

THE ISSUES OF SPIRITUAL AND IDEOLOGICAL THREATS AND THEIR ELIMINATION IN THE HISTORY OF EASTERN SOCIO-PHILOSOPHICAL THOUGHT

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Abstract

This article examines the harmful consequences of the increasingly intensifying ideological threats that reflect the transformations occurring in today's global ideological landscape. It highlights the importance of timely recognizing internal and external threats that pose real dangers to society and the state, as well as effectively utilizing the intellectual and spiritual heritage of our ancestors in ensuring ideological security.

Keywords: Threat, spiritual threat, ideological threat, danger, ignorance, negligence, vigilance, solidarity, enlightenment.

Introduction

If during the Cold War period (until the 1990s) the ideological landscape of the world was characterized by the struggle between two opposing camps, the end of the Cold War and the transition from a bipolar to a multipolar world order significantly transformed this landscape. As a result, various ideologies pursuing political objectives began to intensify their activity. Today, in many developed countries, ideologies based on universally recognized values—peace, humanism, and democratic principles—have become established. Nevertheless, amid ongoing geopolitical competition, forces seeking to influence particular nations or states and expand their spheres of influence through ideological means are becoming increasingly active.

The acceleration of globalization processes, while creating new opportunities, has also presented humanity with numerous challenges. In today's turbulent world, where ideological struggles aimed at winning the hearts and minds of people are intensifying, both external and internal threats are manifesting in various forms. The changes taking place in the global ideological landscape and the growing intensity of geopolitical competition among different ideologies require heightened attention to ideological security. This is because the use of ideological influence tools and the strengthening of spiritual threats have become preferred strategies for certain powers seeking to dominate states or subjugate nations.

Literature Review

The essence of ideological threats, measures for their prevention, and the theoretical and methodological foundations of ensuring ideological security are systematically reflected in the works of the First President of the Republic of Uzbekistan, I. A. Karimov.

Issues related to preventing and combating ideological threats, ensuring ideological security, and safeguarding society and the state have also been addressed in the research of foreign scholars such as I. A. Krilova, V. Krisko, Yu. Kuznetsov, and V. Nikoliskiy. Among leading national scholars, A. Ochilidiyev has focused on transformations in the global ideological landscape and



ideological struggles, while S. Otamurodov has conducted in-depth analyses of national-spiritual security, self-awareness, and the preservation of the nation.

Research Methodology

In conducting the research, logical and comparative methods were employed, along with analytical examination of scientific sources. The methods of induction and deduction were also utilized.

Analysis and Results

The phrase “*spiritual threat*” consists of two words: *spiritual* and *threat*. The term *spiritual* refers to a person’s inner world, consciousness, and heart [1:91]. The term *threat* implies danger based on intimidation, aggression, or attempts to lead someone astray [2:201].

The First President of the Republic of Uzbekistan, I. A. Karimov, emphasized: “By spiritual threat, we should primarily understand ideological and informational attacks aimed, regardless of language, religion, or belief, at undermining a person’s genuine freedom of life and destabilizing his or her spiritual world” [3:13–14].

Human beings, the society in which they live, and the state have always been exposed to certain threats. As long as there are forces capable of endangering individuals, society, and the state, it remains essential to continuously take security measures for protection [4:274].

In fact, the problem of spiritual threats has existed since ancient times and has manifested itself in various forms throughout history. Scholars have long reflected on the existence of internal and external threats to particular states, as well as on ways and methods to eliminate their causes and consequences. Thinkers such as Abu Nasr Farabi, Yusuf Khos Khojib, Alisher Navoi, Abdulla Avloni, and Fitrat wrote in their works about the presence of various internal and external threats to the state.

The main internal factors that give rise to threatening situations in the life of a country and society, as well as the conclusions drawn from their analysis, occupied a special place in the activities of our great ancestors. In governing the state, they paid particular attention to deep intellect, sound reasoning, and the necessity of aligning state policy with the spirit and demands of the time. Our ancestors emphasized that in combating various threats, vigilance and awareness should come first. In particular, they repeatedly stressed that a leader must be able to foresee dangers facing the state and society.

Abu Nasr Farabi stated that for a leader, possessing the ability “to quickly perceive the current real situation and foresee future events” [5:246] is one of the most essential qualities for improving the welfare of the people. By this, the scholar implied that a leader must always stay one step ahead of others, remain perceptive and vigilant, correctly assess situations, and anticipate the future.

