

**CAUSES AND CONSEQUENCES OF RELIGIOUS EXTREMISM AND
FUNDAMENTALISM**

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ABSTRACT

It is known that the state of Uzbekistan has clearly and firmly defined its attitude to religion from the first days of independence. The attitude of the state to religion was defined on the basis of clear principles: "A person cannot live without faith", "Secularism is not secularism". This principle has found its legal expression in the Constitution of our General Assembly and the Law "On Freedom of Conscience and Religious Organizations". Today, 2,238 religious organizations belonging to 16 religious denominations are operating in the Republic of Uzbekistan. Of these, 2,064 are Islamic, 157 are Christian, 8 are Jewish, 6 are Baha'i communities, and one each is a Krishna Consciousness Society and a Buddhist temple. In addition to these, the interdenominational Bible society is also active. Religious organizations, regardless of their denomination, have the same right to operate. The safe and free operation of these religious organizations is a practical expression of the prevailing religious tolerance in our country.

KEYWORDS: *Extremism Bigotry Emigration Blasphemy Jihad Martyrdom Estoration Of The Caliphate.*

INTRODUCTION

Explaining that religious extremism and fundamentalism pose a serious threat to our country, he briefly explains the essence of the Law "On Freedom of Conscience and Religious Organizations" adopted at the XI session of the Oliy Majlis of the Republic of Uzbekistan in a new edition. "Educators, scientists, teachers should not be spectators. Who will guide our children, who will cleanse their minds, who will teach them the truth and teach them to live according to their beliefs? Who should be the first to help young people in choosing the right path, who should be their support? Explains what the duty to the mother is. He then discusses the dangers of religious extremism and fundamentalism and explains the changes in the world at the end of the twentieth century. Because at the end of the twentieth century there were great changes in the world, especially in its geographical and political map, including the emergence of new independent states and their integration into the world community. In particular, the collapse of the Soviet empire, in which the idea of atheism was constantly advancing, and the strengthening of democratic processes in the newly independent states played a key role in the emergence of religious revival in a number of countries.

As noted in the book of the President of the Republic of Uzbekistan IA Karimov "Uzbekistan on the threshold of the XXI century: threats to security, conditions of stability and guarantees of development", century, the age of information and enormous technical capabilities. At the same time, the end of this work was a period of awakening of religious values, a period of a unique return to religious spirituality, free from serious, futile attempts.

After the independence of our republic, the attitude of our people to the spiritual and cultural heritage, history, our native language has changed radically for the better. In our country, religious values have been given freedom. Thanks to our blessed independence, our religion, which had been persecuted for many years, began to flourish again. In particular, the freedom of political views, fanaticism, the development of the activities of religious organizations have created a barrier. Various publications have been published for Muslims. In the pages of newspapers, magazines, on the blue screen, leading representatives of Islam will participate with their articles and talks. Mosques have been built in villages and mahallas for the worship of the pious as a group. If before independence there were about 90 mosques in Uzbekistan, now there are more than 3,000. Before independence, only 3 mosques were legally registered in Fergana region, but now there are more than 200 such mosques. In Namangan region, before independence, there were only 3 mosques, and there are more than 1,300 mosques. Many mosques are built at great expense and are well-off. Where and how should mosques be built? How many Muslims have one mosque? Should a separate mosque be built for each neighborhood? In this regard, it was published in the March 3, 1998 issue of Z. Munavvarov's newspaper "Xalqso'zi". The following points from the Secular State and Religion article may be helpful.

In our independent country, special attention is paid to the restoration of sacred sites. There are madrassas and a higher Islamic school. The majority of Muslims are consciously taking advantage of the opportunities provided by our state, which is resolutely implementing the plan to build a truly democratic and spiritual society, to ensure freedom of religion.

