

THE FORMATION AND CONSOLIDATION OF MORAL SECURITY AND  
HUMANISTIC VALUES IN THE YOUNGER GENERATION

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**Abstract:** The article presents a scientific analysis of the conditions, regularities, and social criteria for the formation and consolidation of moral security and humanistic values in the younger generation.

**Key words:** State, society, nation, family, individual, youth, spirituality, enlightenment, science, morality, tradition, value, mentality, humanity, inter-ethnic harmony, moral security, tolerance, national character, phenomenon, national idea, social stability, community, human dignity, freedom, right, duty, religion, obedience, behavior, decency, kindness, sincerity, goodness, perfection, benevolence, loyalty, love, honesty, humility, legality, reciprocity, succession, unevenness, repetition and coherence.

**Аннотация.** Мақолада ёш авлодда ахлоқий хавфсизлик ва инсонпарварлик қадриятларининг шаклланиши ҳамда мустаҳкамланиши шарт-шароитлари, қонуниятлари ва ижтимоий мезонлари илмий таҳлил этилган.

**Калит сўзлар:** Давлат, жамият, миллат, оила, шахс, ёшлар, маънавият, маърифат, илм, фан, ахлоқ, анъана, қадрият, урф-одат, менталитет, инсонпарварлик, миллатлараро тотувлик, маънавий хавфсизлик, бағрикенглик, миллий характер, феномен, миллий ғоя, ижтимоий барқарорлик, жамоатчилик, инсон қадри, эркинлик, хукуқ, бурч, дин, итоат, хулқ-атвор, одоб, меҳр-оқибат, самимилик, эзгулик, баркамоллик, хайриҳоҳлик, садоқат, муҳаббат, ҳалоллик, камтарлик, қонуният, ўзаро алоқадорлик, ворисийлик, нотекислик, тақорланиш ва узвийлик.

**Аннотация.** В статье проведен научный анализ условий, закономерностей и социальных критериев формирования и укрепления моральной безопасности и гуманистических ценностей у молодого поколения.

Ключевые слова: государство, общество, нация, семья, индивидуальный, молодежь, духовность, просвещение, наука, нравственность, традиция, ценность, менталитет, человечество, межнациональная гармония, нравственная безопасность, толерантность, национальный характер, явление, национальная идея, социальная стабильность, общность, человеческое достоинство, свобода, право, долг, религия, послушание, поведение, порядочность, доброта, искренность, совершенство, доброжелательность, верность, любовь, честность, смиренение, законность, взаимность, преемственность, неравномерность, повторение и когерентность.

Since ancient times, the evolution of consciousness and the development of philosophical ideas have played an important role in the manifestation of spiritual factors in society. The emergence of many principles leading to social and spiritual stability in the relations between people in the society brought out humanistic feelings. These principles have led to tolerant relations between people, tolerance to different realities of social life. Over time, these processes created cultural

values in the society, strengthened the spiritual and social unity of the community, prevented various district leaders, and accelerated the pace of eliminating the causes leading to social chaos. The sense of tolerance is an integral part of universal human values. In world practice, tolerance is characterized by the realization of a person's duty and responsibility to society, and the realization of a sense of respect for the law. Article 29 of the Universal Declaration of Human Rights states that: "Every person has a duty to the society, only in this case can his personality be free and fully developed. Every human being should observe the limitations established by the law only in order to ensure that the rights and freedoms of others are sufficient and respected in a democratic society, to satisfy the fair requirements of morality, public order, and general well-being"<sup>1</sup>. It means that it expresses the principle of tolerance that should be characteristic of every human being.

The principle of tolerance, characteristic of the nations of the world, exists in harmony with universal values. In particular, tolerance plays crucial role in the social life of eastern people. Tolerance was formed in the East mainly on the basis of historical traditions, cultural heritage and spiritual-social and religious-ethical rules, and it serves the development of the system of human relations even in modern society. Thus, the tolerance of the Eastern people is characterized by the belief in justice and humanity with a deep moral foundation, and the improvement of traditions that increase the spiritual and material well-being of a person.

