

## RADICALISM IS A SERIOUS THREAT TO SOCIETY STABILITY AND HUMAN SECURITY

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**Abstract.** The article provides a scientific and theoretical analysis of the factors contributing to the emergence of radicalism in contemporary society, its socio-political threats, and effective methods and technologies for countering radical ideologies. The relationship between religious radicalism, fanaticism, extremism, and terrorism is examined. Based on international and regional experience, the role of state institutions, civil society, and spiritual-educational factors in combating radicalism is substantiated.

**Key words:** radicalism, extremism, terrorism, fanaticism, national security, spirituality, prevention.

**Introduction.** In today's globalization conditions, radicalism, extremism and terrorism have become one of the socio-political phenomena that seriously threaten human security. Especially, the radical actions carried out under the guise of religion have a negative impact on the stability of society, inter-ethnic harmony and state security. Therefore, it is important to study the nature of radicalism, the reasons for its origin and the modern methods of combating it on a scientific basis.

Human civilization is facing various spiritual crises and ideological threats. At a time when the world is becoming increasingly unstable, and such evils as extremism and radicalism are becoming a threat that knows no borders, the issue of national identity and loyalty to the heritage of our ancestors is becoming more urgent than ever. In his speeches, the President of the Republic of Uzbekistan Shavkat Mirziyoyev specifically addresses this issue, expressing the difference between enlightenment and ignorance with the following truthful and painful question:

"Unfortunately, the dangers of radicalism, extremism, terrorism, human trafficking, and drug abuse that are growing all over the world do not bypass us. But I repeat, in our land, where great scholars such as Imam Bukhari, Imam Termizi, and Imam Maturidi, who taught the Muslim community, have grown up, is it possible that there are those who are mistaken in this regard and are given to the ideas of radicalism and extremism?"

Radicalism is the pursuit of a specific idea or goal through uncompromising, radical methods. It denies universally recognized national, spiritual, and democratic values, and uses violence and pressure as its main means. Radicalism has political, religious, and social manifestations, all of which threaten the stability of society.

Bigotry (Arabic for "asabiyya" or "deep penetration") is a person's perception of his own views, worldview, and beliefs as the only absolute truth and a sharp intolerance towards any other thoughts and beliefs. In this case, the human mind adapts only to one direction, denying the right of others to exist or the diversity of views. If we look at history, we see that bigotry has always been the main cause of fierce conflicts, bloody clashes, and social instability between different religious and ideological trends.

**Research methodology.** The concept of "radicalism" (derived from the Latin word radix - "root", "root") means the desire to radically, sharply and uncompromisingly change the existing socio-political order. It should be noted that radicalism is not the name of a specific movement or group, but rather a general description of any movement aimed at political destruction. The concept of radicalism has changed over time. For example, in the 19th century in Great Britain, liberal reformers who supported the "Reform Bill" (1832) were also called "radicals" by their opponents of their time.



Today, radicalism is evaluated as the activity of forces that deny constructive traditions, age-old values and national culture, which are generally recognized in society, and advocate achieving their goals only through drastic actions.

Manifestations and goals of radicalism can be diverse (religious, political, national, etc.), but the following aspects are common to all of them:

- Ideological intransigence: They do not recognize any dialogue or gradual reforms to implement their ideas.
- Social threat: Any action that threatens the stable functioning of the state and social institutions is classified as the activity of radical trends.
- Denial of values: They seek to destroy the principles of humanity and tolerance that ensure the peaceful existence of society.

If bigotry is an internal spiritual deformation (disruption) of a person, then radicalism is the manifestation of this deformation in society as a destructive movement.

Radicalism is a complex socio-political phenomenon that manifests itself in various forms in the life of society. It is characterized by the desire to realize a certain idea or goal through drastic, uncompromising methods. Radicalism manifests itself in political, religious, and scientific-ideological forms, and each type poses a serious threat to the stability of society and human security.

Political radicalism is usually expressed in the denial of existing political systems and institutions and attempts to change them through violence or pressure.

Scientific-ideological radicalism manifests itself by promoting a certain idea or theory as absolute truth and rejecting other views.

Religious radicalism, on the other hand, is characterized by the desire to seize political power and subordinate society to one's views under the guise of religion.

Any form of radicalism poses a great threat to humanity. It negatively affects human life and the development of society, regardless of nationality, religion or political views, disrupts social relations and, in some cases, causes the death of thousands of innocent people. Radical thinkers, as a rule, categorically reject any thought or idea that does not correspond to their worldview, way of life and principles. They consider their path to be the only correct one and evaluate others as misguided and wrong-headed. Such individuals are intolerant of those who think differently and, if necessary, try to force others to accept their ideas.