They perform Hajj and Umrah because of the privileged opportunities created by the state, whose main goal is to build a secular society. However, some mullahs, who did not know enough about Islam, were shocked by these benefits and privileges. They intensified religious education among their citizens, inciting them to provocation and militancy, believing that they could do whatever they wanted in a democracy. Some heretics began to propagate this in various schools, dreaming of interfering in politics in the process of religious education and in the future to see themselves in public office. Religious teaching flourished everywhere. Especially in Namangan region, this thing has become popular. The law does not allow religious instruction by institutions or individuals not registered with the Ministry of Justice without the permission of the Muslim Board. Religion is also separated from the state and the school. As a result, students are allowed to participate in religious activities in their free time. However, there is concern that some young people are dropping out of school and attending mosques, receiving illegal religious education, and that superstition is being propagated by ignorant mullahs on the streets. Because instead of studying the deeply ingrained medieval Islamic philosophy that has influenced our spiritual heritage in the past, the lessons learned from those who have blindly mastered the ignorant and historically outdated rules of life are a natural way to bore young people with secular knowledge and progress.

However, Islam obliges Muslims to follow the path of progress and encourages people to learn. Allah says in the Qur'an: "Say: Can the learned and the ignorant be equal? Only the wise will understand?" (Surat az-Zumar: 9) Proof of this can be seen in the unique discoveries of our great thinkers in the Islamic world: Ahmad al-Fargani, Abu Rayhan Beruni, Muhammad Khorezmi, Abu Ali Ibn Sino, Mirzo Ulugbek and dozens of other scientists in the field of social sciences, which amazed the world.

Sometimes, during Ramadan and Eid al-Adha, you see young children reciting verses from the Qur'an in front of graves in search of something, and you resent the "domestic" mullahs who teach them. Are they unaware of the verse in the Qur'an, "Surely many people go astray because of their ignorance" (Surat al-An'am: 119)? They do not know that Islam condemns the use of religious teachings for material gain, that the founder of the artificial sect, Imam A'zam, made fur and carpentry, and that Hazrat Bahauddin Naqshband made a living from handicrafts. It should be

noted that those who are not well versed in the history of Islam blindly adopt the teachings of certain groups that do not fit into our society and try to "infect" others, negatively affecting the role of Islam in shaping the ideology of national independence in the minds of our youth. Because the reforms being carried out in the social life of the country are effectively affecting the opening of the rich and powerful layers of our historical heritage, spiritual culture, and the spirit of our people is shifting from national pride to tolerance for the whole world. At the same time, there are various negative actions, criteria and other flaws that can hinder the process of resolving such relations, and their representatives do not resort to any means, even deviations from the law, in the name of their evil intentions, such as saving the people. The worst of these negative consequences are the Wahhabis' attempt to politicize the religion, to seek power through it, to sow discord among Muslims, to provoke subversion, and, ultimately, to destroy the religion from within. A series of broadcasts on the essence, historical roots and ideas of such actions were shown around the world and were reflected in the articles and attitudes published in the newspapers of the republic. From their content, it is clear that the perpetrators of the tragic events have used Islam as a "weapon" to divert our nation from good intentions. Wahhabi ideas have not been widespread in Central Asia for more than two centuries, as they run counter to Islamic values, the Hanafi faith, and the national and cultural heritage of indigenous peoples. It is only in the last decade that Wahhabism has spread, first in Afghanistan and then in Tajikistan. Under the direct and direct influence of external forces, this idea began to be propagated in Uzbekistan by some extremist forces. To this day, Wahhabism has become a movement that is completely contrary to the spirituality of our people and the interests of our independence.

It is necessary to dwell on the current Wahhabi movement, which contradicts the values of Islam, our national heritage and historical traditions, and the development of independent Uzbekistan.

One of the most important social and educational aspects of Islam is the attitude of people towards their homeland, their people, their historical heritage, culture, interests and prospects. There are deep social and philosophical thoughts in the hadiths that say, "Loving one's country is a matter of faith." Shari'a rulings also state that "military service for the defense of the homeland" is the sacred duty of every Muslim. To love the Motherland is to know its history and destiny deeply, to appreciate it is to serve honestly and selflessly in the interests of the Motherland and the nation. To love the motherland is to contribute to peace, stability, harmony, harmony and cooperation in the country, to be ready to defend its independence. Such an attitude to the fate and development of the motherland, the nation is a sign of faith, humanity and patriotism. Such religious unity and solidarity is of great social and educational significance in the complex and responsible periods of the country's history. First of all, it should be noted that the strengthening of Uzbekistan's independence is taking place in a difficult environment. We have inherited a heavy economic, social and spiritual legacy from the Soviet totalitarian regime. We can solve these problems only by relying on ourselves, our own strength and will, and strengthening our social and national unity.

