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## **YOUTH POLICY - THE GUARANTEE OF THE FUTURE OF NEW UZBEKISTAN**

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### **Abstract**

Today, in the conditions of complex and rapidly changing globalization in the world, the implementation of an effective state policy in the field of solving youth problems and the improvement of the mechanisms and technologies used in it remain one of the important factors in ensuring not only social stability, but also state security in general.

**Keywords:** Youth, policy, Uzbekistan, law, task, Strategy, media, culture, society.

### **Introduction**

The implementation of the tasks set out in the Constitution of the Republic of Uzbekistan, the Law "On State Policy on Youth", Decrees and resolutions of the President of the Republic of Uzbekistan, Government resolutions, the United Nations Sustainable Development Goals until 2030, the Strategy for 2030, the Global Action Program for the Interests of Youth, and the videoconference meeting held under the leadership of the President of the Republic of Uzbekistan on "Measures to further improve the system of work with youth" on April 11, 2023 is more relevant than ever. It shows that, along with the large-scale work being carried out to address pressing issues related to youth, problematic issues in the field that await resolution also remain.

In particular, due to the lack of understanding of the essence of the complex geopolitical and ideological processes taking place in the world among most young people, the lack of a unified approach, concepts and ideas in this regard, in the face of the diversity of opinions that correspond to the spirituality of our country, the fight against various dangers and threats such as terrorism, religious extremism, fanaticism, separatism, human trafficking, "mass culture", and drug trafficking is becoming increasingly urgent. The main tasks are to prevent



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negative situations among young people, increase the effectiveness of preventive work aimed at sharply reducing delinquency and crime, increase the activity of young people in socio-political processes taking place in our country, and form a sense of involvement in reforms in them.

The necessary conditions and opportunities have been created in new Uzbekistan to create a harmonious generation. In particular, special attention is paid to the formation of spirituality in young people. It is also necessary to emphasize the role of religious values in the formation and development of spirituality.

Today, interest and aspiration for Islam is increasing in the world, and its well-wishers and supporters are increasing. The main reason for this is the truthfulness and purity of Islam, its humanity and tolerance, its call to goodness, and its role and importance in passing on to generations the values and traditions that have proven themselves in the trials of life. Its influence on the formation of the spirituality of our people, on the right path of every person in this life blessed by God, on understanding the meaning of life, and, above all, on spiritual purification, on living in the pursuit of goodness and virtue, cannot be compared with any other force.

Indeed, the results of sociological observations confirm the viability of this idea and words. For example, the question "What values do you think should be used more widely in raising the spirituality of a person?" included in the questionnaire To our question, 41 percent of respondents answered "religious values", 22 percent "scientific achievements", 21 percent "art and creative examples", 11 percent "new pedagogical technologies", and 3 percent "radio, television, and film opportunities". Of the respondents who answered "religious values", 54 percent are older people (aged 50-70), 24 percent are working youth, and 18 percent are students and schoolchildren. It seems that older people have a deeper and deeper understanding of the eternal values, spiritual and moral riches of Islam. Based on their life experience, they know well that religious values serve to establish goodness, generosity, kindness, and, in short, humanity.

When asked "Which religious ceremonies and events do you regularly participate in?", 48 percent of respondents answered "prayer and Friday prayers", 20 percent "participation in Eid al-Adha and Eid al-Fitr", 17 percent



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“reading the Holy Quran”, 6 percent “visiting holy places”, 2 percent “reading religious and moral works and watching TV shows”, and “participating in religious enlightenment”. It is clear that attendance at mosques for prayer and Friday prayers has a high rate. Respondents correctly realized that high importance is attached to religion and religious values in our country and strive to effectively use their right to freedom of conscience. At the same time, it is noticeable that some young people are also developing the notion that “prayer and attendance at the mosque are a requirement for everyone”. 23 percent of respondents note that they receive more “satisfaction”, spirituality, and moral qualities from Friday prayers than from science, literature, art, or social life, and that only “such religious events can correct a person’s spirituality and morality.” True, a place or a place where the pious gather forms certain common moral and social qualities in them, encourages them to live in harmony and harmony.

At the same time, it is important to remember that the formation of personal spirituality does not depend only on the mosque. No matter how positive the events aimed at glorifying the divine may be on the human soul, heart, and morality, as our President Sh.M. Mirziyoyev taught, “We want the lectures and conversations of our imams and preachers not to be limited to narrow religious topics.” Sometimes, especially illegally built mosques, they can cause religious fanaticism and terrorism. For example, experts have observed that the crimes committed in the Namangan and Andijan regions were committed by fanatics who used religion as a cover and operated in illegal mosques. “The lessons of Namangan,” they write, “made us all think hard. Until then, it was known that two madrasas and 568 mosques were operating legally in the Andijan region. After re-examining, we witnessed a different situation. To be more precise, another 710 mosques and madrasas were operating illegally. By whom, when, and for what purpose were these madrasas and mosques built? Who attends these mosques, who is the imam, who appointed him? There is no information about this.” Unfortunately, some of our respondents do not know that there are serious differences and goals between illegal and legal religious propaganda. As a result, they even go so far as to criminalize immoral and inhumane calls by associating them with Islam. That is why it is imperative to provide true religious knowledge to young people.



