

MUHAMMADSIDIQOV Muhammadolim
International Islamic Academy of Uzbekistan
Doctor of political sciences, professor
head of the department of
“International relations and Social Sciences”

THE ETHNOPOLITICAL AND ETHNO-CONFESSIONAL SITUATION IN THE COUNTRIES OF THE MIDDLE EAST AND AFRICA

ЭТНОПОЛИТИЧЕСКАЯ И ЭТНОКОНФЕССИОНАЛЬНАЯ СИТУАЦИЯ В СТРАНАХ БЛИЖНЕГО ВОСТОКА И АФРИКИ

YAQIN SARQ VA AFRIKA MAMLAKATLARIDAGI ETNOSIYOSIY VA ETNO- KONFESSIONAL VAZIYAT

Abstract: The world community entered the new millennium with many unsolved problems that have not been solved even at the peak of human history. The Arab countries located in Africa under study are an important component of the world community. There is an analysis of the change in the balance of geopolitical forces in the world with the collapse of the problems.

In this study, the political, economic and social processes taking place in the Middle East and Africa in the context of globalization, as well as the various disputes and conflicts occurring in this continent, are studied. Therefore, the initiatives of international and regional organizations to solve them were considered from a scientific and practical point of view. In this study, the political, economic and social processes taking place in the Middle East and Africa in the context of globalization, as well as the various disputes and conflicts occurring in this continent, are studied. Therefore, the initiatives of international and regional organizations to solve them were considered from a scientific and practical point of view.

Key words: Middle East, authoritarian, military, geo-economics, Arab Spring, Christians, Muslims.

Аннотация:

Мировое сообщество вступило в новое тысячелетие со многими нерешенными проблемами, не решенными даже на пике человеческой истории.

Арабские страны, расположенные в исследуемой Африке, являются важной составляющей мирового сообщества. Проводится анализ изменения баланса геополитических сил в мире при развале проблемы.

В данном исследовании изучаются политические, экономические и социальные процессы, происходящие на Ближнем Востоке и в Африке в условиях глобализации, а также различные споры и конфликты, происходящие на этом континенте. Поэтому инициативы международных и региональных организаций по их решению рассматривались с научной и практической точки зрения. В данном исследовании изучаются политические, экономические и социальные процессы, происходящие на Ближнем Востоке и в Африке в условиях глобализации, а также различные споры и конфликты, происходящие на этом континенте. Поэтому инициативы международных и региональных организаций по их решению рассматривались с научной и практической точки зрения.

Ключевые слова: Ближний Восток, авторитарный, военный, геоэкономика, «арабская весна», христиане, мусульмане.

Annotatsiya: Jahon hamjamiyati yangi ming yillikka insoniyat tarixining eng yuqori cho‘qqilarida ham yechilmagan ko‘plab hal etilmagan muammolar bilan qadam qo‘ydi. O‘rganilayotgan Afrikada joylashgan arab davlatlari jahon hamjamiyatining muhim tarkibiy qismidir. Muammolarning yemirilishi bilan dunyoda geosiyosiy kuchlar muvozanatining o‘zgarishi tahlili mavjud.

Ushbu tadqiqotda globallashuv sharoitida Yaqin Sharq va Afrikada sodir bo‘layotgan siyosiy, iqtisodiy va ijtimoiy jarayonlar, shuningdek, ushbu qit‘ada sodir bo‘layotgan turli nizo va to‘qnashuvlar o‘rganiladi. Shu bois ularni hal etish bo‘yicha xalqaro va mintaqaviy tashkilotlar tashabbuslari ilmiy-amaliy nuqtai nazardan ko‘rib chiqildi. Ushbu tadqiqotda globallashuv sharoitida Yaqin Sharq va Afrikada sodir bo‘layotgan siyosiy, iqtisodiy va ijtimoiy jarayonlar, shuningdek, ushbu qit‘ada sodir bo‘layotgan turli nizo va to‘qnashuvlar o‘rganiladi. Shu bois ularni hal etish bo‘yicha xalqaro va mintaqaviy tashkilotlar tashabbuslari ilmiy-amaliy nuqtai nazardan ko‘rib chiqildi.

Kalit so‘zlar: Yaqin Sharq, avtoritar, harbiy, geoiqtisodiy, arab bahori, nasroniylar, musulmonlar.

