



PROBLEMS OF THE INFLUENCE OF POLITICAL ISLAM ON SOCIAL STABILITY

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Annotations

This article describes in detail the formation of new independent states in Central Asia and the fact that in the early stages of their existence in the system of political governance there was an ideological vacuum, which allowed radical groups to enter the political system using Islam. It is also stated that some countries do not pay attention to this situation in time, and in these countries religion has reached the level of reflection in the political system.

Keywords: fundamental Islamic teachings, fanaticism, armed conflicts, tolerance, national security, democracy, human rights, freedoms, Islamic values, radical social and political views, political power.

Introduction

While religion is an integral part of the spiritual and cultural world of mankind, it has long served as an important factor in social development. At the same time, under the influence of religion, there is a constant struggle between conservatism, dogmatism and bigotry, tolerance, modernism and secularism. Therefore, the role of religion in social processes varied according to the superiority of the warring parties and the demands of public life.

The completion of the ideological development of the Central Asian states in the twentieth century on the basis of new ideas has led to a severalfold decline in public knowledge in the field of religion. However, the ideas and views of Islam were never abandoned, because Islam had already become a blood-soaked social need and support of the population.

Materials and Methods

The disintegration of the Soviet Union and the formation of new independent states in Central Asia and the existence of an ideological vacuum in their system of



political governance in the early period paved the way for radical groups to enter the political system using Islam. The failure of some countries to address this issue in a timely manner, the reflection of religion in the political system in these countries, and the use of their supporters as a tool by political forces in the fight against it can be seen in the 1992-1997 civil war in Tajikistan.

Referring to the importance of religion for our society, he said: Islam, on the other hand, is used as a weapon for political struggle, for the means of influencing the political consciousness of the masses. He is able to perform the function of a flag. Under this banner, the forces that do not seek specific program goals, but follow only one instruction - the instruction to fight for power - will unite"[1;423] said the first president.

Due to the weakness of the political system, as in a number of Arab and Muslim countries, the rise of Islamists to political power in Tajikistan from Central Asian countries has been observed in practice. The main reason for this was the lack of timely use of targeted political tools against him. This could threaten the national security of our country in the face of today's endless threats and lead to the spread of radical Islam in the region.

In this regard, the conceptual views of our first President are as follows: "We are committed to the fact that religion will continue to provide the population with the highest spiritual, moral and spiritual values, historical and cultural heritage. However, we will never allow religious calls to be a banner for interfering in the struggle for power, politics, economics and law. We consider this a serious threat to the security and stability of our country"[1;449].

It is worth noting the following views of the President of the Republic of Tajikistan I. Rahmon on the importance of Islam. That is, he said, "We have no doubt that the humane ideas of the holy religion of Islam, as well as the ideological knowledge it spreads, will enable us to understand the flaws of today's world and ensure Muslim self-awareness and ideological and moral harmony"[2].

"However, it should be noted that we never want mosques and religious institutions to become places of propaganda for radical religious ideas. Mosques must remain a place that ensures the well-being and unity of the population"[3]. "In addition, we must not allow internal and external radical forces to use Islam as a means to achieve political goals in ensuring the security of the country"[4].



Therefore, the study of the factors of politicization of Islam and the fact that it serves as an instrument to achieve the goals of radical groups is important in ensuring the national security of our country.

Therefore, the need to prevent the radicalization and politicization of Islam and to develop mechanisms against its entrenched nature in our society determines the urgency of the issue and its importance in ensuring the political life and national security of the country.

The subject of the politicization of Islam is related to philosophy, psychology, sociology, conflictology, political science, jurisprudence, geopolitics, religion and a number of other disciplines, which shows its breadth.

Therefore, this issue, which is subject to scientific research, is being studied by representatives of various fields as an object of interdisciplinary research. A number of scholars who have conducted research on the subject have tried to shed light on aspects such as the politicization of Islam in Central Asia, radical currents, and the penetration of Islam into the systems of political institutions. Researchers analyzed the problem within the framework of their scientific hypotheses and subjects and tried to test the hypotheses facing the scientific work.

