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Annotation: This article focuses on the digital health scheme to create a single electronic personal medical record that is available to any doctor. Digitization of public space is imbued with the ideas of personalization and individualization. Man and humanity have been considered as the highest value since time immemorial.

Key words: joy, security, self-confidence, self-esteem, happiness, harmony, excitement, ability, potential, access to interesting content, mobility, speed, ability to stay connected.

Introduction: Even the main difference between people in the digital world is distinguished by cultural color, moral qualities, value. Difference in culture comes from difference in social form, difference in political structure, difference in morals. But in a diverse and culturally diverse world, all people are searching for their own worth throughout their lives. Perhaps, this is one of the main characteristics of a person. The most ideal state in human existence is joy, security, self-confidence, self-esteem, happiness, harmony, excitement. The least ideal state is the opposite: sadness, depression, jealousy, anxiety, depression, low self-esteem, fear, and loneliness. People are trying to survive in this digital world as well. Because they are trying to avoid getting into a bad situation due to different levels of cyber threats. Because only in this way can people truly achieve "physical and mental health and a fulfilling life".

Literature review: Man is constantly striving for his values and his only goal is to live forever. For animals, survival is about healthy reproduction. The expansion of the family leads to the perpetuation of the species.

Human survival is similar, but with a major difference: food and clothing are plentiful, and then they start to think and find self-worth. The establishment of values lays the foundation for a person. Values for people. While there will always be groups of people looking only for food and clothing, the pursuit of true value is a timeless theme for man. Because the level of value begins with the simplest food and clothing, is divided by the social structure, extends with the curve of function to the ideal space, and in different ages approaches the unknown sphere without limit.

Discussion: "Indeed, (We) honored the children of Adam (and) and made them better than many creatures that We created. After realizing the most important part of life satisfaction for most people, they can be divided into two parts: The first is to live and work in peace and contentment, and to be satisfied with the social status that they can achieve. Abilities, potentials and matching and will derive the greatest pleasure and happiness from it. A sense of self-worth depends on the social recognition of fame and fortune.

In their eyes, one cannot realize one's worth without these achievements. Obviously, the standard of fame and fortune is different for everyone, but it is still not considered sufficient for the progress of society. Hujjatul Islam Imam Abu Hamid al-Ghazali writes in his work "Kimyoi Saadat": "Man is a creature between an angel and an animal. An animal does not develop because it does not have the capacity to mature. Even an angel does not develop, because he himself consists of pure divine light. Only humans have a sense of development, spiritual perfection.

One of the distinctive features of Eastern culture is recognition and respect for social status.

Results: The value of each individual is based almost entirely on the social status recognized by society and group. In today's world, understanding and appreciating human beauty, realizing and striving for the supremacy of love, care and love for people are gaining priority. As Najmiddin Komilov said, "A perfect person is an ideal, who possesses all worldly and divine knowledge, whose

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soul is connected to the Absolute Spirit, full of blessings, full of grace, and whose heart is full of good feelings."

Today we read Martin Heidegger's "What does it mean to be?" "What does it mean to be in the digital world?" we can change it completely. If you think about this question, the answer to it is not as simple as it seems. On the one hand, some conclusions can be drawn about the spontaneous freedom that has appeared on the Internet in the last 20 years. We have already appreciated the freedom, diversity and redundancy of the Internet space, its possibilities for new formats and methods of human activity. At the same time, we realized the price that people pay for unlimited communication, access to information and interesting content, mobility, speed, and the ability to stay connected.

Discussion: It is measured not by money, but by absolutely human values such as loss of health, freedom, privacy and security, and the lack of information. But when we ask ourselves what it means to be in the digital world, its lens is not the qualities and limitations of the digital medium, but rather the contemporaneity (in Heidegger's words) of one's digital being. We understand that this question is about the role of one person in another person's life, human actions and deeds in the "digital world". Today, it has become a question of the semantic (valuable) context of digitization, which is the basis of the information policy of the state.

This raises the question of what the purposeful digitalization of human living space brings in the coordinates of humanistic values, which form the moral basis of human existence, from the point of view of culture. Reflecting on the answers to these questions, today we would like to focus on three main aspects that are particularly evident during the pandemic: personal value, freedom and responsibility, and social values. N.D. Sagindikova describes that "responsibility is the most basic quality of character that forms a person's self-management and behavior, taking responsibility for his actions in front of himself and others, the team."

Conclusion: Man and humanity have been considered as the highest value since time immemorial. Digitization of public space is imbued with the ideas of personalization and individualization. The digital health scheme aims to create a single electronic personal medical record available to any doctor. The "Digital Window" of the Public Services website provides a personal service account. Education describes the advantage of digital resources, where you can choose a course or a teacher, determine the trajectory of individual learning tasks that correspond to age and level of preparation. But humanity is not individualism, so the individual cannot be a value. Value is expressed by each person in the diversity of its manifestations, the uniqueness of each person, his life, activities, experiences. Therefore, Kh.Sojiev said, "Considering that today every information has the characteristic of knowing no borders, preserving the national identity of the young generation, whose consciousness and outlook are just being formed, is one of the urgent problems. In Uzbekistan, the influence of informatization of the educational system on the formation of personal identity is changing radically.

The innovations introduced into the educational system are related to the effective implementation of information technologies at various levels. Because in the modern education system, not only the content of teaching, but also the methods and tools are being improved in accordance with the requirements of information and communication technologies. And the danger of "digital individualism" lies not only in the violation of the security of personal data or their collection "in one hand", but also in the universality and control of the digital space, that is, in the movement towards information culture. And the price we risk paying the most is anonymity. The personas of physician, patient, teacher, student, employee should not be overwhelmed by digitized individual diagnoses, educational trajectories and competency profiles. Behind universal algorithms, even adapted to individuality, lies the limitation of freedom (primarily freedom of thought) and diversity. In the hadith quoted by Abu Isa at-Tirmidhi, people are encouraged to be kind to each other,

saying: "Do not violate each other's relationship, do not blame each other behind your back, do not hate each other, do not be jealous of each other."

In the book of Imam Bukhari, it is said that "those who do good in this world will achieve good in the hereafter, and those who do what is considered evil in the Sharia will face evil in the hereafter."

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