INTRODUCTION

The world community entered the new millennium with many unresolved problems. Among them, national conflicts, ethnic conflicts

and bloody wars, unfortunately, continue to be one of the problems that humanity has not solved even at the highest stage of its historical era. The practice has shown that national-ethnic problems arise not only in the countries of the developing region of Africa, Asia, Latin America, but also in Developed Europe, and North America, as well as in the former socialist states. Almost every day we witness the dissemination of information about interethnic conflicts and conflicts that have occurred through the media. In the countries of the Middle East and Africa, the Balkan countries, Afghanistan, Iraq, Ukraine and many other countries that have not yet found a solution, and the problems that threaten international security today remain one of the main issues that concern not only industry experts, but also ordinary people.

Arab countries located in Africa under study are an important component of the world community. Before the continent on which these states are located, there are a number of complex political problems, some of which have a centuries-old long history, for example, colonialism, labor exports, etc. Among them, there are also problems that have recently appeared or have grown stronger and include a relatively small period. Because with the collapse of the former Soviet Union, the balance of geopolitical forces in the world changed, which undoubtedly manifested itself in the socio-economic, political and spiritual spheres of life on this continent. African nations have gained political independence relatively recently, but many of them are still economically and socially absent as they feel real positive changes.

One of the most characteristic aspects characteristic of the development of countries on the continent is the incompleteness of the formation processes in the relatively short period that passed after the acquisition of political independence. On the continent, complex, and sometimes incredibly different types of economic relations – from collective patriarchal to capitalist and socialist ones-have joined. Socio-class stratification in society is weak, and its social structure includes the remnants of collective-tribal relations. The political system is dominated by different types of power: authoritarian, military-political regime, one-party, multi-party, democratic and undemocratic, racial political regime, religious political regime, etc.

MAIN PART

However, in the countries of present-day Africa, a predominantly authoritarian state system of government was introduced (at the end of the 20th century, 38 out of 45 countries in Africa were dominated by such a system of government). This is explained by the presence of the following internal and external reasons: economic backwardness, weak socio-class stratification of society, the legacy of the colonial system (dictators – tribe, heads of nations – Gumastha of the colonial administration), the non-existence of elements of civil society and the legal state, low political culture of the population, mutual ethnic contradictions, archaic infrastructure: bad roads, etc.

African-Arab states have become an important object of influence of various external forces over the past two centuries. A characteristic feature of the development of the political situation in the region is that in the last decade, the most interstate political, economic, religious confessional, and Ethnos-based conflict and armed conflicts have occurred here in the world. And this trend is still maintained now.

Recently, the geopolitical and geo-economics competitive struggle of these external forces in their interests has led to further aggravation of the situation in the region. The most recent examples include the “Arab Spring”, armed conflicts in Sudan and Somalia, a series of conflicts between Morocco and Algeria, and the Civil War in Libya and the problem of illegal immigrants.

The existence of a single ethno social approach between the countries of the region, as well as the absence of a stable balance, serves as a serious weapon in the hands of these external forces. As a result, today, along with the Arab-Israeli problem, a number of other serious conflicts remain in the region. An example of such serious problems can be the desire of other territories to be separate after the secession of the territories of Southern Sudan from the Republic of Sudan in 2011, disagreements between Shiite, Sunni, Maroni and Druze in multi-confessional Lebanon, disputes between Muslims and Coptic Christian in Egypt, Arab and Barbarians in Algeria and Morocco, the threat of

Alternatively, recently there has been and is an increase in the power of various religious extremist and radical organizations, their religious-confessional division and mutual conflicts

between them, as a result of the active conduct of “democratization” operas by some Western countries such as Egypt, Tunisia, Libya, Syria.

As can be seen from the analysis, the factor of external power in political processes in North and East Africa, its influence on ethno cultural relations in the region, has its long historical roots and features, which are preserved to this day. This is manifested, first of all, in such strategic purposes as the capture of the region’s energy resources and, thus, the consolidation of its positions as a leading state in socio-political processes, the establishment of absolute government in this territory. If this situation continues again, it can be concluded that in the near future large-scale armed conflicts may occur in the North African region, which directly affects the interests of the world’s leading countries, including the United States, EU, Russia, China, and Turkey. For this, today in the region there are sufficient “opportunities” and “conditions”.

As listed above, mutual ethnic relations are the next specific factor that has a huge impact on the positive-political situation of Africa. The ethnic composition of Africa is the joining of Nations, peoples and tribes. On the continent, there are about 50 nations and peoples speaking a thousand languages, about 3 thousand tribes. Due to the colonial designation of the African territory, state borders have nothing in common with the natural-geographical and historical territories for which the population is oriented. 44 percent of the borders were held on meridians and parallels, another 30 percent – on straight and curved lines. Such a division of the territory was the basis of the slowly exploding mines, ethnic conflicts and wars, and the problem of confrontation between East and West, the choice of ways of Social Development and political orientation only exacerbated them. All this contributed to the emergence of not only local mutual ethnic conflicts, but also massacre Wars.