Researchers conducting research in our country also contribute to the politicization of Islam. The reason is that the region is one, the interests are similar and the unity of our struggles is threatening, which requires in-depth research on this issue. In particular, in this regard, Sh. Arifkhanov assesses the growing use of Islam in Central Asia by propagandists for political purposes [5;120].

That is, firstly, the Arab-Israeli conflict and the persistence of instability in the Middle East (Egypt, Syria, Lebanon, Palestine);

- Second, the growing adaptation to fundamentalism and fundamental processes (the cradle of conservative Islam, such as Iran and Saudi Arabia, as well as the inability to properly assess the situation as a country of pilgrimage), as well as radical Islamic teachings in African countries such as Morocco, Sudan and Somalia;

- Third, the declaration of Islamic jihad as a result of military-political actions by the centers of geopolitical power in Muslim countries such as Afghanistan and Iraq, and the growing call for the establishment of a union of Islamic states or a caliphate;

Fourthly, the current trend in European countries is to treat citizens according to their religious affiliation, to denigrate Islamic values under the guise of democracy, human rights and freedoms, to publish a caricature of the Prophet Muhammad, to



criticize Islam by Pope Benedict XVI, and to the public. It is believed that the screening of films[5;120] such as "Islamic violence" is the basis of the current trend of politicization of Islam.

In addition, the burning of the Koran, the holy book of Islam, in the United States, as well as the official announcement by the United States of the assassination of Osama bin Laden, the number one terrorist and "extremist" among Islamic extremists, have intensified radical forces under the guise of Islam.

In our view, the above ideas and the listed aspects affect the political consciousness of the population of countries that believe in Islam, and in turn, radical Islamic groups continue to use this situation to achieve their own ends.

In the last decade of the twentieth century, the history of human development has reflected its great changes. This is explained by the emergence of new political actors on the world stage, the acceleration of globalization, the facilitation of the exchange of information between people and the rapid movement of secular processes from one point to another. It was during this period that the period of revival and politicization of Islam began in Central Asia. The changing nature of attitudes towards Islam in Central Asian countries has been analyzed in depth in scientific circles, which has attracted researchers in many ways. In particular, leaders and their followers who advocated a change in attitudes toward Islam saw the pursuit of political goals through religion, as well as the radical demonstration of their goals and positions to secular authorities, and the planning of activities ranging from inter-ethnic conflict to human trafficking. manifests itself in the implementation.

While many scholars have studied aspects of the revival of Islam in the former Soviet Union, the current state of religion is twofold: first, the state's declaration of religious tolerance and the granting of equal rights to all believers; secondly, the situation where radical extremist organizations disguise religion and use it to pursue narrow personal political goals in pursuit of the personal interests of individual opposition leaders. However, many modern Muslim school researchers today argue that Islam should control or regulate aspects of human life, such as politics, economics, and the legal system. That is why the inclusion and regulation of Islam in all aspects of public life requires religious and political leaders, religious political parties and radical extremist organizations to justify and support their actions and initiatives by members of society, as well as the secular authorities.



Of course, there is no room for discussion about the relevance of Islam for the people of Central Asia. Because this religion is a part of the history of the peoples living here, the basis of their culture and an important aspect of their way of life. This region has made a great contribution to the development and popularization of Islamic culture, theory and Islamic Sharia law. In particular, the great Islamic scholars and theorists Ahmad Yassavi, Imam Ismail al-Bukhari, Imam al-Termizi, Burhaniddin al-Marghinani and Mahmud az-Zamahshari, Bahovuddin Naqshband and many others are among them[6]. Even today, it can be said that Islam remains a key aspect in the expression of the cultural and confessional identity of the people of the region.

It should be noted that the loss of control in the former USSR since the 1980s has led to the revival of Islam in Central Asia. This is mainly due to the influx of propagandists of Islamic culture in legal ways and the fact that they have not yet understood the "soft power" factor, and began to pay more attention to the construction of mosques and the involvement of young people in education. It also served to assist in the repair of religious and cultural historical sites and to establish bilateral and multilateral relations of educational centers with educational centers, non-governmental organizations and individuals of Muslim countries.