In this sense, radicalism is completely contrary to the ideas of democracy and tolerance. Because its main essence is to limit human freedom, deny others the right to choose, or to influence them through violence. Radical individuals, as a rule, are intolerant, so it is very difficult to communicate with them, exchange ideas, or change their worldview. In many cases, working with them takes years, and sometimes centuries. Such people are prone to using methods such as personal insults, psychological pressure on family members or individuals in response to sound ideas and evidence. Since they lack analytical or skeptical thinking, they are prone to generalizations and simplifying reality.

Radicals often present themselves as confident, determined, and happy people. But in reality, they are mentally weak, filled with hatred and enmity towards others. One of the most dangerous aspects of radical thinking is that such people accept any information that fits their dogma as absolute truth without any analysis or doubt. This makes them easy to manipulate and use for various malicious purposes.

The scientific and philosophical roots of some radical ideas can also be found in historical sources. For example, William Godwin, in his works, links the cause of inequality and injustice in society not with private property, but with state power. He interpreted man as a symbol of intelligence and freedom, and put forward the idea that his freedom should not be limited, but, on



the contrary, given unlimited freedom. However, such views can in practice form a dangerous mindset that any goal can be achieved by any means, at any cost.

Today, these same ideas are being promoted in tandem with radicalism and hedonism. They try to justify the use of violence in solving social problems, not to limit human desires, and to present force as the easiest means to achieve goals. Therefore, modern radicalism seeks to use violence and pressure methods even in matters that can be resolved peacefully, which leads to further instability and social tension in society.

Religious radicalism is often combined with fanaticism. Fanaticism limits a person's thinking and leads to the rejection of other ideas and views. This creates an ideological basis for extremist and terrorist actions. The spread of religious radicalism has a negative impact on the minds of young people and increases social tension in society.

In the transition periods of development of most countries, it is natural for various problems to arise in the economic, political and spiritual spheres. During such periods, social stability in society weakens, and discontent among the population intensifies. In particular, it is a historical fact that in the first years of our country's independence, there were economic difficulties, the process of forming a new political system, and a spiritual vacuum. Under these conditions, a certain social environment is formed that attracts certain segments of society under the influence of radical ideas. In this sense, radicalism often serves as a theoretical and ideological basis for the emergence and development of extremism. Extremist movements seek to expand the scope of their activities, taking advantage of social instability, a sense of injustice, and a state of crisis in society. As a vivid example of this, some extremist situations observed in the history of our country can be cited.

One of the distinctive features of modern radicalism is the growing tendency to use force, violence, and coercion in solving social and political problems, not only among socially vulnerable groups, but also among intellectuals and intellectuals. As a result of scientific and technological progress in the twentieth century, the number of people engaged in intellectual labor has increased dramatically. However, this process has not always been accompanied by an improvement in their material situation or an increase in their standard of living. In many cases, economic crises, unemployment, social inequality, and spiritual emptiness have led to a growing sense of spiritual dissatisfaction and social discontent among intellectuals.

In the conditions of a prolonged economic crisis, accompanied by social decline and spiritual decline, lumpenization processes are intensifying among the intellectual elite. Lumpenization is expressed in the loss of a person's property, social and spiritual supports. This situation leads to a person's alienation from real values in life, deprivation of a sense of his place and significance in society. Lumpenization cuts off a person from stable life values and makes him susceptible to the influence of alien and destructive ideas. In such conditions, even individuals working in the scientific and intellectual spheres can become carriers of radical moods.

**Research discussion.** In modern society, some ideological movements, including feminism, are analyzed in the context of socio-political processes. Feminism represents a set of ideological ideas, as well as political and social actions aimed at expanding and equalizing the political, economic, personal and social rights of women. In some cases, these ideas can be interpreted radically and serve to intensify social contradictions in society.

Terrorism, extremism, and radicalism are often interrelated and interdependent processes. In particular, acts of sabotage and violence carried out under the guise of religion are one of the most dangerous manifestations. The rise of religious radicalism is often associated with the one-sided and fanatical promotion of certain ideas, in particular, the concept of "Salafiism". Today, the groups promoting these ideas have diverged into several directions.

These groups can be conditionally divided into two main categories. The first category includes radical Salafist groups that aim to establish the primacy of Sharia rules in public



administration and use armed struggle and violence to achieve this. Representatives of this category distort the true essence of the concept of "jihad" and try to infuse it with the meaning of armed conflict and aggression. They use this concept to justify violence, terrorist acts and aggression not only against the representatives of other religions, but also against Muslims.