In scientific research work aimed at the analysis of the international situation, conclusions are drawn about the significant increase in the factor of nationality in the system of the modern international community. And it is even more significant that such research is carried out in different regions of the world. In Africa, for example, interethnic conflicts that cause large victims are observed so far. These conflicts are of a complex nature, and the issue of nationality is considered the main one in them. Ethnic conflicts

that took on the most tragic appearance took place in Rwanda, Burundi, Sudan, Somalia and Eritrea. Political instability, the split of society, the threat of civil war, the threat of a coup, economic chaos, the death and suffering of thousands of people, the occurrence of refugees and migrations, human rights violations and the use of force are caused by interethnic conflicts. Russian scientist V.Jordansky likens tribal groups of African states to a triangle made of a board covering a billiard ball. “Taking this triangle and throwing the balloons in different directions is not a difficult task to push them away,” [12] he points out.

DEVELOPMENTS

Russian political scientist R.G. “Ethnic and religious diversity can also be a factor in Islam’s politicization “when Landa confronts the “historical memory”, resentment and resistance of an Ethnos or ethnic religion, where the rights to the hegemonic claims and “historical right” of Ethnos, which” predominate and are much stronger” in almost all Muslim countries[16]. An example of this would be the following: “Chinese and moro-Muslims in the Philippines; Chinese and Indians in Malaysia and Indonesia; Baha’is and Ahmadiyya sect in Pakistan; Kurds and other shortcomings in Iraq, Iran, Turkey (also Assyrians); Turkmen in Iran; Tajik, Uzbek, Turkmen and Hazari Shiites in Afghanistan; Coptic (Copt) in Egypt-Christians; southern Nilotic tribes in Sudan; barbarian problems in the Maghreb countries”[16].

According to Egyptian scientist Abdulvahhab Ahmad Al-Afandi: “ethnic contradictions are associated with religious contradictions. First, they are often manifested at the same time, reinforcing each other. Second, distrust for an ethnic reason often leads to religious distancing” [25]. Russian Islamist L.A. Bashirov says in this regard:” religious society did not destroy ethnic society, people continue to equalize themselves not only religiously, but also ethnically, without believing in one religion; sometimes ethnically equalization is becoming stronger [5]”.

Thus, ethnic differences and interethnic contradictions and conflicts can also cause the politicization of Islam.

Negative manifestations of ethnic contradictions and conflicts also occurred in Arab states in North-East Africa. In particular, the Civil

War in Sudan alone (from 1956 to the present) caused the death of many people at least five times more than the losses in the Arab-Israeli wars [24]. Therefore, this situation led to numerous losses, an increase in the number of refugees, material losses and financial losses.

One of the most important factors in conflict on the continent is religious contradictions. At this point, it should be noted that 42% of the African population is Muslims, 22% are Christians, and 36% are believers in local traditional religions[13]. The aggravation of religious contradictions was caused by a difficult economic situation, and anti-government religious organizations began to be formed in many states. For example, in Sudan, the "Sudanese people's Liberation Army" was formed, which turned out to be demanding the management of the state on the basis of Sharia. The fact that the president of the country, Nimeyri, declared that the ideology and law of the state of 1983 would be governed on the basis of Sharia, also did not change the situation. Even at present, religious confrontation has a great influence on ensuring the internal security of Sudan.

The civil war in Chad and Ethiopia is similar to the Sudanese problem. For example, Ethiopia waged 30 years of war for Eritrea, where Muslims live. But in exchange for the determination of the Eritreans, in 1993 Eritrea declared its independence.

The clash of representatives of Christian and Muslim religions has been in full swing, especially in Nigeria. In February 2000, in the Kaduna region, there was a bloody clash between representatives of these two religions, killing about 400 people on both sides. In 2006, however, this conflict was further ignited and mosques and madrasas and churches were set on fire. Former President of the country. Obasanjo had promised that in order to alleviate the situation, the administration based on Sharia (in some states) would be in a certain limited state. But the situation has not changed to a positive one so far. The situation became more complicated during the reign of G.Dzhonatan, a Christian believer who ruled the country during 2010-2015. Militants of the religious extremist organization "Boko Haram", calculated from Al-Qaeda's colleagues in Africa, took control of a large territory in the North and neighboring states of Nigeria. Muhammadu Buhari, a Muslim religious believer who won the 2015 presidential election, is starting to fight these terrorist groups,

paying special attention to carrying out preventive work among supporters of religious extremism and radical Islam and promoting them to moderate Islamic teachings.

