

## Religious Extremism as an Intensive Ideological Threat

*Mamatkulov Davlatjon Makhamatjanovich, (Ph.D)*

*Associate Professor of Public Security University of the Republic of Uzbekistan, doctor of philosophy in pedagogical sciences, associate professor, [mamatkulovdavlatjon@gmail.com](mailto:mamatkulovdavlatjon@gmail.com)*

**Annotation:** This article talks about religious extremism, which is one of the types of intense ideological threat. It analyzed the extremist movements, their types, methods of struggle that the Uzbek people faced on the anniversary of independence, as well as put forward proposals and recommendations for preventive solutions to combat this threat.

**Key words:** atheistic politics, extremism, "takfir", "hijrat", "jihad", "martyr", mu'tazili, mutakalim, jadid, "qadimchi", religious modernist, conservative, radical.

It is known that in the first thirty years of independence, the Uzbek people faced the most popular of ideological threats in an intensive form (this concept means "intense, quick action, high tension, invisible with force" [4]) - religious extremism. This threat is literally the most active and dangerous in ideological processes in our society.

The formation of extremist currents and their ideologies in Uzbekistan can be explained by two reasons. They are, first of all, the reduction of the number and quality of mosques and madrassas in our country through atheistic policies during the former Union period, repression of scholars, loss of religious resources and the prevention of their preservation by the population, ideological support (mosques and madrassas) that serve the correct understanding of Islamic ideas from a theoretical and practical point of view, ulama and mudarris, religious literature, etc.), and the second is the weakness of Islamic knowledge in the early years of independence, due to the great need for Islamic knowledge in our nation. Various extremist groups under the guise of Islam [5] were among the first to take advantage of the lack of Islamic knowledge in our country and the great need for such knowledge.

When analyzing the activities of these extremist groups, the ideas that they carry as a banner are clearly visible in the following concepts. Including:

1. "Takfir" (Arabic, "accusation of blasphemy") - in which a person who does not follow an extremist current, even if he is a Muslim, is accused of infidelity;
2. "Hijrat" (Arabic for moving from one place to another. In practice, it is said to move Muhammad (pbuh) from Mecca to Medina). Extremist currents use this idea to recruit people to militant training centers abroad, to force Muslims to leave their homes and homelands.
3. The word "Jihad" (Arabic: "to strive", "to use strength") actually has a positive meaning, and it means "jiddu-jahd", that is, a person tries to use all his abilities to achieve his goal. Extremist currents are now using this idea to name their militant actions towards their goals.
4. "Shahid" (Arabic "witness", "to be present"). This is a high status in Islam, and according to it, it means a person who died defending his country, religion, family, nation and honor in the fight against the enemy in the way of Allah. Extremists are now applying this idea to individuals who have died in militancy or who have detonated themselves [5].

These ideas and concepts are common to most extremist movements, regardless of origin.

At this point, a natural question arises: did extremism in the years of independence arise only as a result of the atheistic policy of the former Union, or did other factors influence this process?

It is worth noting that the atheist policy of the former Union played a key role in creating an ideological vacuum for the rapid activation of extremist ideologies in Uzbekistan. However, ideological conflicts leading to religious extremism occur in certain periods of the history of the Uzbek people. Examples of these are the ideological conflicts between the Mu'tazilites and the Mutakalims in the 9th century and between the Jadids and the Kadimilists in the early 20th century.

Of course, today's religious extremist movements have similarities and differences with the religious communities that created ideological conflicts in history. First of all, their similarity is the existence of theoretical disagreements with their opponents on ideological issues on both sides, while the difference is the existence of the practice of using "extreme", dangerous and drastic methods to achieve the goal in the activity of extremist currents.

So, while Mu'tazilites and Mutakalims, Jadids and Qadimists were ideologically opposed to each other, now religious extremism is an opposition to enlightened Islam both ideologically and practically.

The division of the Islamic world into categories such as Mu'tazilites and Mutakalims, Jadids and Qadimists in history, unfortunately, is also typical for our time, it is emphasized by researchers. According to them, in terms of belief and practice, Muslims are still divided into four groups. They are:

1. Worldly people. This type of Muslim is a part of the population that believes that it is necessary to imitate the West in everything. They understand modernization as westernization. This ideology, which was very influential among the elite in the early and middle of the 20th century (Atatürk in Turkey, Rezo Pahlavi in Iran, the Baathist regimes in the Middle East, the elite of the former Soviet Union in Central Asia, etc.) lost its appeal over time, but is still an important and influential ideological trend. remains.
2. Religious modernists. They believe that modernization should be related to the tradition of the Muslim society, its unique social memory, cultural heritage, and religious beliefs, and in accordance with the requirements of the time, these heritage, traditions and beliefs should be critically examined in a way that does not harm the basic rules of Islam.
3. Supporters of traditions / conservatives. They believe that there is no place for any critical thinking in the field of religion because everything has been foreseen by the founders of the religious and legal schools in Islam. Modernization is understood in the "narrow" sense through the concepts of technological or economic change.
4. Fundamentalists/radicals. They are marginal groups such as "Al-Qaeda", "ISIS", "Islamic Movement of Uzbekistan" who believe that the concept of modernism is a form of Western supremacy and that the only way to solve all the problems of the Muslim world is to return to "pure" Islam [6].

