THE EFFECT OF SPIRITUAL THREATS ON THE DEVELOPMENT OF OUR SOCIETY

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Abstract: The article highlights the role and place of media in learning and education of youth.
Keywords: ideology, threats, information, television, internet, newspapers, magazines, education, ideas.

Prevention and struggle against the social-political, ideological-ideological goals, and efforts to derail stability of the forces that seek to seize political power in our region with malicious goals and pose an ideological threat to the consciousness of our people remains an urgent problem even today.

At the same time, the history of individual society and the modern reality exist, the forces interested in preserving the real social situation manifest themselves as supporters of the old ideology that hinders development, while the supporters of the establishment of a new, advanced society promote the ideology that directs people to creativity. At the same time, based on its uncertain, unstable position in society and the corresponding unscientific ideology, there may also appear forces inclined to commit destructive behavior. In particular, the first President I.A. Karimov made clear and detailed comments about the origin of religious extremism and fanaticism and the forms of its manifestation in our region, one of the great spiritual threats of the present time: "In the history of mankind, faith in people, which is an integral part of religious consciousness, is the only creative force." There are many examples that show that it was used not as a destructive force, even fanaticism.

The characteristic features and manifestations of fanaticism are, first of all, a strong belief in the authenticity of one's own religion, and an intolerant attitude towards other religious beliefs.[1].

After all, fanaticism is the biggest threat to the instability of the social system. In particular, it served as a ground for the emergence of religious extremism, characterized by a tendency to violent acts. Extremists under the guise of religion engage in terrorism and assassinations. Islamic fundamentalism is also those who act under the slogan of restoring the fundamental principles of Islam, returning to the original conditions under which Islam was created. They try to convert religion and politics and Islamize the state. Religious fundamentalism is a religious trend that emerged from the movement to restore "pure" Islam in the era of democracy and openness. If we look at the history of the peoples of Muslim countries, it is not difficult to understand that Islamic fanaticism is not a new phenomenon. It emerged as a religious-political movement during times of major changes in the economic and social life of society and politics.

In our country, in the era of administrative-commandism and totalitarian system, the religious issue was approached superficially. At the end of the 80s and the beginning of the 90s, when the status of religion in society began to be restored, the Islamic factor and its various manifestations became active. At the same time, attempts to politicize Islam have increased among fundamentalists. They wanted to use Islam as a weapon for political struggle, to influence the political consciousness of the masses. Their main goals were:

- firstly, they can lose faith of religious Muslims in the reforming state, discredit democratic society, disrupt stability and national harmony;

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[1] Karimov I.A. Uzbekistan towards a great future. - Tashkent: Uzbekistan, 2000. - 443 p.

- secondly, to mislead our caring, hard-working, open-minded people by means of popular, attractive, groundless appeals, shouts and noises, especially to dominate the minds and destiny of our young people, whose consciousness is not yet well formed;

- thirdly, they divide the nations by creating a conflict between the population on the signs of "true" and "false" religiosity;

- fourthly, to create a new generation of fighters who consider themselves true Muslims, fighters for religion;

- fifthly, to cool down the spirit of Uzbekistan among the public of Muslim and non-Muslim countries by presenting us as irreligious people and sometimes as secret supporters of the Islamization of countries;

- sixth, to create a new confrontation between Islamic civilization and other civilizations;

- Seventhly, they try to establish in the public mind the idea that religion is a means of solving all problems and conflicts.[2].

Based on the above points, it can be concluded that the spiritual threats created by religious extremist currents mainly consist of blindly following the members of our multi-ethnic society, especially our youth, with their baseless appeals, creating in them a feeling of dissatisfaction with life, and weakening their ability to live and work. .

Such movements as "Wahhabiyyah", "Hizbut Tahrir", "Akromiya" operating secretly in the Central Asian region, including in our country, are among them.[3].

At this point, it is worth noting that terrorism is an ideology and practice that is characteristic of all periods of human historical development and manifests itself in various forms and directions. Unfortunately, the number of terrorist organizations, as well as the scale, methods and means of terrorism are improving along with the development of the spheres of public life. For example, according to experts, by the present time, political terror covers not only land, but also sea and air routes.

In general, no matter how terrorism is defined, it means persecution, violence, subversion and murder, and is contrary to the principles of humanism, democracy and justice. Therefore, terrorism, under any flag, is essentially a crime against humanity, progress, and goodness.

Also, factors such as internal conflicts, disagreements in interstate relations, religious differences, ethnic conflicts, processes of struggle for power between different currents and groups, organized crime, and illegal actions of various institutions seeking to expand the sphere of influence are among the reasons for the origin of terrorism.

After all, it is clear from the figures on the dynamics of the development of terrorism that this phenomenon is based on ideological efforts that are regularly developed, improved, and instilled into the masses. In this sense, terrorism is a huge threat not only to a specific nation, but also to the spirituality of the entire humanity.

In recent years, the combination of international terrorism and religious extremism poses a serious threat to international security, peace and tranquility in individual regions and countries. In such conditions, it is of great importance that our people, especially our youth, deeply understand the

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[2] See: Karimov I.A. Uzbekistan on the threshold of the 21st century: threats to security, conditions of stability and guarantees of development // Uzbekistan towards a great future. - Tashkent: Uzbekistan, 1997. - P. 33-48.

[3] See: Husniddinov Z. Islam: directions, sects, currents. - Tashkent: Uzbekistan, 2000. - B. 87-94.; Abdullajanov O. The origin, nature and introduction of religious fanaticism to Uzbekistan. - Tashkent: Academy, 2000. - B. 18.; Glossary of Peace and Tolerance Terms. - Tashkent: JIDU, 2005. - B. 23-25.

national goal and the national idea. After all, the national idea is the ideological factor and moral basis of building a new society, fighting against such forces as religious extremism and international terrorism, which are an obstacle to these great goals.

The external structure of the Constitution describes its relationship with other sources of law, the totality of relations, its place and role in the legal system and its significance in the system of social and normative regulation in society.

The article presents the role of family, forming system of upbringing, traditional-educational system and traditions in Uzbekistan.

In an article consistently revealing the principles of the Bologna process for measuring the quality of education, the dynamics of internationalization and the logic of integration in European higher education and in Eurasia.

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