur'an, words based on the verb "alima" (to know) based on the word "ilm" have been found 750 times in scientific studies, and this root is only found in the most important words such as "Allah", "Rabb" (in the sense of Lord), "to be" and "to speak". It is the fifth most used root word. The 5 verses that were first revealed to the Messenger of God are the first verses of the 96th sura ("Alaq") of the current text of the Holy Qur'an, which begins: "Recite in the name of your Lord who created!" After a verse, read again. the word is returned: "Read! Your Most Gracious Lord has taught with the medium of the pen. He taught man what he did not know. Thus, the Islamic faith encourages people to study and understand the world with the help of science.

Famous thinkers and encyclopedic scholars Imam al-Bukhari, Imam at-Tirmidhi, Ghazali, Nasafi, al-Khorazmi, al-Farghani, Abu Nasr Farabi, Abu Rayhan Beruni, al-Khorazmi, Abu Ali Ibn Sina, Alisher Nawai, in the work of science various aspects are expressed. The encyclopedic scientists did not limit themselves to the achieved achievements, they discovered the undiscovered edges of the intellectual field, created the ground for new directions. In addition, based on the philosophy of Islam, they scientifically believe that the perspective of humanity is formed through the formation of a perfect person, that morality is an integral part of human thinking, that ideas that serve the development of the state and society are a necessity for every era, and

that they are of great importance in social and political life. justified in terms of. In this sense, these issues are expressed to one degree or another in the works of all the thinkers of the Muslim East.

The light of thought illuminates the darkness. Only thinking can lead to both material and spiritual wealth. Thought is a source of purity, enlightenment, good manners, and good manners. Due to the light of thinking, education and morals, an enlightened society will be created, in which virtuous people, an educated and intelligent generation will grow up. Such a society will flourish, rise, and become a land of great discoveries that will benefit mankind. The introduction of the education system in any society is the main element of forming a well-rounded person.

Research methodology. Abu Nasr Farabi expressed his socio-educational views in works such as "The City of Virtuous People", "On the Attainment of Happiness", "Ikhsa - al-Ulum", "Origin of Sciences", "On the Meanings of Mind", "Treatise on Perfect Education". Farabi says that "the education carried out in accordance with the goal - makes a person mature both intellectually and morally, in particular, a person learns the laws of nature and society correctly, leads the right way in life, and has the right relationship with others." "Such a person," Farabi wrote, "is the supreme possessor of human perfection and the one who knows the behavior that leads to happiness."

Abu Ali ibn Sina calls for the acquisition of enlightenment, which is considered the first criterion of human perfection. An enlightened person is brave, not afraid of death, and works only to know the truth, says Ibn Sina. Uneducated people are ignorant, they cannot know the truth, so they are classified as immature people. He emphasizes that scientific ideas should be kept secret from such people. He points out that one must have knowledge to know the truth, but not all knowledge leads to the truth, that a person needs to know logic in order to know the validity of his knowledge. In Ibn Sina's views lies the idea that one should rely on logical thinking, personal observation and experience in acquiring knowledge. In the teaching of Ibn Sina, the main goal was to create real knowledge in a person, to develop the ability to think independently and logically, and to develop the ability to apply the acquired knowledge in life.

The great thinker Abu Rayhan Beruni carefully studied the place of man in nature, the origin of human knowledge, the relationship of consciousness and thought to existence, and whether it is possible to know the world. The misconception that hinders the scientific knowledge of the Beruni world also dwells on the objective and subjective causes of narrations. He highlights them as follows:

1. a person should not refer directly to the source he is studying;
2. mixing scientific knowledge with religious views;
3. inability to get rid of false information;
4. ignorance of people. Ignorance leads to imitation rather than scientific reasoning. Deprives the pleasure of creative research;
5. failure to develop one of the sense organs also leads to mistakes in scientific knowledge, in fact, a person with dead senses does not understand or understand anything.