In general, in Nigeria, not only Christians and Muslims fought against each other, but other currents of such religions also saw their enemies as representatives of a different religion and fought against them[28].

Problems in Africa like this have a huge negative impact on the security of the continent, indicating that the conflict in one state is moving to another. For example, the conflict in Nigeria has passed to neighboring areas. Also, as a result of the Rwandan civil war, representatives of the Hutu tribe begin to flee to the Democratic Republic of the Congo. The government of the Congo state prohibits these refugees from entering their territories by sending their military against them.

In addition, some African countries have both internal and external problems. For example, if there is an internal religious confrontation in Nigeria, there is a territorial dispute with Cameroon from the outside. The escalation of internal confrontation could also be a threat to the security of the Cameroonian state.

Studies show that there were more ethnic and religious confessional wars within states than interstate conflicts observed in the regions of the Middle East and North East Africa in the 90s of the last century. The militarized Islamic Movement is also a manifestation of the aforementioned armed civil conflicts observed in the Arab countries of the Middle East and North Africa[27]. Algeria, Somalia, Sudan, Syria and Egypt are among the most prominent examples in this regard. Therefore, the internal threat to the security of the states of the region as the main threat is currently being presented.

According to the data, the presence of about 291 ethnic minorities in 99 countries in the world today means a kind of "risk factor" in the current extremely complex conditions[18]. This situation is present in almost all regions of the world and has an impact on the security of the region.

In addition, it must be said that refugees caused by civil war and ethnic conflicts will not be able to directly or indirectly exert their influence on neighboring countries or regions. It can be said that this destabilized not only the state of Burundi and Zaire as a result of the 1994 genocide in

Rwanda, located in the territory of Central and South West Africa, but also in the state of Central and South West Africa[9]. In general, today ethno-social problems have a high level of influence on the security system in almost all regions of the African continent, including the regions of the Middle East, Caucasus, South-East Asia, Central Asia, and Europe.

The fact that 17 states in North Africa and the Middle East region have an official state religion, and the support of the rest of the Islamic religion, indicates that religion and politics in the states of the region have joined each other at a very strong level. That is why today a large part of the conflict and conflict in ethnic relations falls on the contribution of the states of this region and creates its own complexities in ensuring security.

Currently, the predominance of ideas of Islamist or secularist nationalism is clearly visible in the Arab intellectual and political spheres. Each of these has its own political identity.

The connection of Islamist views with ethnic issues lies in the fact that Islamists, as a rule, see the political dependence of culture, society and the state on the basis of religion. This, in its place, means that Islamists exclude non-Muslim peoples from the politics of the Arab world. For example, such a look 18 mln. Ha, close Christians and several hundred thousand Jews, as well as 21 mln. Ha, close can also be attributed to non-Sunni Muslims. Also, the ruling Islamists try not to allow those who do not belong to Muslims to occupy higher management positions (state leadership, governors, and law enforcement agencies)[10]. In their opinion, persons holding such positions will not only occupy a temporary place but will also have to fulfill religious obligations in their place. For example, their tasks include issues related to the leadership of the worshipers, the implementation of Sharia law (Islamic law), and the management of faith during jihad (holy religious war). While pro-religious Islamists insist that in their place non-Muslims should be absolutized from all levels of issues related to state and government administration, non-Muslim communities should only be represented as “protected communities” (i.e. *ahlu AZ-zimma*), that is, only by dealing with issues related to their community and recognizing that they are required to pay *jizya* (i.e. compensation, taxes)[19]. Respect, recognition and religious tolerance towards them

are ensured by others, depending on their respect for the Muslim majority and recognition of the sovereignty of the Islamic State. According to these views, all Muslims are considered equal regardless of their ethnic origin, culture or national basis. For example, Barbarians (in Algeria and Morocco) as well as black Muslims (in Mauritania and Sudan) are not considered “ethnic minorities”, but are considered to belong to the Universal Muslim community.

According to data, the number of Muslims in the Arab world who do not belong to the Arab nationality is 20 million. makes up a person. Islamist views on this “ political order “support all communities that are naturally non-Arab but considered Muslim, after all, their” civil “ status is determined by religion.