For instance, the phenomenon of tolerance in the spiritual, also, social development of Chinese society was seriously influenced by Confucian ideas. The main principles of Confucian philosophy are based on the sense of tolerance, and reflect the ideas of humanity, the harmony of man, nature, and society, which means "loving others"<sup>2</sup>, making the people and groups of people in the society take actions for the rights, needs, and interests of each one, and social issues. It is critical to illuminate it with open cooperation. The convention of resilience implies that not as it were in China, but too within the social life of numerous eastern countries, it serves to reinforce the solidness and viewpoint of the society.

Within the West, the guideline of resilience is truly based on the thought of flexibility, which has been combined over the long time with the development of widespread values related to the celebration of human rights, esteem and worth. In its advancement, it passed through a progressive arrange based on the taking after grouping: "antiquated property freedoms, the battle for devout flexibility and, to begin with of all, the unused churches, flexibility of heart, which was afterward recognized as the flexibility of people, financial flexibility based on secularization, the political control of the rising bourgeoisie flexibility and, at long last, fundamental human rights announced in advanced constitutions"<sup>3</sup>.

One of the most important criteria for the development of the principle of tolerance in society is a high level of respect for spirituality, political and legal culture, norms, customs, laws and regulations existing in society. As a consequence, Article 48 of the Constitution of the Republic of Uzbekistan states, that "Citizens are obliged to comply with the Constitution and laws, to respect the rights, freedoms, honor and dignity of other human beings"<sup>4</sup>. Therefore, the fact that legal culture, legal obligation and legal responsibility are strengthened through documents is core. With modern conditions, the current fast pace of globalization demands improvement of people's personality, their worldview, abilities with strengthening of spiritual factors. It is

<sup>1</sup> Universal Declaration of Human Rights. Article 29. <https://constitution.uz/uz/pages/humanrights>.

<sup>2</sup> Confucius. The Analects / transl. by A. Waley. - Beijing: Press of Research and Teaching of Foreign Languages, 1998. -P. 78.

<sup>3</sup> Wieacker F. Foundations of European Legal Culture // The American Journal of Comparative Law. 1990 (Winter). Vol. 38. No. 1.

<sup>4</sup> Constitution of the Republic of Uzbekistan, – Tashkent, 2021. -P. 17.

important to take into account the factors of increasing the comprehensive responsibility of young generation in social life in the efforts made in the system of raising the phenomenon of tolerance in the life of people, especially young people. This process expands their spiritual outlook, improves their intellectual ability, and increases their political and legal responsibility. This will serve to raise socially and politically mature young people with high morale, high cultural level, and create conditions for them to find their rightful place in life. Scientists say, "An enlightened society consists of enlightened individuals. This kind of society will be happy and prosperous. In a fair society, people's faith in the future and motivation for creative work will be strong"<sup>5</sup>.

The tolerance that arises in terms of worldly awareness develops in stages according to the characteristics of space and time. In secular societies, tolerance becomes a practical reality by recognizing basic principles related to social and cultural life. Demonstrating tolerance is an important process, regardless of living conditions, social background, professional activity, cultural level, ethnic and national characteristics. In these processes, tolerance arises as a result of cultural development, social thinking at a high level. "Tolerance in this case is a consequence of the totality of social strategy and a result of high culture. However, for a traditional society, the problem arises of a person's ability to subordinate his feelings and interests to transcendental principles"<sup>6</sup>.

The national growth of people, the attainment of high spirituality, is the main goal of any social development. Humanity has evolved steadily due to the progressive phenomenon of spiritual self-realization. The phenomenon of tolerance manifests itself differently in every historical period, space, time, region, nation and people. Tolerance is therefore a phenomenon that arises from deep social relationships, corresponding to the stage of development of the state, the state of social stability and the spiritual development of the people.

Tolerance reflects the traditions of humanity, kindness, respect, hospitality and benevolence that manifest themselves in the spiritual processes of society. N.Juraev said: "Indeed, citizens of the country, regardless of their nationality, race and worldview, should have all the opportunities to meet their needs and lead their lives on the basis of voluntary choice. At the same time, they should contribute to maintaining a balance of stability in society, compromise and understanding each other, approach arguments of the disputing parties with the criteria of justice, and create a general spirit of solidarity"<sup>7</sup>.

Tolerance as a social phenomenon is manifested in the activity of a person in the social processes of society, his initiative in mutual social dialogues, his active participation in solving the most important issues of the state and society, and his reactions to spiritual processes. At the core of such social relations, the characteristics of social tolerance are formed in a person, the principles of goodwill and mutual assistance to all positive processes in society are formed, and the characteristics of intolerance to negative events are formed. Also, it consists in timely elimination of social problems, focusing on solving the issue by the state and society systems from the point of view of justice, giving effective suggestions aimed at ensuring the priority of people's interests.

