

## MORAL AND IDEOLOGICAL FOUNDATIONS OF ENSURING THE INTERNAL SECURITY OF UZBEKISTAN

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**Abstract:** *In this article, the theory of nations and national relations, the culture of inter-national relations, and the ideas of nationalism are created in this article for wide and deep development and as a result, there is no place for nationalism, that is, a narrow and one-sided view of national interests. This, in turn, helps to form a national idea for all peoples living in our country.*

**Key words:** *Acro-brain, ideological tools, community, immorality, alliance, caliphate, ideological, localism.*

In the conditions of independence, the necessary conditions are being created for the wide and deep development of the theory of nations and national relations, the culture of inter-national relations, and the ideas of nationalism, and as a result, there is no place for nationalism, that is, a narrow and one-sided view of national interests. This, in turn, helps to form a national idea for all peoples living in our country. National identity is a product of not understanding the essence of the current ethnic processes, their superficial interpretation. However, one of the demands of every citizen who is looking for prosperity of our country is to expand the relations of our country with the world community, to serve to get rid of the complications of national unity. Localism, tribalism, putting the interests of some stratum or group above the goals of the nation are another of the vices that negatively affect the formation of the national idea. In this regard, the President of Uzbekistan I.A. Karimov made the following comments at a meeting with a group of writers and poets in April 1993: "We need to put an end to localism and groupism, we need to remove such things from among us. This will destroy our work. There is only one Uzbek nation in the world. It doesn't matter whether it is Khorezm, Ferghana, or Surkhandarya - it is Uzbek." At that meeting, the President spoke as follows: "If you look at our history, it becomes clear that the pursuit of deeds and positions was a bad disaster. I want to say that this is a very ugly vice. From this point of view, there is only one idea that unites us. It is appropriate to highlight the ideological threats directed against our country today. They are as follows:

- aspirations aimed at restoring the Islamic caliphate and uniting Muslim nations under its banner into a new empire;
- the idea of reuniting the young independent states into the former union;
- attempts to falsify our history, national values and essence of religion;
- aspirations aimed at spreading immorality and morally corrupting the people;

- actions aimed at causing regional and interstate conflicts through various ideological means.

Attempts to restore the Islamic caliphate in our region look dangerous. For example, let's take a look at any literature related to Hizbut-Tahrir, it calls for the restoration of the caliphate. "Akro-miylik" promotes the idea of restoring the caliphate first in Andijan region, then in Fergana valley, then in the entire territory of our country, and then in all Muslim countries. It is known from the history of Islam that after the death of the Prophet Muhammad, Abu Bakr al-Siddiq (632-634), Umar ibn Hattab (634-644), Usman ibn Affan (644-656), Ali ibn Abu Talib (656- 661) led one after another. During this period, the caliph was considered the leader of both religion and the state. It later became a kingdom, and in 661-749, the leadership passed from the Meccan nobles to the dynasty of Muawiya ibn Abu Sufyan and was named the Ummayid dynasty. In 749, the throne passed to the Abdul Abbas al-Safaq dynasty, a descendant of the Prophet Muhammad's uncles. Their state became known as the Abbasids and lasted until 1238, when the Mongols conquered it. At the same time, in the 12th and 13th centuries, the Fatimid dynasty established its own state in Egypt and Morocco. From the 16th century, the Ottoman Turks also declared the caliphate and it ruled until March 3, 1924. With the declaration of Turkey as a republic, the power of the caliphate was put to an end, and the last caliph, Abdumajid, was expelled from Istanbul to Switzerland in the early morning of March 4, 1924. In the 21st century, the Islamic world is developing along the path of development chosen by other countries. The historical experience of the past years has shown that free development is possible even without the caliphate. The caliphate remained in the pages of history. But today, in some of the republics of the former union, there are forces that want to restore the old regime and have made this their ideological goal. The former Shura system ended after the socio-political changes of 1991. However, as it is impossible to go back to the past and reverse history, the independent countries that have found their way, especially Uzbekistan and the Uzbek people, will never agree to return to the old situation. Islam Karimov spoke about the former regime in his book "Uzbekistan is striving for the 21st century" and said: if we compare it with its practice, it should be said clearly that at that time Uzbekistan had become a one-sided economy - a semi-colonial country with an economy completely dependent on the center, which had lost track"<sup>17</sup>

Now Uzbekistan has chosen its own and appropriate development path in this regard, it will never turn back from the path of independence it has chosen.