In his work “*Qutadg’u Bilig*”, Yusuf Khos Khojib wrote: “Leadership requires sanctity and purity. Vigilance and alertness stand at the forefront of its demands. A ruler must be healthy, vigilant, and alert. If they become negligent, calamity approaches. A vigilant ruler strengthens his people, crushes the enemy, and brings misfortune upon them. Whoever wishes to defeat the enemy must remain alert both day and night. Only through vigilance can the enemy be defeated; negligence destroys the garden of leadership” [6:318]. In these words, he emphasizes the



incomparable role of a leader in preventing and eliminating dangers and stresses that a ruler must always think sharply and remain vigilant.

In harmony with the ideas of the above-mentioned scholars, Mawlana Muhammad Qazi wrote regarding awareness and vigilance: "...a ruler must not remain heedless of threats endangering the state and the country" [7:15].

A nation concerned with the security of its country and society must first and foremost pay close attention to the upbringing of the younger generation. Abu Rayhan Beruni was absolutely right when he said, "He who, by taking measures today, leaves no need for measures tomorrow is wise" [8:15]. Indeed, the future of any nation, people, or state depends on its growing young generation. If they mature as well-rounded individuals—physically healthy, intellectually profound, morally upright, and endowed with noble virtues—then the future will be in reliable hands. Otherwise, tomorrow may become tragic and lead to dependence on others. Therefore, Beruni's words have not lost their significance even today.

If we carefully consider the thoughts of our great scholars, it becomes clear that the most powerful weapon against any threat is knowledge and enlightenment, along with intolerance toward ignorance. The first Uzbek professor, Abdurauf Fitrat, stated: "If a nation seeks salvation, it needs knowledge and unity" [9:83]. Likewise, the great enlightener Abdulla Avloni emphasized: "Ignorance is humanity's greatest enemy and the leader of all vices. A people deprived of education, science, and culture are crushed in the claws of ignorance like dough and cannot free themselves from immoral behavior" [10:27]. Furthermore, when he wrote, "If every son and generation of a nation is ignorant, that nation will never see happiness in this world" [11:180], he was referring to the upbringing of the younger generation. From these ideas, one may conclude that in combating destructive ideologies and malicious ideas, knowledge and enlightenment must serve as the guiding banner.

Our thinkers have deeply expressed concern that spiritual decline—the moral backwardness of society, the emergence of distrust among citizens, and the intensification of conflict, discord, division, and betrayal—can create dangerous situations and ultimately lead to the destruction of the future. Mahmud az-Zamakhshari stated in this regard: "Where conflict and discord exist, there will be misfortune, sorrow, and poverty" [12:54].

When Amir Temur declared, "If your thoughts unite and your aspirations become one, your children will grow strong and your enemies will be defeated" [13:30], he emphasized the necessity of living in unity and solidarity, working together with one heart and one soul for the future of the homeland.

Amir Temur was attentive to conditions that could generate spiritual threats within the country. He stated: "When apostasy and godlessness increase in a country, and its people and army follow different paths and lose their unity, the destruction of that country is near" [14:134]. These words suggest the importance of maintaining unity among the people, organizing them around a single idea and aspiration, and strengthening their faith and national ideology.

Furthermore, Amir Temur advised: "...let them expel corrupt and immoral individuals from the country. Let idle and useless people not remain in provinces and cities" [14:138], thereby calling for vigilance against potential dangers. The Uzbek proverb "Even God dislikes the idle" reflects this wisdom. Many unfortunate events, destructive actions, and tendencies toward alien ideologies stem from idleness. Individuals prone to corruption, enslaved by their own desires,



thinking only of themselves, indifferent to others, and ready to commit any wrongdoing for personal gain pose a serious threat to both society and the state—something that no one can deny.

Conclusions

It is extremely important to make effective use of the invaluable heritage left by our great scholars, who in their works promoted ideas such as rejecting ignorance, honoring knowledge, building an enlightened society, and, above all, properly educating the younger generation by instilling in them noble qualities such as humanism. No one can deny this truth. Therefore, it is necessary to thoroughly study and analyze the legacy of our ancestors and apply it in the upbringing of the younger generation.

In conclusion, it should be emphasized that it is essential to cultivate in young people a firm belief in the national idea aimed at ensuring the development of our Motherland and in the reforms being carried out. It is equally important to create all necessary conditions and opportunities for them to realize their abilities, as well as to awaken in them a sense of pride in the rich spiritual and cultural heritage and values created by our ancestors.

If a nation is like a mighty plane tree, its roots—the powerful source that supports, sustains, and nurtures it—are its heritage and historical memory. We are the descendants of people who, with their rich traditions, profound history, and high spiritual virtues, have astonished the world. Based on mastering these cultural and spiritual values and our rich heritage, it is a pressing task of today to educate an intellectually developed generation with independent thinking and strong moral character, who represent the future of the nation and the country. Indeed, a country with spiritually strong youth will have a bright future marked by moral and material prosperity, progress, and stability.

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