Due to the changing situation in the region and the height of the artificially created religious and ideological gap in the minds of the population, foreign Islamic centers and ethnic Uzbeks, Tajiks, Kyrgyzs and Kazakhs from Central Asia quickly took advantage of it. As a result, the number of religious schools and educational centers has also increased, and they are directly funded from abroad. Admittedly, the above-mentioned groups have overtaken foreign Islamic centers and even the official governments and state religious organizations of independent countries in carrying out propaganda activities and attracting citizens with a strong propensity for Islam and making them aware of the correctness of their chosen paths and goals. In this process, the financing of opposition groups, which had previously been secretly represented by foreign Islamic centers, and the promotion of radical social and political views in the curriculum, along with fundamental Islamic teachings, have been strengthened. As a result, the formation of small groups advocating the seizure of political power through opposition speeches or by inciting armed conflict is on the rise. In fact, as a result of the development of these aspects, the previously



secretive party led to the formation of quality organizations as an official religious-political party.

At the same time, the newly independent states did not have a well-established system for managing the religious situation, comprehensively analyzing the activities of foreign Islamic centers and forecasting their future activities, and practicing cooperation with religious organizations. This led to the rapid expansion of radical groups and the formation of a certain number of supporters on their side. On this basis, there has been an increase in the number of adherents of traditional Islam and a mass rejection of the current secular government by proponents of governance and living conditions promoted by Islamic educational centers. Behind these well-crafted propaganda, the main goal was to participate in the political process to build a state based on Islamic rules, to form a conflicting relationship with the secular authorities, and ultimately to form a system of governance based on Islam. The main factor in the realization of the religious and political goals was the conditions associated with the inability to meet the social needs of the population in the independent states. The main reason for these conditions was the frequent changes in the social status of the population (for example, a utopian view of the longevity of the socialist system, the mood of dependency, etc.), as well as the failure of secular authorities to meet the material, spiritual and political needs of citizens.

The ideal conditions for the emergence of political Islam in society are also due to the fact that the power and ability of the government to unite the society has fallen below the level of provision and restraint, and there is a sharp gap or gap between the promises of the new government and the real situation[7].

In addition, devotion to the tenets of Islam and the acquisition of political power through religion, as well as the satisfaction of other personal needs, are also observed in the psychology of marginalized individuals, who find it necessary to resort to open armed struggle to achieve these goals (religious, political). It should be noted that the first buds of Islamic politicization in Tajikistan were achieved on the eve of the collapse of the USSR and after the 1992-1997 civil war.

Today, in Central Asia, as in other regions, the revival of religious values, the role of religion in society is growing day by day. At the same time, completely new dangers are emerging related to the teachings of our sacred religion. As a result, the intensification of political and social processes, the politicization of religion and the



escalation of interfaith conflicts are intensifying. It is important to identify the negative impact of such threats on the stability of society, to develop preventive measures.

As the President of the Republic of Uzbekistan Sh.M.Mirziyoev noted, "We have fought and will continue to fight resolutely against the destructive forces that misinterpret our sacred religion and try to mask it and bring us back to medieval life"[8].

Conclusions

However, it should not be forgotten that Islam is a religion that embodies these high cultural and spiritual values and leads man to goodness and perfection. The rules of belief of this religion propagate the idea of being kind and loving to man. Many political leaders, members of the public, and political scientists have accused Islam of using its virtues as a cover for political extremism, civil war, coups, drug trafficking, and human trafficking in many parts of the world. is coming.

Based on the above, we can conclude that the politicization of Islam in the Central Asian republics is fundamental to the favorable environment and conditions created before the declaration of independence, the high inclination of the population to traditional Islam, untimely resolution of social and economic problems, as well as localism. serves as the basis. It is also advisable not to ignore the external force factor.

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