



## THE HARMONY OF TOLERANCE IN THE UPBRINGING AND FORMATION OF A MATURE GENERATION.

## ГАРМОНИЯ ТОЛЕРАНТНОСТИ В ВОСПИТАНИИ И ФОРМИРОВАНИИ ЗРЕЛОГО ПОКОЛЕНИЯ.

## БАРКАМОЛ АВЛОДНИ ТАРБИЯЛАШ ВА ШАКЛЛАНИШИДА БАГРИКЕНГЛИКНИНГ УЙГУНЛИГИ.

**Saparov Murod Yuldashevich**

International Islamic Academy of Uzbekistan

Department of "Psychology of Religion and Pedagogy" (PhD)

**Сапаров Мурод Юлдашович**

Международная исламская академия Узбекистан

доцент кафедры «Психология религии и педагогика», (PhD)

**Saparov Murod Yuldashevich**

O'zbekiston xalqaro islom akademiyasi

“Din psixologiyasi va pedagogika” kafedrasи dotsenti,(PhD)

### ANNOTATION

To form a harmonious generation, it is necessary to correctly explain the essence of secularism in our state's policy in the cognitive development of tolerance in the personality and thinking of young people.

### АННОТАЦИЯ

Для формирования гармоничного поколения необходимо правильно объяснить сущность секуляризма в государственной политике в рамках познавательного развития толерантности в личности и мышлении молодежи.

### ANNOTATSIYA

Баркамол авлодни шакллантириш учун ёшларнинг шахслилиги ва тафаккурида толерантликни когнитив ривожлантиришда давлатимиз сиёсатидаги секуляризмнинг моҳиятини тўғри тушунтириш лозим.

**Key words:** Youth, high intellectual, spiritual competence, spiritual - educational, national and universal, values, etiquette - morality, character - character, interpersonal communication, secularism.



# Western European Journal of Historical Events and Social Science

Volume 3, Issue 12 December 2025

<https://westerneuropeanstudies.com/index.php/4>

ISSN (E): 2942-1926

Open Access| Peer Reviewed

 This article/work is licensed under CC Attribution-Non-Commercial 4.0

**Ключевые слова:** Молодость, высокий интеллект, духовная компетентность, духовно-воспитательная, национальная и универсальная, ценности, этикет-нравственность, характер-характер, межличностное общение, секуляризм.

**Kalit so'zlar:** Ёшлар, юксак интеллектуал, маънавий салоҳият, маънавий – маърифий, миллий ва умуминсоний, қадриятлар, одоб – ахлоқ, ҳулқ – атвор, шахсларо муомала, секуляризм.

At the initiative of the Head of our state, Sh.M. Mirziyoyev, special emphasis was placed on the following issue: "We will mobilize all the forces and opportunities of our state and society so that our youth can develop and become independent thinkers, have high intellectual and spiritual potential, and be happy, people who are not inferior to their peers in any field on a global scale"<sup>1</sup>.

At the initiative of the Head of our state, Sh.M. Mirziyoyev, special emphasis was placed on the following issue.

If we look at the pages of our national history, we can see that in past eras, special attention was paid to the upbringing of a well-rounded generation. As a product of raising a perfect generation, we witness that our great ancestors, who foresaw the perfect person, approached the upbringing of the younger generation through two pillars. The first pillar is the foundation of secular knowledge, which includes natural sciences related to understanding the world and oneself.

The second pillar of socio-religious knowledge encompasses the spiritual-enlightenment disciplines related to the understanding of national and universal human values. Only those individuals who have mastered and applied the disciplines in both of the above areas in practice are recognized as advanced thinkers of their time. It would not be wrong to say that the names of our virtuous and learned ancestors, who are the product of this Eastern education and upbringing and who still amaze the world, would constitute several volumes of books.

Since the first days of our independence, the leadership of our state has been paying special attention to the formation of a continuous education system and the comprehensive development of the younger generation into well-rounded individuals suitable for our time. The basis of the system of continuous education based on oriental education - upbringing, as emphasized by our First President Islam Karimov in his works, ".... every compatriot, especially young people, should have a complete idea not only about the Islamic religion, but also about all existing religions in the world, their history and essence"<sup>2</sup>. It is based on the profound logical observation that "in social studies lessons, young people should be taught about the issues of religion and secular life, the influence of these two concepts on each other, and the need for a balanced relationship between them." Based on the above teachings, it is necessary to correctly explain the essence of secularism in our state's policy in order to cognitively develop tolerance in the personal thinking of young people in order to form a harmonious generation. As the well-known enlightener Abdurauf Fitrat said, "If the population of a country weakens family relations through immorality and ignorance and allows for indiscipline, then the happiness and life of that nation will be in doubt"<sup>3</sup>.

<sup>1</sup>Мирзиёев Ш.М. Эркин ва фаровон демократик Ўзбекистон давлатини биргалиқда барпо этамиз. "Ўзбекистон".Т. 2016.-Б.16.

<sup>2</sup> Ислом Каримов. Юксак маънавият – енгилмас куч. Тошкент.: 2008 й. 189 б.

<sup>3</sup> Фитрат А. Оила.–Т.: "Маънавият", 1998,Б-8.