The Uzbek people have a great spiritual heritage. But under the influence of the former ideology, our history has been illuminated one-sidedly for many years. It is known from history that the forces that want to subjugate a nation first try to separate it from its identity, history, and culture. , turning into a crowd is out of the question. Various ideological forces, who know this very well, are trying to separate us from our history and forcefully falsify it. In this regard, they are trying to use different ways, especially to divert our youth. In order to inculcate a foreign ideology into the hearts and minds of the people

of our country, our enemies are paying great attention to ideological tools that seem harmless at first glance, as if they are free of politics. In particular, light-hearted or militant films, which have been shown in recent years, are an example of this. It is known that many people, especially young people, watch these films with interest. It's no secret that many people are prone to riots in their nature and behavior. Referring to this, the President said: "That's why most young viewers, whose consciousness has not yet been formed, often learn various evil, savagery, and cruelty from such films. As a result, they become fed up, and in their hearts, stonewalling, violence, immorality There are even young men and women who want to blindly imitate the heroes of such shows and movies. does not understand what it will bring".<sup>19</sup> Another ideological influence that threatens our country is an attempt to create long-lasting regional and interstate conflicts, which some ideological and ideological centers operating in the territory of some countries They are trying to smuggle anti-drugs, banned literature, various weapons from one country to another. Some of their forces are standing on the territory of Afghanistan, trying to make aggressive actions against the Central Asian countries, the territory of Uzbekistan and Kyrgyzstan, against the lives of the peoples living there, and to shed the blood of innocent people. In the words of Islam Karimov, "Our common enemies, who have committed such bloodshed and hatred, should have no place in our holy land"<sup>20</sup>

These threats are, first of all, the manifestation of aggression in an ideological form aimed at conquering the hearts and minds of ordinary people, depriving them of their national values, the achievements of universal civilization, and finally taking our country as a dependent. In order to protect our people from various ideological threats, to form ideological immunity in the members of our society, it was first necessary to arm them with the national idea, the ideology of independence. After the independence of Uzbekistan, old ideological complications, dry hierarchy, former political and ideological structures that were against the interests of our people were abolished in our country. Necessary measures aimed at ensuring social justice, security, social protection, rights and freedoms, honor and dignity of citizens, regardless of nationality, religion and belief, and the supremacy of the law were taken. Unpleasant situations that disturb the healthy socio-political environment in the society and confuse people's thoughts have been eliminated. It was decided to unite for the interests of the country and the people, to be united, to use all opportunities wisely, without giving in to passions. From the first years of independence, the need for spiritual purification was felt in our society. In such conditions, the President of Uzbekistan Islam Karimov was the first to show the need to get rid of old beliefs for spiritual purification in society, and later he justified the need to create a national independence ideology and drew the attention of our society to it. The ideology of the Soviets instilled in the minds of people the concept of social equality, or, in today's terms, the concept of patriotism. Such a mood did not allow a person to take initiative. Because if a person is not interested in the product of his work, he will lose the sense of honest work and responsibility. It is possible to get rid of such a vice with the help of

national independence ideology. In Uzbekistan, a national independence ideology was developed based on the idea of building a free and prosperous Motherland, a free and prosperous life. The main concepts and principles of the idea of national independence are being formed and instilled in the hearts and minds of our people based on the works of Islam Karimov. The national idea, the ideology of independence is improved and updated according to the progress of social development. Certain rules, introduced by the demand of the times, have served their purpose and given way to other, more relevant principles. The idea of national independence is a product of such constant renewal, a product of consciousness and thinking. The factors that have a negative impact on the formation of the idea of national independence and make it difficult to assimilate it into the minds of citizens should not be overlooked, they are the following:

- nationalism
- localism and tribalism;
- ethnic and ethnic conflicts;
- spiritual limitation, lack of historical memory;
- being influenced by foreign and harmful ideas;
- carelessness, carelessness moods.

The President of Uzbekistan I.A. Karimov has shown that each of these can pose a certain threat to stability. Such vices do not serve to become a necessary factor for the effective formation of the idea of national independence and the more productive steps of independence in our country. The problem of nationalism and localism, spiritual poverty is extremely complex, while there is no nation in the world that does not have its traditions, history, identity, traditions, customs and other national characteristics, and is not proud of them. However, it is not about the naturalness of the feeling of pride, but the main issue is that the behavior, goals and activities in this regard are harmful to the feelings of representatives of other nations, insulting and humiliating their unique national values.

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