



PRINCIPLES OF INSTILLING RELIGIOUS TOLERANCE IN THE MINDS OF YOUNG PEOPLE IN THE ERA OF GLOBALIZATION

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Abstract

This article analyzes the principles of instilling religious tolerance in the minds of young people in the era of globalization from a religious and secular perspective. The ideas of religious tolerance in the era of globalization are studied based on the works and wise words of Sufi figures Ahmad Yassavi, Alisher Navoi, Imam Bukhari. The secrets of the virtual world called “Digital Silk Road” are revealed. The scientific and philosophical conclusions of the theory of inikos are presented.

Keywords: Digital Silk Road, religious tolerance, inikos, “virtual relative”, philosophy of “heart”.

Introduction

Today we analyze not only current scientific problems, but also spiritual and moral processes that determine the fate of our future. The era we live in is so fast and changing that it requires us to combine our traditional values with modern technological realities. Now look at smartphones. There is a whole world there. We live on the “Digital Silk Road”. If in ancient times our ancestors transported silk and spices along the Silk Road, today we are leading caravans of ideas and information on the Internet. But one question: do these caravans bring us peace and tolerance or anxiety and misunderstanding? Today we analyze how to protect the minds of young people from this very digital storm and how to instill in them the principles of religious tolerance. Religious tolerance is not only tolerance of representatives of other religions, but also deep respect for their beliefs, culture and human dignity. Instilling this quality in the minds of young people is the most effective way to ensure



the stability of the future. Today's rapidly developing era of globalization has brought humanity, along with new opportunities, complex spiritual and moral problems. While the openness of the information space, the intensification of intercultural and interreligious dialogue, on the one hand, serve to enrich each other, on the other hand, they create a risk of ideological confusion in the minds of young people, their devotion to foreign ideas or their alienation from their national and religious roots. In such conditions, the formation of religious tolerance not just as a declarative concept, but as an integral part of the inner world and lifestyle of a person is of urgent importance.

In today's "Digital Silk Road", information is not only transmitted, but also reflected. Internet algorithms are designed in such a way that whatever content or attitude you spread, it will return the same kind of response to you. In explaining this process, the famous hadith narrated by Imam Bukhari - "A believer is a mirror of a believer" (Al-Mu'minu mir'atul-mu'min) - serves as the most perfect moral formula for the digital age. In this hadith, a believer or every person is called a mirror for others. If we analyze this wisdom in the context of the "Digital Silk Road", social networks are a virtual space where millions of "mirrors" have gathered. If young people hate others on the Internet, that is, representatives of other religions or nationalities, they reflect hatred in the "mirror" and, naturally, such hatred returns to themselves. This is the law of "reflection" in the virtual world. It is important to explain to young people that if you reflect tolerance, respect, and decency on the Internet, the "mirror" will return the same respect to you. Tolerance is a clean mirror. The spiritual heritage of our great ancestors serves as the foundation for instilling a culture of religious tolerance in young people. In particular, Ahmad Yassavi's "Divoni Hikmat" and the works of Alisher Navoi are the most reliable sources on this topic. The fundamental essence of Ahmad Yassavi's teachings is to achieve truth through service to humanity. In his wisdom, he calls on all people, regardless of their faith, to love them as divine creations. According to Yassavi's ideas, religious tolerance is a matter of the "heart." His admonitions, "Stay away from people whose intentions are not right," actually mean purifying the human heart from hatred and conflicts, and not hurting the hearts of others. In the work of Alisher Navoi, the concept of "humanity" stands at the pinnacle of all religious and secular values. His view that "All people of the world are of different religions, all people are relatives of each other" is in harmony with the universal worldview in the era of globalization. For Navoi, religious belief is not a



cause of conflict, but a means of spiritual elevation. When explaining the works of these thinkers to young people, it is important to present them not as a “dry theory,” but as a “practical guide” to humanity.

In order to shape the worldview of young people in the digital space and instill in them religious tolerance as a vital value, not just a declarative concept, it is necessary to rely on a number of important pedagogical and spiritual principles. First of all, in order to select reliable sources in the rapid flow of information in the digital age and develop critical thinking, it is very important to teach young people the principle of “verification” in the Islamic tradition, that is, the skill of checking any information. At the same time, it is necessary to put into practice the principle of empathy and cultural literacy, based on treating representatives of other religions and cultures with respect, seeing them not as strangers, but as “virtual relatives” connected by human ties. By educating young people on the Internet not just as observers, but as “ambassadors” of their culture and spirituality, the formation of the principle of digital diplomacy turns their actions on each social network into a responsible value. In addition, the spiritual heritage of our ancestors, in particular, the philosophy of “heart” of Ahmad Yasawi and the moral hadiths of Imam Bukhari, in teaching religious tolerance, gives young people a strong spiritual immunity. Finally, the principle of actively involving young people in discussions on the topic of tolerance and forming them as creative people seeking solutions to the problem serves to transform these concepts into their personal experience. These approaches serve to protect young people from the negative effects of the Internet and educate them as spiritually mature and broad-minded individuals. In conclusion, it is worth noting that the “Digital Silk Road” in which we live is not just a space for information exchange, but a virtual exam hall where the spiritual image of each of us is being tested. The Internet world itself does not independently bring good or evil; its content depends on the moral choices of us - its users. Imam Bukhari's "mirror" formula, Ahmad Yassavi's "heart" philosophy, and Alisher Navoi's "human fraternity" ideas are not only historical heritage in today's era of globalization, but also the most perfect moral algorithms governing the digital space. Making our youth technically literate is not enough; educating them on the principles of "digital diplomacy" and "tabayyun", relying on their national and religious roots, is the only guarantee of the stability of our future. The future may be the era of artificial intelligence and robots, but no program can replace understanding the human heart, the pain of others, and their beliefs. We must



teach young people: in the digital space, it is not enough to be "smart", it is important to be "wise". If we can arm our smartphones with the wise legacy of our ancestors, we will not only survive the virtual storms, but we will also be able to open a new, bright page of religious tolerance in the digital age. Religious tolerance is our greatest digital asset and the key to our future peace.

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