Beruni thinks that scientific truth should be a certain criterion. He believed that the complex and difficult problem of proving the baselessness of untruthful, unexamined, heart-hating, deafening, and mind-boggling myths, unsubstantiated claims, can only be solved through experience and practice. At the same time, a genius is a scientist who understands the importance of logical conclusions and teaches to see the concepts of intuition and intellectual knowledge together.

In order to improve the outer mind, one needs intellectual knowledge, one must sharpen one's thinking. Beruni glorifies human thinking. He interprets man and his purpose in life, the goal of achieving happiness and perfection, based on his socio-philosophical views. When a scientist determines the limits of scientific knowledge, he needs to distinguish it from lies, unproven arguments and judgments.

One of the greatest masterpieces in the history of Uzbek literature and culture is the work "Khamsa" by the great thinker, poet Alisher Navoi. Khamsa's first epic "Hayratul-Abror" has a philosophical and religious character, it describes the qualities of a mature person, such as goodness, generosity, purity, modesty, kindness, concern, manners, modesty, contentment, truthfulness, honesty, justice, tolerance, and the ways of spiritual perfection. analyzed. In his time, Navoi considered perfect people to be people of meaning. Ahli means thinking people. To think is to understand reality. It means independent observation about everything. Due to ahli manni, a person has the ability to look at the fate of man and the world with conscience. People who have this quality are broad in their thinking. Because the gifts of religion, justice, faith, love, pain will be perfected in them. In his following verse, he explained that man understands all the secrets of the world through contemplation:

That our people did everything,

Think together, people.

In Navoi's opinion, the people of Ahle Mani are mature people in terms of their spirituality, worldview, and world of thought.

One of our thinkers, Muhammad Musa al-Khorazmi, has written about the development of logical thinking in people by widely using methods such as logical thinking, relying on personal observations and experiences, question-and-answer, debate, and the ability to put the knowledge they have acquired into practice. expressed his views.

Zahiriddin Muhammad Babur emphasized the importance of knowledge for human perfection. That's why he repeatedly emphasizes that science seekers can acquire knowledge only with serious interest, aspiration, and hard work:

Who wants knowledge, a seeker of knowledge needs knowledge,

A student of knowledge needs knowledge.

I'm a seeker of knowledge, I'm not a seeker of knowledge,

I am a student of knowledge, I need knowledge.

The more a person knows, the wider his knowledge, the more new questions and thoughts arise, the more active and independent his thoughts are. A person's knowledge expands, new issues arise, thinking becomes active. We can be sure that Abu Abdullah Rudaki was right when he stated in his works that knowledge is a shield against all difficulties. "I saw that the best friend is knowledge," Najmuddin Kubro also emphasized in his views. It is one of the most unforgivable mistakes for anyone to spend innocent youth moments, gifted abilities and sharp mind on unnecessary and useless work, instead of getting knowledge and learning a useful profession. Mirza Bedil said that science is the jewel of humanity. Thorough knowledge and useful profession, good behavior and hard work are the main factors of human development.

From the above mentioned points, it can be concluded that great thinkers of the East, such as Abu Nasr Farabi, Abu Mansur Muhammad al-Moturidi, Abu Abdullah Khorezmi, Abu Ali Ibn Sina, Abu Rayhan, Beruni, Yusuf Khos Khajib, created great importance for enlightenment. During the time when they lived and created, the main characteristic was to rely on reason and

logical thinking, to absorb and interpret the spiritual wealth created by mankind in the past, and to increase interest in concrete and natural sciences. In their works, they put forward the idea of creating new forms of worldly knowledge teaching methods that ensure human mental activity, guarantee the effectiveness of the educational process, and apply them in educational practice.

In conclusion, fostering scientific thinking and intellectual development is a fundamental factor in educating the youth of New Uzbekistan as knowledgeable, value-driven, and active individuals. By combining contemporary educational methods with a strong foundation in national and moral values, society can cultivate a generation of well-rounded, responsible, and engaged citizens capable of contributing meaningfully to the country's progress and global integration.

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