



Sources Of Threats To Political Stability Of Society And Problems Of Their Solutions

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ABSTRACT

Today, along with other social factors, a special place belongs to the religious factor, as a factor that gives originality and has a strong influence on the development of human society. This article deals with threats to the political stability of society, their main sources and ways to overcome these dangers.

KEYWORDS

The development of human society, religious beliefs, political processes and institutions, religious extremism, fundamentalism.

INTRODUCTION

When using the creative and building, regulatory and compensatory functions of religion, it always serves the development of society, the improvement of man. At the moment, the centuries-old history of mankind

shows that the use of religion as a mask, the interpretation of its ideas in a destructive spirit brings a lot of troubles to mankind. The present reality shows that along with the continuation of the use of religion for selfish purposes, this

activity takes on a more subtle shade and a dangerous look [1-4].

Especially, one of the leading social factors of the XX century - desecularization manifests itself as the main social factor in the XXI century. An example of this is the fact that people in the 21st century, instead of moving away from religious beliefs, increasingly feel their religious affiliation. This state is peculiarly reflected in the virtual world. Along with this, it should be noted that, of course, most of the conquests and wars in the history of mankind took place on the basis of political ideology. In the next five thousand years, mankind has experienced more than fifteen thousand large and small warriors [1].

At the global level, the effective implementation of virtual technology has created great conditions and opportunities for freedom, democracy, popular rule, deepening and expanding self-government, and is becoming fundamental in determining the strategic direction of a society that is slowly becoming informational. In turn, the culminating significance is acquired by the ability to form ideological immunity, to critically approach the information received from the virtual system, to expand one's worldview based on its useful sources, the ability to deny harmful information. And for this reason, each age is required not to be indifferent to the political and economic processes taking place in the world, to have the ability to understand the essence of secular and religious sciences, to have certain knowledge and skills [5-8]. In order not to face such problems, every citizen, especially young people, should be deeply aware of the responsibility for their future and destiny, and,

secondly, do not forget about their responsibilities to their homeland and people.

MATERIALS AND METHODS

In the fifth priority direction, the decree of the President of the Republic of Uzbekistan dated February 7, 2017 "Strategy for action in five priority areas of development of the Republic of Uzbekistan" in 2017-2021, in the field of ensuring security, interethnic harmony and religious tolerance, as well as the implementation of a balanced, mutually beneficial and constructive foreign policy special importance is indicated for improving the information security and information protection system, timely and adequate counteraction to threats in the information sphere, in this regard, it seems appropriate to a state policy aimed at improving information culture and preventing virtual threats that affect the consciousness of young people.

From the point of view of political processes and institutions, the coordination of the activities of various political research centres, the exchange of political information between states, and the possession of mutual strong ties acquire culminating importance in preventing virtual threats of religious content in ensuring political stability. For this reason, at the current period of intensification of acute ideological struggle, attempts to introduce evil intentions under the guise of "democracy" or under the slogans of various religious teachings, it is considered important to effectively use the achievements of science, technology and technology, to have a reasonable attitude to the secular bias of government.

Our main goal is considered on the basis of studying, preserving and protecting religious

and spiritual values, to absorb noble ideas into the souls and minds of our youth, and through this to resist virtual threats. The propaganda of religious extremism and its main slogan - "Caliphate" is a big lie, that is, a big bait in the hunt for Uzbek youth. This bait has been compiled on the basis of lies and fiction by the "ideological departments" of our opponents over the years [9-13]. At one time, fascism also covered itself with a religious mask and relied on the repeated repetition of great deception. The "big deception" called the "Caliphate" is aimed at just that. As a result, we should not overlook the fact that some representatives of our youth perceive alien ideology as a source of objective information. A fertile ground for the blind perception of alien ideology is - an excessive desire for everyday convenience, overly attached to external beauty, as well as the unreasonable use of benefits and advantages, which has become a common occurrence for the national way of life, and inadequate awareness of them as spiritual values. In this sense, the idea is justified that "The relationship between religion and ethnos is expressed in the parallel development of religion and ethnos, in the identification of ethnic and religious identity." [2].