The historical process suggests that if not taking into account the ethnic differences in the Arab world, which took several serious turns and in which the military force was involved, then in general such ethnic problems were eliminated as a result of the right policy. This mainly goes back to the issue of proper politics and avoidance of centralization, as well as federalism. An example of this is the case of Barbarians in Morocco and Algeria. Barbarians, considered culturally and linguistically disadvantaged, make up 25 and 35% of the total population, with Sunni Muslims being the majority in both states. Barbarians have been considered an indivisible and important part of North African history since the seventh centuries BC. In modern times, Barbarians fought against his “throw and rule” policy during French colonial rule, for the independence of their states in 1950 (Morocco) and 1960 (Algeria). In post-independence periods, Barbarians in the two states expressed their cultural aspirations. While the king of Morocco took these aspirations into account, the ruling one-party regime of Algeria has been in absolute denial of these aspirations. By the 90s of the last century, Moroccan Barbarians, in contrast to Algerian tribesmen, adapted to the national policy of their state and became its participants, limited only to the promotion of their cultural identity. The threat of Islamic militarization, and especially its tendency to “Arabize”, turned the cultural aspirations of the Algerian barbarians into a literal military-political protest [25].

By the 1995s, the Algerian state was under serious pressure from Islamists, on the one hand,

and barbarian military forces, on the other. At a time when Morocco was going through moderate democratic processes together with its Arab and barbarian population, Algeria began to face disintegration processes under pressure from some Arab and barbarian paramilitary groups.

Sudan also has a number of problems in ensuring the solidarity of citizens such as Algeria [20]. As a result of the introduction of international peacekeeping forces in Sudan and international pressure, by mid-2004 the situation had changed for the better. But the issue of the integration of ethnic groups in the country remains a problem.

The influence of ethnic and religious problems in African-Arab states on the political situation not only in one state but throughout the region can be seen in the example of the "Arab Spring", which began in Tunisia in 2011 and later led to political revolutions in several states of the region [2]. Further aggravation of the political situation in the region is manifested in the intensification of the activities of religious groups of various radical moods. Today, the struggle for power between the "Muslim brothers", "Al-Qaeda", "Ash-Shabab", "an-Nahda", "Al-Khurriya and Al-Adala" and a number of other groups in a radical mood in Egypt and other Arab states in the region has experienced a competitive outbreak. They entered into mutual conflicts not only among themselves but also with other ethnic and religious shortcomings, political groups with Liberal-secular elements, trying to gain the status of a political quo.

A number of protests against these governments have arisen as a result of the inability of the new governments that came to power with the support of the people to fully ensure the political equality of religious and ethnic deficiencies in the country as well as other social groups [3]. In Tunisia, for example, the opposition raised its head against the activities of The an-Nahda party, which came to the top of the government after the "Arab Spring", aimed at Islamizing the country [1]. As a result, the presidential elections in Tunisia on December 21, 2014, were won by the leader of the party "an-Nida", which is an opposition to the Islamist party "an-Nahda" in the country.

Such cases also occur in other countries in North Africa. For example, while Islamist parties today rule a coalition government in Morocco, in Libya the Salafis appear as a new political force. And the Islamist government in Algeria, in addition

to the idea of building their new Islamic State, could not offer a solution to any problem. Although these governments came to power through nationwide referendums and elections, political problems of a religious and ethnic nature have not yet found a solution in the country. As a result of this, if the Islamist government in Libya faced a counter-reaction from society and faced bad luck, The New Moroccan governments are facing opposition from the political opposition.

On the impact of the politicization of Islam in African Arab states on the ethnoreligious situation in the region, it can be noted again that the exodus of Christians from North African and Middle Eastern countries in most cases contributes to the growth of Islamic extremism, Islamization of the military, government and entrepreneur category. The total number of Christians in North Africa and the Middle East averaged 12-15 million. makes up a person.

At the beginning of the 20th century, Christians made up 24% of the population in the territory of Palestine, Egypt, Jordan, Lebanon, Syria, Iraq and Turkey. Currently, their number does not exceed 5 percent. In the 70s of the last century, Christians in Iraq were 5.8 percent, now 3 percent, and in Bethlehem (Palestine) after World War II, Christians were 85 percent, now 12 percent. In 1922, Christians in the area accounted for 53 percent, while now their number has fallen to 2 percent [4]. At the beginning of the 20th century, Syrian Christians made up 3 to 1 part of the population, while today it has fallen to 10%. Such is the case in Jordan when at the beginning of the 20th century the total number of Christians decreased by up to 10 percent. In Egypt, too, compared to the 1970s, the number of Christians was halved [8].

