Ideological Repression and National-Spiritual Factors of the Struggle Against Them

Annotation: The ideas of neototalitarianism, which promote the prosperity of nations and nationalities in the conditions of a single totalitarian system, pose a great danger to the development of our society. Because the proponents of this idea propose to return the nations again to the conditions of the Empire, again to look after the paw on the values of independence.

Key words:

Independence, which has been dreamed of for centuries, has become expensive for our nation. We tasted the suffering of imperialism and totalitarianism. Therefore, the Uzbek people no longer want to live in one new totalitarian system. Along with the above ideas, there are a number of destructive ideas that various political forces around the world seek to integrate them into the minds of the Uzbek people. Religious extremism, which propagates the ideas of returning to Genesis, belongs to such a category of ideas. He received a particularly sharp tone by the 90 years of the XX century. The most terrible aspect of this idea is that it divides humanity, which today seeks integration, into "ours" and "strangers". It is worth noting that religious extremism can be based not only on Islam, but also on the ideas of the Christian religion. However, Islamic religious extremism is known for its intolerance. "He is distinguished by his two characteristics:

according to their beliefs, all the modern Muslim communities have lost their Islamic character and become societies of the age of ignorance (pre-Islamic). This approach will serve as the basis for criticism of the government and its policies;
they believe that it is necessary to act sharply and aggressively in order to establish a restore Islamic order only when the becomes a real Muslim, that is, they themselves came to power.

The most striking expression of Islamic religious extremism remains Wahhabism. Wahhabism, which accounts for 1.5 percent of the Sunnis and belongs to the hanbalis, who knew that their goal was to return the religion of Islam to its original state, is actually a political movement that emerged as a struggle for power. Relying on the ideological views of Muhammad ibn Abd al-Wahhab, Wahhabis made their "contributions" in causing discord among the peoples of the East and colonizing them. Supporters of this flow, who were far from Muslims, broke the grave of one of the Companions of the messenger of Allah Akram in Jubaili in 1802-1803 years, the graves of the grandchildren of the Prophet Muhammad Imam Hassan and Imam Husan, then went to Mecca and Medina, and even the graves of the lifetime of the messenger of Allah Khazeebeyi Aysha, And in 1810 year, The Messenger of Allah destroyed the mosque of Akram and bought the required decorations.

In 2001, by the hands of Wahhabis, dozens of historical monuments that have been preserved in Afghanistan for two thousand years have been destroyed from the face of the Earth.

It is known that the consumption of drugs has become a universal problem in the kiss of the XXI century. The number of drug addicts is increasing, especially among young people living in major European cities. This, in turn, is increasing the need for drugs. The opportunities of Afghanistan, which exports almost 90 percent of the world's drugs, have now completely ceased to cover these needs. There was a need to create a new state that would allow the production of narcotic substances. Therefore, the leaders of drug business are also looking at Uzbekistan, which is a paradise country. Today, Wahhabis serve such a terrible, inhuman idea.

Today, some political forces in the world are also trying to integrate the ideas of nationalism into the members of the Uzbek society. It is true that the process of globalization, along with increasing the amount of universal values, threatens
national values, traditions and Customs. Some forces in the world political arena also use this power in their own merciless ways. In order to fight for power, to gain political "prestige", these forces shield themselves from the ideas of nationalism.

The charm of nationalism is that it is the most ugly, able to interpret the most unusual, logos as an expression of freedom and national identity. In a situation in which a universal civilization is formed, a person who is losing his or her peace of mind and harmony, with the "thanks" of the ideas of nationalism, becomes literally like about getting rid of his or her worries, feels himself as a representative of the great Ethnos. For this reason, people turn to the ideas of nationalism at a time when they are full of worries, when the meaning of their life seems to be disappearing.

As society becomes more modern, cosmopolitan and impersonal, the need for nationalism increases rather than decreases. The difference between nations as a result of these processes and phenomena and the loosening of the border cause the need to unite into different groups of people. It seems that in a situation where new trends are losing the main differences, nationalism is restoring the usual, familiar and accustomed rules. That is why the ideas of nationalism have not yet been fully expendable in their capabilities.

We have shown that the main object of religious extremism, nationalism and many other ideas like them, which are affected, remains the countries that have gained their independence. Because at a time when the main goal of geopolitics was to strengthen its position in other regions and bring these regions under its influence, different political forces in the world included the young sovereign states in the framework of their interests, promoting the ideas we voiced in order to weaken their independence. "Various ideological, religious and ideological means are being employed to undermine the social, cultural and cultural ties formed in the region, to create conflicts between friendly and fraternal states, peoples and nations, and to bring out the foci of tension."

These tools can be conditionally found in three directions.

1. Information war. On the territory of independent countries, brochures, leaflets, works of art, films, information, etc., praising a certain lifestyle, a system
of values are distributed. The possibilities of information transfer should be
difficult to explain with language the dangerous consequences of the information
war in a situation in which there is a shortage. Chunanchi, in 1665 10 pieces, in
1800 100 pieces, in 1850 1000 pieces, in 1900y 10 thousand, in 1960 100 thousand
magazines were published. By the end of the 2 XX century, their number reached 1
million. The projection of the amount of gaskets continued in the same way. On
the eve of the nineties, only in the US 1850 davriy edition was applied to
ideological purposes. 3 by our time, the penetration of Sputnik antennas into
household life, the development of the "Internet" system, perfected and accelerated
the transmission of information several tens of times. It should not be difficult to
see that the impact of this case on the information war is incomparable.

2. Psychological war. They are trying to convince the inhabitants of
independent states that their chosen path is wrong, to base them on the fact that
they are waiting for social tremors in the end. For example, only from September
1999 to March 2000 about 20 materials were published on the websites of
Nezavisimaya gazeta on the eve of the aggravation of social life in Uzbekistan on
the internet. All this is done with the aim of lowering the spirit of the nation,
returning it from the path chosen by him and forcing him to look for a sponsor.

3. Technological war. In order to attract the attention of independent states, an
attempt is being made to promote their own economic, social, information
technologies. The goal is to create a market for the introduction of these
technologies, along with new technologies, to integrate and export their own model
of development.

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