It is a social philosophy that calls for an understanding of the social and spiritual issues that arise in today's modern society and the positive positive human influence on them, forming the social foundation, philosophy and ideology for human activity. A positive approach to tolerance within the framework of social philosophy creates principles based on the responsibility to shape one's

<sup>5</sup> Ibrohimov A, Sultanov H, Juraev N. A sense of homeland. – Tashkent, 1996. -P. 357.

<sup>6</sup> Skvortsov L.V. Absolute truth and tolerance. Chelovek: obraz i sushchnost - Moscow: Academy of Sciences, 1998. - P. 17.

<sup>7</sup> Juraev N. Spirituality is the savior of man and the world. – Tashkent, spirituality, 2018. -P. 20.

own mental image, a positive attitude to live in harmony, harmony and cooperate with others and choose appropriate educational actions. These processes embody the ethical nature of tolerance in the main content and also allow people to organize their spiritual activities on a steady basis. The process of forming the tolerance of younger generation in the social and spiritual life of the society relies on its own laws. These laws express the mechanisms, principles and specific features of the formation of tolerance of youth, and express the mutual relations and deep connection between people and various social systems in the society. Laws related to the formation and development of youth tolerance include interrelatedness, succession, unevenness, coherence, repetition. Thus:

- 1) Law of interrelationship: interrelationship of the phenomenon of youth tolerance with social, spiritual, political, legal, ecological systems in society;
- 2) Law of succession: the process of passing down the phenomenon of youth tolerance from generation to generation;
- 3) The law of unevenness: the existence of the phenomenon of youth tolerance in society on an uneven basis in every space and time and its non-linear formation;
- 4) Organic law: the existence of the youth tolerance phenomenon on an organic basis, there is a constant need for it;
- 5) Law of repetition: repetition of key principles of tolerance in each period, its important features repeated in the past, present and future.

The existence of space and time-related changes in social life in the society makes it crucial to control the main principles of the phenomenon of tolerance, ensuring constant manifestation. Public control plays an important role in this issue and ensures the constant presence of the phenomenon of tolerance in social life. According to the scientists, "The appearance of tolerance as a form of expression of opinions is closely related to the task of mass control of society's life. The way of mass control of changes in social life, according to its essence, consists of several appearances and forms"<sup>8</sup>.

In addition to that, the problem of social regulation of the system of realizing the phenomenon of tolerance in social life, spiritual and educational life "can be conditionally classified as follows:

- a) The system of dialogues in the order of state offices and institutions, tolerance expressed in mutual relations and meetings, in particular, respect for colleagues and leaders, obedience, thoughtfulness;
- b) Attitude to opinions expressed about everyday life, usual events and events. Approaching problems with patience expressing one's opinion with concern;
- c) Tolerance manifested in the family environment, in the circle of friends, in the circle of like-minded people. In particular, the manifestation of the characteristics of not putting one's own interests first, not beating the character of others to the ground;
- d) Exchanges of opinions on social topics that take place during weddings and celebrations. For instance, manifestation of the characteristics of kindness, honesty, faith, sympathy, equality, insight, loyalty<sup>9</sup>.

An online social survey was conducted among 600 young people of our country regarding the formation of the sense of tolerance among young people in society and to what extent it is manifested in social life<sup>10</sup>. In this social poll, among other things, the question was brought to the

<sup>8</sup> Kadirova Z. etc. Socio-philosophical issues of raising youth social activity and tolerance. – Tashkent, Publishing House of the Institute of Philosophy and Law. 2006. -P. 144.

<sup>9</sup> Karimova E. Uzbek tolerance – Tashkent, 2005. -P. 12.

<sup>10</sup> Results of the survey conducted on the basis of the sociological research program approved by the "Istiqbol" Regional Research Center. September 22, 2022.

attention of young people: "To what extent do you think the sense of tolerance (loving others, helping each other, sharing their sorrows, respect) in the worldview of young people today?" To this question, 28% of young people answered "The sense of tolerance is at a high level", 46% of young people "The sense of tolerance is at an average level", 20% of young people "The sense of tolerance is at a low level", and the remaining 6% of young people answered "It is difficult to say something about it".