It should be noted that these categories exist in every country today, including Uzbekistan, and the fact that the following two categories of these categories (supporters of tradition/conservatives and fundamentalists/radicals) are considered a potential force for extremism calls us to be more vigilant.

In our opinion, extremism, by its essence, as an intensive form of threat, is one of the threats "with mechanisms of direct impact on vital, important and extremely important interests of states" [3].

Now, according to the "National Strategy of the Republic of Uzbekistan on Combating Extremism and Terrorism for 2021-2026", work is organized in three stages (the first stage - 2021, the second stage - 2022-2025 and the third stage - 2026). The following [1]:

- promoting the ideology of patriotism, traditional values and tolerance in order to prevent the spread of extremism and terrorism;
- preventing the spread of extremism and terrorist ideas among minors and young people;
- protecting women's rights and strengthening their role in the fight against extremism and terrorism;
- protection of citizens who have been abroad for a long time from the influence of extremism and terrorist ideas;
- fight against the use of the Internet global information network for extremist and terrorist purposes;
- broad involvement of civil society institutions and mass media in the fight against extremism and terrorism;
- improvement of measures of legal prosecution and accountability for the commission of extremist and terrorist acts and their financing;
- improvement of the normative legal framework in the field of combating extremism and terrorism;
- international and regional cooperation in this field;
- Civil society institutions and mass media will be widely involved in the fight against extremism and terrorism.

“Today, ideological landfills are more powerful than nuclear landfills” [2] said the First President Islam Karimov. In this sense, it is very important to be aware of the intensive type of ideological threats like extremism, which currently threatens sustainable development, and to introduce modern combat mechanisms against them.

Research findings show that political, legal, economic or military mechanisms are administrative and coercive measures to combat ideological threats such as extremism. But they cannot be the main measure. In our opinion, the main measure is the careful organization of ideological work with social strata and categories that are considered a potential force for intense ideological threats, such as religious extremism.

Rather than combating religious extremism, preventing it is a more effective way to do this:

- developing the quality of secular and religious education in parallel, i.e. not allowing one to lag behind;
- organizing public propaganda about the content of extremism only when necessary (for example, lectures with the participation of lecturers), and at other times, to carry out propaganda in a latent (hidden) form (for example, through cartoons, films, theater performances, exhibitions of pictures in art galleries, special topics of social and humanities in the educational process, etc.);
- organization of collective and individual conversations with unorganized youth, unemployed, convicts, their family members and other similar persons on extremism and its consequences with the help of regional prevention inspector, chairman of the citizens' meeting, imam-khatib of the Jame Masjid;
- Strengthen preventive measures related to the Internet. To do this, in the first phase - identification of sites related to extremism, study of propaganda materials on them by experts, and thus determination of their purpose. In the second phase - blocking illegal sites and social network channels, deleting regressive content and warning the general public about existing sites and social network channels;

- Paying special attention to the development of prevention content in a modern format, suitable for the worldview of young people. For example, starting a series of comics explaining the dangers of extremism;
- Preparation of multi-format (text, picture, audio, video, film, documentary, etc.) contents for mass media, websites and social networks aimed at increasing the religious literacy of the general public, explaining the external and internal signs of extremist groups in cooperation with specialists, and it is necessary to carry out the work of placing them.

Of course, these ideological works have a preventive nature, and if they are carried out and effectively organized, the activities of many organizations that organize the fight against extremism, which is considered an intensive ideological threat, on the basis of political, legal, economic or military mechanisms have also been eased.

#### **REFERENCES:**

1. Decree of the President of the Republic of Uzbekistan dated July 1, 2021 "On approval of the National Strategy of the Republic of Uzbekistan on Combating Extremism and Terrorism for 2021-2026" No. PF-6255 // National database of legislative information, 07/02/2021, 06/21/ No. 6255/0638.
2. Karimov I. High spirituality is an irresistible force. - Tashkent: Spirituality. 2008. p. 113.
3. Pakhrutdinov Sh. Sustainable development and leadership responsibility. - T.: Academy, 2011. p. 97.
4. Slovar terminov i ponyatiy po obshchestvoznaniyu. Author-composer A.M. Lopukhov. 7-e izd. pereb i dop. - M., 2013. - S 128-129.
5. Extremism and terrorism are enemies of development. Training manual for employees of the internal affairs system (prophylactic inspectors) / Editor-in-chief Z. Islamov, Sh. Ikramov. - Tashkent: Academy of Ministry of Internal Affairs of the Republic of Uzbekistan, 2015. p. 164.
6. Sardar Salim. "Uzbekistan: how can the state find the "golden gap" in the field of religion?". <https://cabar.asia/ru/author/sardorsalim>.