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## **EXTREMIST ACTIVITY AND ITS HISTORICAL, SCIENTIFIC-THEORETICAL DEVELOPMENT**

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### **ABSTRACT**

The article provides an overview and summary of extremist activity and its history. It emphasizes the periodic criteria for the origin of extremism, interprets the historical stages of their activities. The consequences of extremist activity are also discussed, followed by radicalization and the reasons for joining extremist groups. Then the main events and groups of various extremist movements are considered. The discussion examines the problematic aspects of identifying and combating extremism and the problems of recommendation proposals. The conclusion summarizes the main points and states that understanding the roots and evolution of extremism is important in developing effective prevention and countermeasures.

### **KEYWORDS**

Extremism, Society, Islam, security, counter-ideas, power, jihad, Wahhabism, radicalization, ideology, actions, ideology polygons.

### **INTRODUCTION**

The security of the country and society has long been one of the main issues of the state. Especially after the independence of our country, the task of ensuring security began to take on urgent importance. Because in the world arena, the current of terrorism and religious fanaticism, currents of evil intent, such as the Great State chauvinism, seek to threaten the development of other states and achieve world

domination through it. On a global scale, the struggle for human consciousness and soul continues fiercely. The President Of The Republic Of Uzbekistan Sh. M. Mirziyoev noted, today ideology polygons are also dangerous from nuclear polygons. . Because ideology polygons it is the human mind. In it, the idea cast to try moves a person on the path of a certain goal, if he takes a place from the soul.

Extremism has existed in various forms throughout human history. Some of the early examples include groups such as the zealots, who violently opposed Roman rule in ancient Judea. In times of political or social upheaval, extremist ideologies often gained popularity by offering simple explanations and solutions.

The establishment of more effective measures aimed at the prevention and end of extremism and terrorism, the unification of efforts in this regard at the national and international level, is one of the important directions of state policy.

Extremism has become a factor that poses a serious threat not only to the national security of individual countries, but also to the world community. Uzbekistan has always had a principled position in the fight against the ideology of terrorism, extremism and radicalism. Against such risks, it is necessary not only with the methods of using force, but first of all, especially among young people, to fight with Enlightenment against ignorance, which causes violence.

## RELEVANCE

Today, the threat of bloody conflict and conflicts, terrorism and extremism, which are becoming increasingly acute in some regions of the world, requires us to be constantly alert and alert.

The emergence and development of extremism, operating under the banner of Islam, can be understood as the result of the interaction of many factors, various processes that have priority at a certain period of history. The study of extremist movements under the guise of religion shows that its ideological roots go back to the first century of Islamic history. The first President of our Republic emphasized that: "It should be the most urgent task of all countries

to get to the roots of this abominable evil, which is the plague of our age, and to get to its roots and uproot it from the life of society and the peoples of the world. we must fight hard" [2].

Historical sources have analyzed the distribution, activity and specific directions of these currents in detail. It is worth noting that almost all the extremist groups operating today have used the methods and ideas used by those currents.

As the first representatives of extremism in the guise of Islam, the "foreigners" (Arabic - "separates", "rebels") who separated from the army of Caliph Ali in 657, declaring themselves true Muslims and those who did not join their ranks as "apostates", waged an uncompromising struggle against them. ) stream activity can be a proof of our idea.

## THE MAIN PART

From a social point of view, belief is connected with human activity, and it shows its continuity only in the process of practical activity. The knowledge, unique needs and interests acquired in connection with the growth of a person are formed and strengthened on the basis of life experience, and in connection with this process, beliefs are also formed, and in turn, the beliefs formed in such a process contribute to the consistent, logical, purposeful development of the individual's activities. - At the same time, there can also be cases of lack of courage, lack of determination and indifference in the faith, which indicate the weakness of the faith. People with such beliefs often follow or imitate others. Depending on the situation, they deviate from one side to the other. People with such weak beliefs have a negative impact on others, especially on the development of young people.

Religions of the world, regardless of their national and racial affiliation, are the religions spread throughout

the Earth. In today's world, Christianity, Islam and Buddhism are such religions. Today, Christianity is spread in 254 countries, and 2 billion people believe in it. 1.3 billion people living in 172 countries believe in Islam. 700 million people living in 86 countries believe in Buddhism. Christianity began to enter the Central Asian region from the first years of Christ. In the spread of the region, the extensive missionary activities carried out during the Arab and South movements of the communities that believed in him gained great importance. Christianity, which spread in the Arab states in the first centuries, was connected with political reasons. Later, Christianity became stronger in Iran, in the 7th century, the number of Christian communities increased in the region, and the metropolis began to function in Samarkand. It is known that in the first centuries (IV-VIII centuries) in Sugd, Ustrushana, Shosh, Khorezm, coins with images of Nestorian crosses were conquered. Along with the Christians who moved to Cyra, their customs also came. In general, until Islam, representatives of Christianity in Central Asia consisted of intellectuals and craftsmen, and this religion played an important role in the spiritual life of the region. Buddhism began to spread in the southern regions of Uzbekistan at the beginning of our era. Its entry into Central Asia from India is connected with the rule of the Kushans. During the reign of Emperor Konishka (end of the 1st century, beginning of the 2nd century), the Kushan kingdom became one of the centers of this religion. At the beginning of the 7th century, 10 Buddhist monks (sanghama) and a thousand monks worked in Termez. In historical places such as Kara-tepa, Fayoz-tepa, Dalvarzin-tepa, Qarovul-tepa, Fargona valley, and Kuva of Surkhandarya valley, golden water-filled statues of Buddha, bronze candlesticks, and various handicrafts were found. In the 1st century AD, Buddhism, which was considered the dominant religion in the lands of the Amudarya Basin, survived until the arrival of the

Arabs. National religions can be seen in the belief of only one nation, for example, Shintoism (Japanese religion), Judaism (Jewish religion), Taoism (Chinese religion), Hinduism (Indian religion). Zoroastrianism was widespread in our country before Islam. Even now, more than 115 thousand people believe in Zoroastrianism in Iran and India. We can list the types of religions such as fetishism, totemism, animism, shamanism, magic and sorcery as primitive religions that existed before Islam in Uzbekistan.