We found that 28% of young adults who answered this question had a high, generally low, tolerance level. The answers of 46% of young people saying that the feeling of tolerance is moderate and 20% of young people think that the feeling of suffering is low, indicating that the phenomenon of tolerance among young people is not high. The fact that the remaining 6% of young people answered "I find it difficult to say something" shows that they are indifferent to the progress of social and mental processes.

Tolerance is a social-spiritual value deeply ingrained in the Uzbek psyche since time immemorial. The core of Uzbek cultural civilization is also associated with the existence of the phenomenon of tolerance. Because Central Asia is located at the center of Eastern and Western civilization in terms of transit. Many civilizations and cultural representatives have existed on this land since time immemorial. These cultural peculiarities are constantly combined and form unique spiritual processes. Therefore, living together, living together and cooperating is an important criterion of tolerance. Abu Nasr Farabi is famous philosopher and thinker of the Eastern Renaissance, writes about these processes: "Some say that there are no natural or voluntary ties between people. Each person must harm the interests of others for his own benefit, and one must be a stranger to the other, so that even if they unite, they unite due to necessity and obligation, even if they come to a compromise with each other, they think that they will come to terms only when one wins and the others lose. In this case, they are forced to come to an agreement under the pressure of an external force. One of the odd animal beliefs is this belief"<sup>11</sup>. Abu Rayhan Beruni also said in his time that the members of the society should stick together around a common goal, provide mutual help to each other, live on the principle of tolerance, and act with a single head in relation to the threats and dangers that exist in the society. The thinker writes about the need of people in society to be a community and live on the basis of harmony and tolerance in mutual relations: "Man has many needs, few ways to protect himself and many enemies, so he is forced to unite in society in order to help others and do things that can provide for others"<sup>12</sup>.

According to famous philosophers, the meaning of people living together in society is that they constantly extend a helping hand to each other, can focus all their capabilities on solving the problems of others, enrich their worldview with humanitarian ideas, consciously obey morals, rights and norms, and the individual's commitment to society and the social system. and duties, activities, initiatives and responsibilities to the individual must be strictly formed and followed. If we analyze the issue of tolerance from the historical point of view of our statehood, the entrepreneur Amir Temur also led his country with a policy aimed at putting the needs, rights and interests of the people first in the society. His social policy to ensure the well-being of citizens showed the processes of high tolerance in social life. "I ordered that while collecting wealth from the raiyat, it is necessary to avoid putting them in a difficult situation or reducing the country to poverty. After all, the destruction of the raiyat leads to the impoverishment of the state treasury. The decrease of the treasure causes the dispersal of the army, and the dispersal of the army, in turn, leads to the weakening of the kingdom"<sup>13</sup>. From this it can be concluded that

<sup>11</sup> Abu Nasr Farabi. "City of virtuous people". – Tashkent, Science, 1993. -P. 171.

<sup>12</sup> Abu Rayhan Beruni. Selected works. 3-vol – Tashkent, Science, 1996. -P. 83.

<sup>13</sup> Timur's rules – Tashkent, 1991. -P. 98.

he implemented his policy based on tolerance, contrary to the impoverishment and destruction of the citizens.

Also, Amir Temur created conditions for the population, different population categories and groups to live in peace and harmony in his kingdom. At the same time, he clearly demonstrated respect and tolerance for the traditions and values of every nation. For example, "I became aware of the condition of the raiyat, I saw the elders in the place of fathers, and the younger ones in the place of children." I was familiar with the nature of each land, the customs and customs of each country and city, and its customers. I became acquainted with the nobles and nobles of the inhabitants of every country and city. ...I did not forget my children, relatives, cousins, neighbors and all the people who were friends with me when I reached the state and career, I paid their dues"<sup>14</sup>.