Distracting people who complain about some temporary hardships during a difficult transition period and confronting the state and the leadership will only aggravate the situation and not alleviate it. As the situation worsens, it will become more difficult to overcome the existing difficulties, and the fate of our people will be associated with new difficulties. According to the hadiths, fasting, prayer and almsgiving are better than maintaining peace in the country, reconciling the warring parties, and not dividing people. In my opinion, the Wahhabis do not seem to be interested in the stability of the situation in our country. In this way, they are putting new obstacles in the way of our independent development and pouring water on the mill of the forces that are trying to re-establish the colonial complex.

In those days, when our country was just recovering, those who were ignorant, ignorant of secular

and religious knowledge, who did not contribute to our struggle for independence, tried to present themselves as a force capable of deciding the fate of the nation and the country. brought the world to power and organized riots. I once again acknowledged the iron will and patience of our late President. He was able to calm the world with wisdom, intelligence and not giving in to emotions. In the actions of the Wahhabis in those days, the goals of authoritarianism prevailed over the struggle for the interests of religion and the nation. Authoritarianism is also a disease. Those who forget the responsibility for the privilege of a position are more likely to seek power.

Because Islam has been the sacred belief of our people for centuries, the programmatic practice of their spiritual life. That is why in the new society we are building today, Islam is gaining special attention and respect. Strengthening the common ground between society and the interests of Islam is one of the main tasks of today. As can be seen, it is important that the relationship between society and religion, in particular the right approach of civil society to religion and its role in social development, be aimed at its widespread use for noble purposes.

Religion has been a factor in the development of society for centuries. Thus, the widespread use of this effective means of propaganda will help to form the ideology and ethics of independence, to educate members of society in the spirit of the high qualities required by our time. However, it is no secret that in our country, religion is used as a means to achieve the selfish goals of some circles, even in the way of bigotry. Therefore, the late President Islam Karimov in his book "Uzbekistan on the threshold of the XXI century: threats to security, conditions of stability and guarantees of development" draws attention to the fact that any problem with people's religious beliefs is very sensitive. In particular, they stressed the need to focus on understanding the difference between non-religious political and other aggressive goals pursued by certain forces using the slogans of the restoration of Islam. Indeed, it is important for the public to have a full understanding of the nature of ideas that are contrary to true Islam and incite violence.

The most important tasks facing our Islamic studies are related to religious bigotry, the prevention of extremism and the means to combat it.

It has been argued that bigotry and bigotry are more likely to be caused by "unresolved political and economic problems" in society. Indeed, the fact that "religious systems themselves are free from proposing effective programs for solving socio-economic problems" suggests that an easy solution to these problems would be to return to the preconditions that existed in society at the time of the emergence of religions. However, they do not take into account the fact that it is impossible to go back for centuries.

According to a briefing for local and foreign media at the Ministry of Foreign Affairs of the Republic of Uzbekistan, Uzbek youth (mostly from the Fergana Valley) are based in Peshawar district with the help of organizations such as Hizbut-Tahrir Jihad, Da'watul-Irshad and the Society of Islamic Scholars of Pakistan. those who are "taught" in religious schools. One of the things that worries us all and requires us to pay more attention to the problems of peace in our country is the fact that about 400 people from Central Asia, mainly from Tajikistan and Uzbekistan, are preparing for these subversive activities in our country. In such a difficult situation, it is a requirement of the time that every citizen of our country gathers all his thoughts and ideas and thinks deeply about the future of his country, peace, the future of our people, his duty to the family and the homeland.

The President rightly believes in the great potential of religion in educating the citizens of Uzbekistan, and states that "we are committed to the continued enjoyment of the highest spiritual, moral and spiritual values, historical and cultural heritage of the population." "It simply came to our notice then

The concept of religious extremism is now widely used in our media. Extremist priests call such

people apostates and punish them severely. Although Islamic extremists operate under the guise of reviving ancient Islamic ideas in order to avoid being influenced by the powerful powers of the West and to threaten the independence of Muslim countries and government policies, their religious and political views are in fact aimed at seizing power. .

If the religious and secular sciences created by the original sons and daughters of our people are banned, it will lead the next generation to spiritual depression and medieval ignorance.

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