If Islamic sciences entered Movarunnahr through Khurasan in the 8th century, these sciences began to develop in the region from the 9th century. By this time, six sahihs, collections of hadiths (as-sikhox as-sitta), previously recognized in the Islamic world, and then three collections were added to them, nine books (al-kutub attiswa) were formed. Three of them were compiled by the scholars of Movarounnahr - Imam Bukhari, Imam Termizi, Imam Dorimi. The Mughal invasion had a serious negative impact on the development of Islamic religion and science in the region, as well as in all areas. The male scholars were included and the rest were forced to flee to distant lands. The Timurid dynasty and the subsequent period were associated with the development of Sufism in Movarunnahr. During the rule of Tsarist Russia and the Soviet state, there was an attempt to distance Islam from people's lives, and religious scholars engaged in semi-secret activities. During the period of independence, the freedom of religious leaders made it possible for Islam to take its place in the society.

Religious extremism does not belong to the Islamic world, but to all religions in the world. In particular, in the last centuries, Christian priests said that to oppose any beliefs defined in the holy books is to violate the will of God. Extremism was called "Shakkoks" and they were punished mercilessly. Because forward-thinking people encouraged everyone to earn a living with hard

work. In the 13th century, the papal troops invaded 20,000 people in the south of France, in particular, an inquisition was introduced against progressive intellectuals, and Jan Hus, who fought for independence, was killed. One of the stars of celestial science, Jordano Bruno, was cremated. One of the main reasons for the emergence of Islamic extremism is the conquest and occupation policy of European countries in Asia and Africa. It is also known that later this movement was directed to other countries in the world. Historical figures can be cited as the symbolic roots of Islamic extremism.

1. Takiyiddin Ibn Taymiyyah (1263-1328) His creed: - Relation to a person who does not live according to Sharia; - Attitude to the governor who did not lead the state based on Islam and others. It is considered necessary to wage war against those who do not fully follow the laws of Islam (even if they believe), and to declare jihad against the governor who does not fulfill the basic conditions of Islam or allows the governing state to violate it.

2. Hassan al-Banno (1906-1949). He developed the idea of "Islamic state". His creed: initial. General educational and charitable activities, i.e. inculcating the idea of Islam to the masses; Organizational. Training the members involved in the groups in the methods of combat, training mujassid; Use of force to enter into a decisive battle to establish an Islamic order. ". It is not necessary to carry out these steps consecutively, but all three steps can be carried out at the same time.

3. Sayyid Kutb (1906-1965). His creed: ...most of those who consider themselves Muslims are not Muslims and all the countries of the world are against Islam. Today's Muslims are in the state of Jahiliyya. Therefore, it is useful to educate them: - People's war will be resolved not by the general public, but by a small group of "real Muslims".

4. Abdussalam Farraj's creed: "... current Muslim societies are not the society of infidels, but all the leaders of the country and the laws they implemented";

- Organization of security groups; - seizing power by introducing Uz representatives into the army and state formations;
- Islamization of society.

Extremists of the Islamic religion especially expanded their activities in Egypt in the 20th century. Islamic extremism is not organized into a single party, but consists of groups working among different strata of the masses. One of the most influential extremist groups is the "Muslim Brotherhood" (Al-Ikhwan al-Muslimin) association. This organization was founded in 1928 by the initiative of Sheikh Hassan al-Banna in the Egyptian city of Islamia. It is intended to build a "Just Islamic Society" based on Islamic principles. The "Muslim Brotherhood" organization has gone through a complex path of development, from charity and educational activities to the political level - to the widespread use of the method of terror.

The issue that worries ordinary people today is the terrorist's desire to declare jihad on neighboring countries. In fact, there is a purely military side to this issue, outside of the Islamic aspect, which our people should be well aware of. In a word, the solution of declaring war on neighboring countries by the terrorists and the political forces that shelter them is totally against Islam, and it is also baseless from the military point of view. First, as Afghanistan became a center of military-political instability and mining business in the following decades, life itself forced its neighboring countries to increase their military power and strengthen their borders with Afghanistan. Secondly, it is well known from history that even the most powerful countries' desire to conduct war in





several directions at the same time, without exception, ended in their destruction.

## CONCLUSION

As can be seen from the above examples, it is unlikely that the hope that the regressive secular regimes and religious opposition will burden him will bring success. In such cases, it provokes more extreme forms of religious opposition. If they ignore the moderates who are trying to peacefully reform the system of the regimes, they will lose their reputation, and the youth will start burning with passion for extremism and armed rebellion. The first solution to the problem is to free the press and allow the expression of Islamic sentiments. Mosques should be given the traditional freedom that has existed for centuries in the Islamic world and the role they have been performing, that is, they should remain a place where corruption and atrocities are criticized.

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