During the reign of Amir Temur, he sought out the opinion of the public i.e. scientists, fuzalas, sages, sayyids and kakhudos, while also ensuring that politics was exercised through surname. Of course, this community consultation ensures fairness, compassion, humanity and tolerance in communication with people. Sahibqiran tries to carry out the decisions and wishes of the people by ruling the kingdom, he sends representatives to each region to study the conditions of the people and provide information, and make decisions based on available information. "We observe that the great entrepreneur studied the characteristics and opinion of the country and took into account the following three principles when managing the country on this basis:

- a) Evaluative opinions-conclusions of the ulus on events, activities of kings and emirs, prosperity or famine, peace and disorder;
- b) Conclusions and decisions of the general public on the way to achieving a certain goal, decisive action plans and opinions in cases that have become inevitable and necessary in their resolution;
- c) Public actions of the people of the country, protests, uprisings, gross disturbances"<sup>15</sup>.

In timeline of Amir Temur, human rights, interests and needs were put first, and he conducted politics on this basis in international relations as well. It is interesting to note that during the time of Amir Temur, most of the basic principles of universal human values were present in social practice. For example, universal human values such as loyalty to universal values, humanity, diversity of opinions, diversity of social and state bodies, strong social policy, tolerance, friendship, solidarity and solidarity were equally manifested in all regions of the kingdom. Also, through strict order and discipline, public control, which is the basis of peace and stability, the state was governed and social justice was ensured.

The sense of tolerance and its key principles have been expressed in the works of our modern intellectuals, and many opinions have been expressed about the fact that it is the crucial feature of human education. For instance, in the work of Abdulla Avloni "Turkish Gulistan and Ethics", he thought about many good qualities that belong to the sense of tolerance. For example, he gave the meaning of a number of spiritual principles such as faith, religiousness, logic, contentment, patience, hilim, conscience, love for the country, truthfulness, example, benevolence, munism, loyalty, love and forgiveness. For example, he explains the meaning of the principle of benevolence, which is synonymous with the feeling of tolerance, as follows: "A person who does not consider himself worthy of a deed, should help another Muslim relative from crooked ways and bad deeds as much as he can, without deserving him. His Highness has created people by making them need each other's help. Therefore, people on earth live with the help of one another according to the rules and laws of the time"<sup>16</sup>.

<sup>14</sup> Timur's rules – Tashkent, 1991. -P. 55-56.

<sup>15</sup> Bekmurodov M. History of public opinion in Uzbekistan. – Tashkent, Science, 1999. - P. 95.

<sup>16</sup> Abdulla Avloni. Turkish Gulistan and ethics. – Tashkent, 1992. -P. 36

The phenomenon of tolerance in society has historical, spiritual, philosophical, social and political foundations, which have been perfected and perfected over the centuries. Uzbek tolerance seems to be the most important element of social and spiritual existence, arising from overcoming serious and complex processes. Tolerance is concerned with socio-political processes leading to the development of society, people and sustainable development of the nation, manifesting its beneficial aspects to human life not only in a society but on a global scale. The phenomenon of tolerance is related to the national psychology of the Uzbeks, their way of life, way of life and the main features of their ethnic origin. These characteristics have a direct impact on the emergence of the Uzbek tolerance phenomenon. In ancient times, different types of ethnographic and historical cultures lived on the territory of Uzbekistan. The ethnic origin, culture, society and historical destiny of the people living there are closely related. President of the Republic of Uzbekistan Sh.M. Mirziyoev said, "In the great history, nothing is without a trace. It is preserved in the blood and historical memory of the people and expressed in realistic forms. That's why he's strong"<sup>17</sup>, and in his words, the historic Uzbek virtue of tolerance must manifest in practice.

The fact that various peoples who lived together in a certain area, shared ethnic roots, but had different languages, arts, values and culture, have always been in close relations indicates the full manifestation of tolerance in the society. A. Ochiliev stated, "While studying the history of the phenomenon of tolerance, we can start with the reaction to the social and political events of the 6th century BC in Movarounnahr. The history of Movarounnahr people in its entirety consists of the events of the struggle for freedom and justice"<sup>18</sup>.

This characteristic of tolerance served as the cornerstone of social stability and peaceful living in the country. A. Mamatkulov said: "The role of the idea of inter-ethnic solidarity and tolerance in ensuring social stability is incomparable. Deep respect for the languages, customs and traditions of other peoples, preserving their identities, providing opportunities to meet their cultural and educational needs, and providing comprehensive support is one of the hallmarks of international solidarity and tolerance. It is this tolerance and patience that has allowed samples of our culture to be preserved, to stand the test of centuries, to improve and enrich other cultures"<sup>19</sup>.