Following Pope Benedict XVI's views on Islam [23], a new wave of persecution rose as a response in September 2006. Explosions increased in the churches, one of the responsible priests was captured and his head was taken from his body. After the exit of the pope, 60% of the churches in Baghdad were closed due to increased risk of crooks (the Baghdad Christian society was considered the largest in the pre-war Middle East) [14].

In the HRW (Human Rights Watch) report on Egypt in May 2007, it was mentioned about the problem of discrimination against Copts in the country: is indicated 60 times throughout the country. In addition, protests that began in Tunisia

on December 17, 2010, and later spread to other countries in the region also arrived in Egypt on January 25, 2011. As a result of these riots, it can be seen that by the time of the “Muslim brothers” who came to power, tensions between Muslims and Copts have become even more acute. Causing this, the researchers cite:

- * Discrimination of the Christian population by the Egyptian government;
- * pressure from Muslim extremist groups, including those of the Muslim Brotherhood;
- * difficulties with the issue of the location to work;
- problems with property privatization.

The number of Copts in Egypt is 7.6 million people, which is, 10% of the population [21].

Many of the young Christians in the Middle East try to migrate to Western countries, where there is more economic opportunity and where the security framework is well maintained. It is easier for Christian emigrants to adapt outside the territory of the Middle East since they have higher education, and financial support, and there are even more relatives abroad. In addition, unlike Muslim families, they have few children. For example, according to 2006 data, birth in Israel is 2 times more in Muslims than in Christians (4 children per Muslim woman) [7].

According to data, birth among Shiites in Arab countries corresponds to 8-9 children per family, 5 children in Sunnis and 2 children per family in Christians [6].

Middle Eastern countries, where there are large Christian communities and exceed 4% of the total population, include Egypt, Syria, and Lebanon. It is known that now dechristianization to one degree or another does not leave aside even those countries in which representatives of the two religions have lived amicably for centuries. Here, a bi-lateral inclination is observed. On the one hand, this process is the result of the growth of the national economy, integration and the degree of openness in globalization. Christians are considered a group prone to westernization in the Middle East, while Muslims cannot look at it from a positive side. Naturally, interfaith tension increases. As a result, structures such as the U.S. Commission on International Religious Freedom (the USA Commission on International Relations Freedom) receive the title of King of Zionist-Christian exhibitionism [15]. One argument should

be noted, on the other hand, that the democratic values inherent in globalization processes are protected against Christians by a strong centralized power (Iran, Syria) as opposed to pluralism. In the Middle East, contrary trends are observed in the attitude toward religion than in general. In Saudi Arabia, heads of other religious schools may be arrested for performing religious rituals, savored with sawdust, and persecuted from the country. At this time in the United Arab Emirates, there are churches and houses of worship of Krishna and Shiva, Gurudwara of Sikhs, Protestants, and Catholic Orthodoxies.

If the religious-ethnic problems in African states are investigated in greater depth, we will witness a wide range of different points of view, from traditional African cultures and religious beliefs to Muslim and Christian religions to bourgeois and socialist ideas, in the spiritual and ideological field of their daily lives. For example, the religious ritual society supports the bonfire of wars caused by ethnic conflicts in Liberia and Rwanda. And this will lead to invisible wars in the end. In general, a number of international and regional organizations, in particular those that pursue UN humanitarian goals, are striving to provide African countries with a helping hand in solving urgent problems in Africa. However, not all of the various international humanitarian organizations are able to establish order on this continent. Also, in Africa itself, however, there are no strong states with a degree of prestige that would reconcile the conflicting parties or put political influence and pressure on them. In many countries of the continent, the “popular” principle in the tribe of achieving power, obtaining more from it, and informal use of underground and terrestrial wealth is a priority. That is why many African countries welcomed the 21st century in a situation of eating less, even famine, dangerous diseases, illiteracy, infant mortality, various epidemics that claimed tens of millions of lives, and food shortages. On top of that, ecology on the continent is deteriorating in a catastrophic way, with a great need for the tools needed to protect the environment. The extremely low life expectancy of the African population is explained by the reasons listed above. In Zambia, for example, the average life expectancy is 37 years [17].