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When asked, “Does divinity consist only of recognizing Allah? What else do you think is its basis?” 38 percent of our respondents answered “with parents,” 31 percent “with the concept of homeland,” 19 percent “with love for all,” 8 percent “with preserving peace and life,” and 4 percent “with living in prosperity.” Although the concept of divinity is associated with faith and belief, it is important to remember that it also has other values. Respecting parents and achieving their approval is both a duty and an obligation for children. The Prophet Muhammad said: “There are three categories of people who will not enter Paradise:

- A child who is disobedient to his parents.
- A person who is addicted to alcohol.
- A person who is grateful for the good deeds or kindnesses he has given.” So, fulfilling one's duty to one's parents is one of the divine virtues, through this virtue a person approaches Allah, perfection, and spiritual perfection.

Loving and serving one's homeland is also such a virtue. Most of our respondents understand this correctly. At the same time, they also support the humanitarian idea that it is necessary to treat all people with love and affection.

To the question "Do mystical and spiritual-moral conversations and topics at religious events affect people's spiritual perfection?" 72 percent of our respondents answered "yes", 17 percent "not so much", and 9 percent "no". So, religious-educational and moral events affect people's spiritual perfection, serve to form certain spiritual-moral qualities in them. It is noteworthy that among those who answered “yes”, 71 percent are adults, and 72 percent are students and pupils. Although young people believe more in modern views, achievements of art and science, they do not deny that religious events have the potential to influence the spiritual and moral world of a person.

However, respondents who answered “not very much” (17 percent) and “no” (9 percent) indicate that they are still not satisfied with the religious events being held and the conversations on moral and spiritual topics they hold. Thus, people can choose, evaluate or change their religious and faith beliefs depending on their life motives, needs and interests. It is these factors that prompted 17 percent of respondents to answer “not very much”, and 9 percent of respondents to answer “no”.



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At first glance, all religious and spiritual events should be pleasing to people and fully meet their spiritual needs. Unfortunately, this is not always the case.

As people have religious and mystical views and their spiritual and moral needs increase, their demand for religious events also increases, and now they can be satisfied not with dry sermons or advice far from life, tautological conversations, but with events that fully respond to real, life problems, spiritual and spiritual needs.

As is known, religious topics are taught in higher educational institutions in the fields of social and humanitarian sciences. This is undoubtedly a positive phenomenon. Freedom of conscience has been established in society. At the same time, it is also a reality that religious extremism and international terrorism under the guise of religion pose a threat to social development and civilization. The violation of the harmony and balance between humanity and divinity in religious events and knowledge often leads to fanaticism or atheism. Perfection is a virtue that combines humanity with divinity, and divinity with humanity, aimed at creating life, progress, and eternity. In this regard, the motto of our great grandfather Bahauddin Naqshbandi “Dil ba yoru dast ba kor”, that is, “May your heart be in Allah, and your hands in labor”, comes to mind. This motto can be said to be an expression of the harmony of humanity and divinity.

Today, extremely contradictory processes are taking place in the world, sometimes difficult for the mind to understand and direct. This is primarily due to terrorism, extremism, and the clash of civilizations arising on their basis. Therefore, the world is faced with creating a new model of its development and solving problems related to preserving human life on a global scale.

Many young people tend to take divinity and religion superficially. They limit themselves to pretending to be pious, not realizing and not sufficiently appreciating the spiritual and moral purpose underlying these realities, not fully understanding that religion imposes certain social and moral requirements on the individual. This situation shows the need to build religious and moral education on a rational basis, on social requirements. Now it is not enough to record and recognize religion and divinity as a positive reality, it is necessary to transform them into values that serve the spiritual formation of the individual.

Based on the studies, the following can be recommended for practice:



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- it is advisable to publish a scientific collection aimed at revealing the ideas of humanity in the Islamic religion and Islamic philosophy, and to hold conferences and seminars;

It is necessary to ensure the cooperation of religious institutions and socio-educational institutions in order to base educational work on real-life requirements and the spiritual upliftment of the individual;

- it is necessary to organize sociological observations aimed at studying the dynamics of the spiritual formation of young people, the mechanisms of socio-educational and spiritual influence;

- it is necessary to make it a tradition to hold annual joint scientific and practical conferences of religious figures and scientists.

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