# Western European Journal of Historical Events and Social Science

Volume 3, Issue 12 December 2025

<https://westerneuropeanstudies.com/index.php/4>

ISSN (E): 2942-1926

Open Access| Peer Reviewed

 This article/work is licensed under CC Attribution-Non-Commercial 4.0

"Tolerance" comes from the Latin "tolerare," meaning "to endure," and is understood to mean that a person, while having their own worldview and firm beliefs, is also able to listen to the thoughts and opinions of others and accept them for consideration. Religious tolerance means appreciating the good ideas of interfaith, respecting each other, and at the same time implementing cooperative activities.

"Secularism" is understood as a tolerant and moderate attitude towards religion and religious rituals, as well as religious beliefs. Secularism can also be interpreted as a tolerant attitude towards religious beliefs and rituals in state policy, when they are compatible with national values. More specific examples include declaring religious holidays as days off, organizing Hajj and Umrah pilgrimages freely by the state, and so on. For example, the leadership of our state has created extensive conditions for the holding of religious ceremonies of religions operating on the territory of our state.

The most striking manifestation of secularism in the activities of our state leadership is the establishment of the Uzbekistan International Academy of Islamic Studies and its specialized institute, which was the first of its kind among the former Soviet countries. We can see this in the opening of the Islamic Academic Lyceum, the Tashkent Islamic Institute (Mahad), and the Khadichai Kubro Women's Religious Education Center. In addition, religious education centers for believers of religions other than Islam are also operating.

As our President emphasized, "In lessons on social issues, it is necessary to explain to young people the issues of religion and worldly life, the influence of these two concepts on each other, and the need for a balanced relationship between them."

It is a requirement of the times to form in the minds of young people knowledge of the social sphere in general, based on national values, morality, behavior, and interpersonal interactions, formed over several centuries, through a scientific approach to issues of religion and worldly life, taking into account ethnopsychology.

Just as religion cannot be separated from the people, the basis of national education cannot be separated from religious education. Therefore, the doctrine put forward by our head of state, "We study the world through religion, and the world through religion," does not require proof that it has a scientific and historical basis appropriate to our time.

In order to develop a harmonious generation into a fully mature individual, it is advisable to use religious knowledge, along with secular knowledge, as a factor reflecting national and social values. The effective use of verses and hadiths about love for the homeland, respect for parents and teachers, respect for nature and the social environment, honesty, truthfulness, and the essence of mastering a profession has yielded positive results in all eras.

It is natural that basic religious knowledge, while providing immunity to the influence of various religious extremist, terrorist, dogmatic, and fanatical currents, also serves as an incentive for acquiring secular knowledge.

Religious tolerance fosters a sense of respect for peers of different races, nationalities, and religions in society, while also creating the foundation for learning different foreign languages. One of the main characteristics of the mature generation today is their mastery of information technologies and foreign languages. By creating innovations in a particular technology or learning a foreign language and developing the ability to communicate with people, the younger generation develops an interest in that nation and develops tolerance.

As we emphasized above, the problem of the individual and the perfect human being, the product of a perfect generation, is of interest to psychology, along with all social sciences, as



# Western European Journal of Historical Events and Social Science

Volume 3, Issue 12 December 2025

<https://westerneuropeanstudies.com/index.php/4>

ISSN (E): 2942-1926

Open Access| Peer Reviewed

 This article/work is licensed under CC Attribution-Non-Commercial 4.0

an object of study. If we pay attention to the definition of the individual and the perfect human being given by Professor E.G. Gaziev, Doctor of Psychological Sciences; A person is a member of a certain community, a person who has achieved physical, sexual, and social maturity, a person who possesses biological and sociologically conditioned characteristics, who realizes his or her potential, who strives for knowledge, who is a subject of activity, behavior, and interaction<sup>4</sup>.

A wise person (scholar, genius) who embodies the institutional and super-social components of subjectivity, possesses knowledge about the laws of nature and society, has perfect character, generalizes his identity with ours, and discovers ideas about other worlds is called a perfect person. From the definition of a person and a perfect human being, it can be seen that in order for the younger generation to achieve social maturity, they must assimilate knowledge about the laws of nature and society. The leadership of our country, which pays special attention to the development of its youth, is focusing on religious tolerance and secularism, which is creating the foundation for the perpetuation of a great state in the future. The history of our independent state, with its almost quarter-century of history, is a testament to the fact that religious tolerance and secularism serve as exemplary, complementary factors in the upbringing of a well-rounded young generation.

## References

1. Мирзиёев И.М. Эркин ва фаровон демократик Ўзбекистон давлатини биргаликда барпо этамиз. "Ўзбекистон". Т. 2016. 16 б.
2. Ислом Каримов. Юксак маънавият – енгилмас куч. Тошкент.: 2008 й. 189 б.
3. Фитрат А. Оила.–Т.: "Маънавият", 1998. 8 б..
4. Э.Ф.Фозиев "Онтогенез психологияси" Тошкент 2000 й; 152 б.

<sup>4</sup> Э.Ф.Фозиев "Онтогенез психологияси" Тошкент 2000 й; 152 б