The Uzbek people have long kept a national spirit due to natural and geographical conditions, historical series, different political processes, wars and upheavals. These complicated conditions forced the Uzbeks to live together, helping and encouraging each other in times of trouble. The spiritual qualities of the Uzbek people such as kindness, kindness, constancy, patience, generosity and hospitality are the basis for the formation of socio-cultural unity and national character.

"National character", writes I.E. Khudayberdiev, "is a complex and conflicting process that is reflected in the culture, religion, traditions and customs of this nation, unique to other nations and dialectically expressed in social, economic, spiritual, and moral development. is counted"<sup>20</sup>.

For centuries, Islam has been playing core role in the realization and improvement of tolerance in social life. It played an important role in the spiritual growth of our people because of the tenets inherent in the Islamic religion of mutual help among people, regular help to others, continuous performance of meritorious deeds, regular companionship of the poor and orphans,

<sup>17</sup> Mirziyoev Sh.M. We will resolutely continue our path of national development and raise it to a new level. 1-vol. – Tashkent, 2017. -P. 29.

<sup>18</sup> Ochiliev A. Uzbekistan is a tolerant country. – Tashkent, 2007. -P. 85.

<sup>19</sup> Mamatkulov A. The essence of international solidarity and tolerance in ensuring social stability.// Looking back, No. 9, 2020. -P. 45.

<sup>20</sup> Khudaiberdiev I. Islam and the formation of the national consciousness and psychology of the Uzbek people. – Tashkent, 1997. -P. 82.

loyalty to one's native country. Scientists say, "The arguments given to protect the necessity of religion in the field of moral relations are first of all in the fact that people are increasingly subjugating to spirituality, which includes moral procedures, and the importance of moral principles in society has increased. Therefore, modern Islamic theology emphasizes in every possible way that a true Muslim is obliged to fulfill the requirements of the existing moral laws in life"<sup>21</sup>"

Since Islam deeply absorbed the characteristics of thirst for knowledge and enlightenment, it was the basis for the emergence of progressive principles characteristic of national progress in the social and spiritual life of our people. According to hadiths, "A person who learns knowledge and does not tell it to anyone is like a miser who accumulates wealth and does not spend it on anything". In this hadith, Islam calls people to be tolerant in the path of knowledge. "Sit with the elders, ask the scholars, mingle with the wise"<sup>22</sup>. In this hadith, the characteristics related to the example are illustrated, and it means that the people of knowledge and the wise have a high place in the formation of the spiritual image of a human being.

Moral values have a great role in promoting the phenomenon of youth tolerance. Morality includes all cultural, spiritual and educational relations between individuals and groups of people in society. The moral principles existing in the society develop depending on the economy, politics, religion and other social systems, which, in turn, ensure their mutual educational connection with the person. In turn, morality has an active influence on various spheres of society, various systems and comprehensive relations. Also, the importance of moral principles in creating the moral image, responsibility in social work and spiritual activity of young generation in the society is significant.

The most important socio-cultural purpose of morality is the method of regulating social relations between a person, social groups and society by developing spiritual values, moral norms, educational principles, social ideals, philosophical concepts and other principles related to development, as well as forming a person capable of change. Morality transforms these values into their needs and behavioral motives. Morality covers all positive relationships in the social, personal and spiritual spheres. Through moral principles, all relationships between people in society are inculcated, according to its results, moral levels of people are evaluated, and with the help of it, its appropriateness in life practice is checked using various methods.

Moral principles are the core of socio-philosophical principles. According to the online encyclopedic dictionary "Qomus-info", "Morality is a set of behaviors, manners, and manners of people that are manifested in their relationships with each other, family, and society. In contrast to the law, the fulfillment of moral requirements is determined by the forms of moral influence (public evaluation, approval or condemnation of the work done). Morality is studied by ethics. Morality plays an important role in human development. The great philosophers of the East believed that the moral perfection of a person, his comprehensive development, and the formation of his spiritual image are one of the core factors of the development of society. In the process of moral, generally spiritual and educational development of a person, society develops in this way as it passes through various historical stages - from ignorance, ignorance to knowledge, from evil to goodness, from savagery to humanity"<sup>23</sup>.

In the social and spiritual image of the Uzbek people, not only in our society, but also for the neighboring countries and the cultures of the whole world, there is a tolerant attitude. Empathizing with the pain of other peoples in the world, not being indifferent to the plight of other peoples, and respecting their values are the basis for ensuring a stable progress in

<sup>21</sup> Bozorov O, Khudoykulov A. Moral values and Islam. – Samarkand, 1992. -P. 5.