Today various political forces are trying to use the "electronic world" as the main weapon in their terrorist, extremist campaigns and ideas, to propagate their views to society, to carry out the activities of criminal groups. Due to the activities of such negative forces in the global network to create their own ideological spaces, conduct information terror - "electronic jihad", the creation of new threats and problems in relation to global and regional security poses the need for the countries of the world to overcome and prevent the virtual threat.

The use by political forces in the dissemination of news of religious content mainly of various problems, such as economic difficulties, deterioration in the material well-being of the population, the polarization of political forces, attaching special importance to guiding people into disbelief, moral impoverishment and spiritual crisis while distracting people from the right path, shows how necessary it is necessary to study this problem. For this reason, one cannot remain a passive observer of international threats and world-class aggression, and it is necessary to conduct scientific, organizational-practical, spiritual, educational, propaganda activities against them, and call on every citizen, especially youth, to participate in this activity, this is a necessary condition of today and is very important for the formation of civil society and determining its future direction. Because terrorists, who threaten the political stability of society, conduct covert activities and are not limited to the borders of the countries where they are located, they have long influenced cyberspace. Especially, world-class terrorist organizations are taking advantage of the latest advances on the Internet to recruit and pursue their goals. Disseminating information about terrorist actions among the population in this way, information about their goals and objectives, their ideas and ideology, and at the same time providing information and psychological influence on Internet users, spreading panic among people, raising funds for terrorist activities, disseminating information about toxic substances, explosive devices and technologies for their manufacture, the admission of new members to the ranks of the terrorist organization, all this shows how necessary it is to study this problem.

To ensure the political stability of society, the priority is to satisfy the need of a believer in performing prayers, and the state regulates and controls this through the establishment of the work of local religious departments - mosques, madrassas and churches. If in any country the propaganda of religious ideology does not proceed from the interests of the state, it is with the help of them that elements alien to the population can appear, destructive ideologies can invade, and can even lead to an abyss of chaos. Because religion is considered a kind of institution [11-14]. This is also important from the point of view of ensuring state security. Along with this, in modern conditions, when virtual threats are flourishing, cases of the dissemination of false information that offend not only religious beliefs but also the honour and dignity of a person, slander, insult, dissemination of information threatening public safety, saturated with ideas of extremism, separatism and fundamentalism, have become more frequent. distribution and production of illegal information, viruses and other harmful programs, mass distribution of e-mails (spam), hacker attacks, illegal access to websites, fraud, copyright infringement, theft of plastic card numbers and bank details and other offences.

After the events of September 11, 2001, fundamental changes have taken place in world politics. Today, the countries of the world are developing in a new political and geographic environment, in the context of globalization, international terrorism and extremism, drug trafficking, and acute information warfare. According to the report of the American company "Symantec" on information security, more than 400 million Internet users worldwide fall victim to

cybercrime every year. By their actions, virtual criminals cause financial damage in the amount of more than \$ 110 billion. More than 270 billion dollars are spent annually to solve problems in this direction. Today, 80% of all such information belongs to terrorist organizations operating in the Middle East. Analysis of media information, as well as, according to the recognition of the victims, the spread of radical ideology and involvement in the ranks of the organization in most cases is carried out in social networks, such as Facebook, VKontakte, Twitter, YouTube. This, in turn, leads to the formation of Islamophobia among citizens of various developed countries.

The term "Islamophobia" began to be used after a lecture titled "Islamophobia is a Threat for All" by Professor Gordon Conway of the Runnymede Trust Research Center in 1997. The main goal of such a virtual threat is clear: first, the desire to reduce the authority of the state, its leadership and reforms carried out in the country; secondly, to create doubts among the population about the effectiveness of reforms, to show distrust of the authorities and even to frighten people that "it is impossible to build a democratic society in a country where the main population professes Islam, and that attempts aimed at this lead to bad consequences"; thirdly, to scare away investors from the country, to show that allegedly actions contrary to democratic values are allowed in the country, and thereby to show Uzbekistan in a negative colour in front of political and business circles and others of this kind. For this reason, in order to ensure the political stability of the population, without violating the principles of freedom of speech and pluralism, the development of innovative mechanisms to prevent virtual threats is becoming a priority. Especially, it is now considered important to

develop information and spiritual and moral culture in the future generation.