In turn, it can be seen that at present the process of decline in the level of socio-economic

development of African countries is accelerating. This situation is not only being maintained in the region but is also spreading widely to new areas that are covered by political instability, poverty and hunger. Africa is one of the foci of diseases such as AIDS, malaria, and tuberculosis, the largest mass disease distributor. Such factors, of course, negatively affect the peace, security and territorial integrity of the continental states, as well as the lifestyle of the population. According to UN estimates, by 2020, 60 million people in Central Africa and the Sahara will be raised. people close to the will be forced to migrate to North Africa and Europe as a result of the transformation of territories into deserts [22]. About 340 million inhabitants in Africa or half of the population living in the region spend less than \$ 1 per day to live. The mortality rate among children under the age of five is high, and this figure is 140 out of a thousand children. The average life expectancy of the population is 54 years. In addition, only 58 percent of residents can use clean drinking water [11].

CONCLUSION

Africa's geopolitical position in international relations is often closely related to the application of the best (privileged) conditions for this continent by international economic organizations. So far, the measures taken by international economic organizations have been objectively directed against the interests of African peoples. In such an extreme situation, States in Africa can only resist new colonialism (neo-colonization) on the basis of uniting all spheres of social life, such as economic, social, political, and spiritual, in many countries of the continent. As a result of the recent political changes, mutual tensions between the various religious denominations in the African Arab states have become even more acute. In particular, the tension between Coptic Christians and Muslims in Egypt is not disappearing. Attacks are being carried out by the militants of the "Muslim Brotherhood" on the villages of the Egyptian Copts, which are the majority.

The events associated with the revolutions carried out by the Islamist parties in the above-mentioned radical sentiments in the African-Arab states forced other countries of the region to reconsider their internal and external strategies as well.

The bottom line is that the foundations of socio-political situations in this region have been developing in the last decade in the form of internal conflicts of the states of the region, Interstate political, economic war and armed struggle, inter-confessional, various clans and national-ethnic, religious - ethnic contradictions. This trend remains. The last of these trends is the events of the "Arab Spring", the confrontation between local tribes in Libya, the problem of the activation of the actions of terrorists, and extremist forces in the regions of North and East Africa in the eyes of the world community.

REFERENCES

1. "Tunisia: Mass firings a blow to judicial independence," Human Rights Watch, October 29, 2012, <http://www.hrw.org/news/2012/10/29/tunisia-mass-firings-blow-judicial-independence>.
2. Al Jazeera (Producer). (2011). The Arab Awakening. Retrieved from <http://english.aljazeera.net/programmes/general/2011/04/2011483425914466.html>
3. Alexis Arieff. Political Transition in Tunisia. Congressional Research Service, June 18, 2012, <http://www.fas.org/sgp/crs/row/RS21666.pdf>.
4. All my staff at the church have been killed — they disappeared // Times, 22/12/2006.
5. Bashirov L.A. Islam in the context of ethnopolitical processes in modern Russia. - M., 2008. - p. 43
6. Bret Stephens. Being Hassan Nasrallah // The Wall Street Journal, 18/07/2012.
7. CBS (Центральное статистическое бюро Израиля), STATISTICAL ABSTRACT OF ISRAEL, 2006.
8. Charles M. Sennott. The Body and the Blood: The Holy Land's Christians at the Turn of a New Millennium, 2003
9. Collier P. Peace and Security // Expert Paper Series Five: Peace and Security. Stockholm, Sweden: Secretariat of the International Task Force on Global Public Goods. 2006. -P. 29, available at:<http://www.pgtask-force.org/uploads/files/204.pdf>
10. Howaidy F. Citizens Not Protected (in Arabic), Cairo: Dar El Sherouk, 1990; Corm G. Variety of Religions and Regimes: A Comparative Sociological and Legal Study (in Arabic), Beirut: El Nahar Publishing Center, 1979, pp.196-261; also watch: Al-Ahram (Cairo Arabic daily), 14, 21, 28 March, and 4 April 1995.
11. <http://www.barichev.ru/public/oon12.htm>
12. <http://www.politstudies.ru/fulltext/2011/6/14.pdf>
13. <http://www.religions-congress.org/content/view/130/35/lang,russian/>