<sup>22</sup> Aladdin B. The story of the Prophet Muhammad. – Tashkent, 1991. -P. 82.

<sup>23</sup> Ethics. <https://qomus.info/encyclopedia/cat-a/akhloq-uz>

relations between nations, countries, between countries. Handle all matters fairly, be honest in work, always sincere in communication, fight for the interests of the country and the people, keep promises and be responsible in the struggle for the destiny of the country that has been determined. "It should be said that - I.A. Karimov emphasizes - In raising the spirituality of our people, our national traditions and exemplary values such as kindness embodied in their core, glorifying people, valuing peaceful and peaceful life, friendship and harmony, and solving various problems together are becoming more and more important"<sup>24</sup>.

The phenomenon of tolerance historically has been the most central and prioritized idea of the religious-enlightenment doctrine of Sufism. In their works, the great thinkers of this doctrine highlighted the need to introduce the principles of social justice and high humanism in society, and in this process glorify the value of a person, ensure his social and spiritual improvement, take care of him, and the characteristics of tolerance, such as not dividing into social categories. In this regard, scientists say that "enlightened means knowledgeable, has knowledge in a certain field, and it has its essence only on the ground of humanistic spirituality"<sup>25</sup>.

Khoja Ahmed Yassavi, a great mystic scientist, perfect role model of Sufism, who has been occupying a high place in the spiritual and educational world of the Turkic peoples, in the words of Hazrat Navoi, "sheykhul-mashoyikh of the peoples of Turkestan", conveyed the idea of tolerance to the people with very deep philosophical concepts in his works. In the thinker's work "Devoni Hikmat", the universal principles such as truth, justice, humanity, correctness have been illuminated, and these wisdoms have been calling people to honesty and purity, religion, ethics and manners for centuries. Hazrat Yassavi leads people to perfection, educates students and followers on the path of tariqat.

In the Sufi teachings of Khoja Ahmed Yassavi, the ideas aimed at raising enlightened and believing people, and making them visible in social life as real people who create spiritual wealth with honest and clean work, seek, honest, hardworking, entrepreneurs, heal the pain of the country, are sung in harmony with the principle of tolerance. In Yassavi's ideals, the inclination to good and refraining from evil is very strong, and goodness, devotion to humanistic ideas and practical activities based on them are shown as the main indicators of humanity. Spiritual maturity, superstition, self-awareness and thus finding the way to the truth occupied a central place in Hazrat Yasavi's teaching. Allama said: "Sharia is to act with the external organs, tariqat is to act with the heart, and truth is to act with the secret (treasure in the heart, heart)"<sup>26</sup>.

Spiritual factors, education and complete human upbringing play an important role in generating the idea of tolerance in the Uzbek psyche. As a result of this upbringing, the character of serving the fatherland, country and the world with loyalty is fully formed in a person. There are no words for the perfection of a person who does not love his country, is indifferent to the history and destiny of his people. Only spiritual, enlightened, perfect people, people with faith can be honest, industrious, enterprising, true patriots can ease the pain of the country and promote their consciousness, good direction, avoid evil.

Raising our spiritual and educational values, enriching them, strengthens in each of us the sense of national identity, faith and pride in our past heritage and high traditions. Spiritually perfected people improve their lifestyles and life attitudes that have been formed since time immemorial from the point of space and time, realize in them the spirit of humanity and selflessness, fulfill their duty to the society and the country. In this regard, "Spirituality is the criterion of thinking and development. It develops as a result of scientific, artistic, creative and economic

<sup>24</sup> Karimov I.A. High spirituality is an inexhaustible power. – Tashkent, 2008. -P. 96.

<sup>25</sup> Ibrohimov A, Sultanov H, Juraev N. A sense of homeland. – Tashkent, 1996. -P. 113.

<sup>26</sup> Khoja Ahmed Yassavi. Wisdom of God. // Newly found samples. – Tashkent, 2004. -P. 148.

achievements, and rises in harmony with the worldview, mind, thinking and enormous potential of people, which have been improved historically”<sup>27</sup>.