For the comprehensive development of the individual in our society, first of all, special attention should be paid to our traditions, national values, customs and traditions, which form the basis of secular and religious knowledge and are historically formed. This, in turn, requires the emphasis of each individual in society on objective and subjective factors. These factors always require that “the national values of their people should not be placed in opposition to the national values of another people, but rather grow to a level that deeply feels the spirituality of another people and be able to freely and without reproaching show their national values, if in national relations there is nothing but friendly economic and spiritual communication, then this is how universal human values develop, expressing the spirituality of different nations” [3].

On the one hand, the strategic partnership of Uzbekistan with foreign countries contributes to the solution of regional problems, the country's participation in global processes. On the second hand, it creates the problem of liberalizing domestic and foreign policy. Along with this, the bold actions of Uzbekistan in foreign policy, especially in ensuring regional security, testify to the intensification of domestic political life in the country. In these conditions, the attempts of various transnational companies operating in various fields, individual organizations, and even terrorist groups to use the possibility of virtual information for their selfish purposes are increasingly intensifying.

The most dangerous virtual threats affecting the political life of society are those that interfere with the provision of state policy.

Because if a negative impact on the personality covers people of a narrow circle, then a virtual threat that affects the state and society threatens national peace. This is a very large and serious problem, therefore it is required to conduct a study of information threats based on different interpretations. One good way to deal with such threats is to provide a country with the information itself. Of course, such information must be complete, high-quality and truthful, otherwise, members of the society will continue to turn to foreign sources and no one will be able to prevent it. In fact, it is not so difficult to provide the internal space with information, because today information technologies are widely used and subjects disseminating information can freely receive any information from different parts of the country and the world and disseminate it intelligently. Only indifference and spontaneity should not be allowed in this matter.

It should be especially noted that lack of knowledge, skills, life experience, ignorant of their history and ancestors, simple-minded and trusting young people today fall into the trap of destructive ideas. As a result of such actions, today we can observe that in some parts of the world religious values and way of life are unsettled. The worst thing is that as a result of such actions, a person moves away from the feeling of humanity and patriotism and becomes indifferent and turns into a “mankurt”. For this, first of all, it is necessary to recognize that all religions objectively exist, that all religions that do not threaten society have the right to exist, that they are needed for someone, that they do not mutually deny each other. But devoid of such qualities, various radical movements in one religion try to solve the problems of society through certain

religious thinking, proceeding from their own interests, denying all other forces.

Generally speaking, the originality of modern national models of statehood is determined primarily, first of all, by the influence of religious norms of the worldview on the political, social and cultural life of society, secondly, by the level of development of their technical-economic development, and thirdly, by the rapid development economic and social processes. Also, the acceleration of the information flow today, the desire of various political forces to expand their sphere of influence in the world in different ways, pose a threat to sustainable tranquillity in Central Asia and the world, and also manifest themselves in the practical activity of such harmful ideas and ideologies as missionary work, proselytism, and religious extremism and fundamentalism.

CONCLUSION

As a conclusion, we can say that the mutual collision of different states and political forces based on various secular and religious ideas and ideologies threatens our statehood, security, tranquillity and stability. In recent years, proselytism and messiahship have become factors that pose a threat to the calm and stability of Uzbekistan and Central Asia, and these movements have emerged and tried to function, expressing the interests and strategic geopolitical goals of certain political forces. The main goal of missionaries and proselytists is not religious belief, but political goals, and these goals are harmoniously intertwined with strategic political interests. At the moment, in the international field, such harmful ideologies as great-power chauvinism, aggressive nationalism, racism, missionary work, proselytism, religious extremism, fundamentalism are becoming a means of

ideological and ideological influence in order to implement geopolitical and geostrategic goals on the part of certain political, religious groups and organizations.

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