14. IRIN «IRAQ: Christians live in fear of death squads» (<http://www.irinnews.org/report.aspx?reportid=61897>).
15. Kosach G.G. Delegation of the US Federal Government Commission on International Religious Freedom in Saudi Arabia (<http://www.iimes.ru/rus/stat/2007/02-06-07.htm>).
16. Landa R.G. The causes and factors of radicalization of Islam // Islam in the modern East. 2005. - p. 194.
17. Look: Nartov N.A., Nartov V.N. Geopolitics. – M.: UNITY-DANA: Unity, 2007. – P. 530
18. Medvedeva M.A. Ethno political conflict as a threat factor to international security. In: Philosophy of the twentieth Century: Schools and Concepts. Scientific conference on the 60th anniversary of the Faculty of Philosophy of St. Petersburg State University, November 21, 2000 - St. Petersburg: 2001. – p. 156.
19. Megezil J. “Islam and Arab Christianity, Arab Nationalism and Secularism”, in The Seminar of Arab Nationalism and Islam, pp.361-84 (in Arabic); C.Zurique in his comments on W.Kawthran, The Christians from the System of Sects to the Modern State”, in his book The Debate of Arab Christians, p. 75; El Shair G. “What are the Reasons of Susceptibility and What are their Ranges?” in The Debate of Minorities in the Arab East and the Attempts of Israel to Use Them, Amman 12-15/9/1981 (in Arabic)
20. Minorities Concern in the Arab World, the 1993 Annual Report, Cairo: Ibn Khaldoun Center, 1994. – P.86.
21. Mints M.V. The situation of Copts in modern Egypt (<http://www.iimes.ru/rus/stat/2007/06-11-07a.htm>).
22. Phyllis McIntosh. Desertification: Earth's silent scourge. – N.Y. State Department's Bureau of Oceans and International Environmental and Scientific Affairs, 2004. – P. 6.
23. Pope Benedict XVI at the University of Regensburg on September 12, 2006 in his lecture on the role of mind (greg. Λόγος) in Islam and Christianity, as well as the concept of the holy war, he cited the words of the 14th-century Byzantine Emperor Manuil II that “Muhammad brought to the world only evil and inhuman, and by his order the faith spread with the sword.”
24. Saad Eddin Ibrahim Sects, Ethnicity, and Minority Groups in the Arab World (1994) (in Arabic), Cairo: Ibn Khaldoun Center. – pp.15-18, and pp. 225-290, pp. 323-369, and pp. 601-629.
25. The Berbers Demand a Voice, Al-Ahram Weekly, 20 October 1994. – P.5.
26. الأفندي أ.أ. الإسلام والدولة الحديثة نحو رؤية جديدة. – القاهرة: دار الحكمة، 2009. ص. 51
27. شبان أ.أ. ظاهرات التدخل الإقليمي في الصراعات الداخلية الأفريقية بعد الحرب الباردة: الكونو الديموقراطية نموذجاً. رسالة ماجستير. القاهرة: معهد البحوث والدراسات الأفريقية. القاهرة: جامعة القاهرة، 2013. ص. 45
28. شحاتة د. محركات التغيير في العالم العربي. السياسة الدولية // مؤسسة الأهرام. العدد 184. أبريل 2015
29. Mukhammadsidiqov, M. (2021). Problems of Escalation of Religious Xenophobia in the ERA of Globalization. CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE, 2(12), 17-23.
30. Мухаммадсиддиқов, М. (2021). ХИТОЙНИНГ ЎРТА ШАРҚДАГИ СИЁСИЙ-ИҚТИСОДИЙ ДИПЛОМАТИЯСИ. Oriental renaissance: Innovative, educational, natural and social sciences, 1(Special Issue 1), 669-678.
31. Muhammdsidiqov, M. (2021). INTEGRATSIYA TUSHUNCHASI: MAZMUN VA MONIYATI. Научно-просветительский журнал «Наставник», (1), 68-77.
32. Mukhammadsidiqov, M. (2021). PROBLEMS OF THE INFLUENCE OF POLITICAL ISLAM ON SOCIAL STABILITY. Innovative Technologica: Methodical Research Journal, 2(12), 30-37.
33. Mukhammadsidiqov, M., & Turaev, A. (2020). The Influence Of The Energy Factor On Modern International Relations. The American Journal of Political Science Law and Criminology, 2(12), 5-15.
34. Nazirov, M., & Mukhammadsidiqov, M. (2020). Central Asia: Involvement of Afghanistan in Regional Development Processes. The American Journal of Social Science and Education Innovations, 2(12), 266-272.
35. Mukhammadsidiqov, M., & Turaev, A. (2020). Influence of us neoconservatism on formation of national security paradigm. The Light of Islam, 2020(3), 113-120.
36. Salokhiddinovich, Turaev Abrar. “A Theoretical Analysis of Political Conservatism.” Zien Journal of Social Sciences and Humanities 14 (2022): 24-30.
37. Salokhiddinovich, Turaev Abrar. “Foreign Political Views Of Neoconservatism Theorists.” Texas Journal of Multidisciplinary Studies 13 (2022): 67-70.