The upbringing of a perfect human being with a noble spirit ensures the expression of the most basic human qualities and characteristics in social life and is expressed in the benevolent attitude of man, the ideals of the human being. After all, “spirituality is the basis of human life. It is one of the important factors that determines the honor, passion, glory and reputation of a person in public in any circumstances. Mind spirit is the power that saves man from superstition and ignorance, which brings him to inevitable perfection, which fills his life with happiness, which saves him from all evil!”<sup>28</sup>.

Tolerance is important in ensuring moral security in society, realizing educational and moral ideals in social life. I.A. Karimov stated that ensuring the unity of the citizens of the country and ensuring the unity of the citizens of the country is a criterion for ensuring social stability: “The restoration of the spirit of the Uzbek people, the formation of the spiritual and moral ideals of the nation is a phenomenon closely related to deep nationalism and universality. People living in Uzbekistan, without losing their individuality, have a universal mentality and philosophy of behavior. This created a unique moral and spiritual foundation that was the source of international harmony during the years of independence”<sup>29</sup>.

The phenomenon of tolerance serves as a criterion to ensure the principle of kindness in society, as well as to realize human spiritual qualities, and finally to form a stable environment in society. In addition, tolerance helps to establish moral, political and spiritual activity in a person, a stable attitude towards duty, people and sacred things, honesty, humility and sincerity. These qualities also contribute to bringing stability to the spiritual world of people, especially young people, in today's globalization era.

The sense of tolerance, which is one of the spiritual values of a person, is a process that creates cultural manifestations in the development of society and social relations. Q. Nazarov stated about the human approach to humaneness and tolerance in social life: “Man is the main value in society as a social being who has different qualities, qualities and characteristics in the process of historical development and reflects spiritual and moral aspects in his image. At the same time, he is also a general social being who has the characteristics of having a social attitude to the world, dealing with and communicating with people, creating material and cultural wealth based on work, and expressing his thinking, feelings, and thoughts through language. Just as a person cannot live without a society, a society cannot exist without a person”<sup>30</sup>.

If we analyze the social criteria of a person's sense of tolerance in society, it is completely consistent with certain existing values and traditions. It is an important process for a person, especially young people, to acquire tolerance skills as a member of society according to political, legal, and social norms and traditions. society and culture. To the extent that young people can express themselves as full members of society, socialize, express their mental images, and if social life follows rules and norms, relationships A stable relationship between people and society will form.

According to scientists: “At the center of the reforms, the assessment of the human being as the highest value is in line with the strategic tasks of our country. In particular, the nature of all changes in this regard is related to the enhancement of one's dignity. However, the society formed on the basis of these values, in essence, corresponds to international requirements, the principles of the priority of universal values, and creates an opportunity for their manifestation at

<sup>27</sup> Saitkasimov A. National idea and social stability. – Tashkent, 2014. -P. 10.

<sup>28</sup> Juraev N. Spirituality is the exhaustion of the human heart. – Tashkent, 2015. -P. 30.

<sup>29</sup> Karimov I.A. Towards security and sustainable development. 6 - vol. – Tashkent, 1998. -P. 129.

<sup>30</sup> Nazarov Q. Spiritual values and human dignity. – Tashkent, 2011. -P. 21.

the national level. At the same time, it represents the common goals and objectives of all nationalities and peoples living in our country, every person, representatives of different strata”<sup>31</sup>. The following conclusions were achieved on the basis of scientific analyzes related to the provision of conditions for the formation and improvement of the phenomenon of moral security and tolerance of young people on a stable basis:

1. Tolerance plays an important role in creating a positive interaction of young people to the environment and society, taking care of others, to respect them, to preserve the existing values and traditions in the society and leave them to future generations.
2. Tolerance is important in ensuring the freedom and rights of young people as individuals, their activeness in the social and spiritual processes of society, and their responsibility and duty for their country, people and society.
3. The phenomenon of tolerance, imbued with progressive ideas, includes religious, artistic, philosophical, legal, moral, spiritual and social features and serves as the basis of an advanced worldview consisting of all humanitarian feelings.
4. The formation of the phenomenon of moral security and tolerance of youth is a process that plays an important role in the development of socio-spiritual processes in society, ensuring its existence on a stable basis.

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<sup>31</sup> Nazarov Q, Kuronov M. and others. A person is dear in this holy country. – Tashkent, 2010. -P.4.

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