The second category includes groups that present themselves as "moderate" Salafis, who officially show that they are loyal to the current laws of the state and do not participate in open armed activities. However, despite the external moderation, they retain their radical and dogmatic views. Members of this group claim to be tolerant of other views, but in fact deny belonging to a specific sect and promote the idea of non-sectarianism. Such an approach is considered a serious threat to religious traditions and the moral stability of society.

Effective fight against radicalism and extremism requires a comprehensive approach. Political, legal, ideological, educational and international measures should be implemented in harmony. Modern practice shows that unilateral methods based on the use of force alone do not give stable results. Therefore, issues of prevention, ideological countermeasures and international cooperation are becoming more and more important.

One of the most effective experiences in combating extremism is the example of Indonesia, where the fight against radicalism is viewed as a two-pronged approach - a forceful and an ideological front.

On the one hand, law enforcement agencies and special services are engaged in identifying extremist and terrorist structures, limiting and eliminating their activities. On the other hand, Muslim scholars and influential religious figures are actively engaged in ideological work, conveying the true values of Islam to the general public, opposing the distortion of religious teachings, and forming the ideological immunity of the population to radical ideas. Such cooperation between the state and the religious community makes it possible to influence both external and internal causes of extremism.

One of the important areas in the fight against radicalism is the development of international cooperation. In particular, agreements with countries where radical groups operate on security cooperation, exchange of operational information, and extradition of persons suspected of terrorist and extremist crimes are of great importance.

In Arab countries, the problems of terrorism and extremism are among the most pressing issues at the meetings of the Ministers of Internal Affairs. Similar cooperation mechanisms are also being formed in other regions.

The development and implementation of comprehensive regional programs to combat religious radicalism is of particular importance for the countries of Central Asia. Such programs should include increasing the religious education of the population, forming a tolerant worldview, and improving mechanisms for preventing extremism. Coordination of state policy in the field of religious education, cooperation with traditional religious institutions, and the development of a scientific and analytical base will serve to reduce the impact of radical ideas and strengthen stability in society.

Specialized research centers also play an important role in combating radicalism. One such institution is the International Centre for the Study of Radicalism (ICSR), which operates at King's College London. The center conducts research on the most pressing issues of international security, identifies new forms and manifestations of radicalism, studies the mechanisms of radicalization in various social groups, and develops practical recommendations for preventing terrorist threats.

The education of the young generation has a special place in the prevention of radicalism. Classical Islamic sources emphasize the responsibility of parents in raising children. For example, the famous thinker Husayn Vaiz Koshifi notes in his work "Akhlāqi Mohsini" that a child is a trust given by God and parents are responsible for this trust. He emphasizes the importance of raising a child properly, giving him a suitable name, forming a moderate character, developing



moral purity and politeness towards others. Such an approach protects young people from falling under the influence of destructive ideas.

One of the key factors in society's resilience against radical ideology is the development of independent and critical thinking. A person with an independent mind is able to analyze information thoroughly, distinguish truth from lies, and resist the manipulative influence of extremist propaganda. Critical thinking helps a person not to give in to emotional and ideological provocations, to consciously oppose violence and bigotry.

The fight against radicalism begins with the awareness of the personal responsibility of each person. An effective fight against destructive ideas is impossible without an active civic position. Indifference to the events taking place around us, turning a blind eye to social problems can eventually lead to a person becoming a victim or participant in extremist processes. Therefore, an effective and long-term fight against radicalism and extremism can only be ensured by combining state policy, international cooperation, scientific and analytical activities, religious and educational work, and the personal responsibility of citizens.

**In conclusion**, it should be noted that radicalism is a dangerous socio-political phenomenon that seriously threatens the stability of society and the state, and lies at the root of various destructive struggles and destructive actions. It not only undermines the existing social system, but also undermines national development, moral integrity and integrity of society. Therefore, it is an important task of every member of society not to give in to radical ideas, not to fall under their influence, and especially to protect the young generation from such ideological threats.

Today, in a situation where the struggle of ideas has become sharp, the minds and beliefs of young people are facing various ideological attacks. In particular, the activities of subversive movements, which, under the guise of religion, deny national and spiritual values, and try to undermine them, cause serious concern. In order to achieve their goals, such forces do not hesitate to use any vile and insidious methods to capture the minds of young people, try to distort their worldview through lies and incitements.

Any form of radicalism - regardless of whether it is religious, political or ideological - strikes at the roots of national and religious values, creates an atmosphere of distrust and hostility in society, and causes various conflicts and unrest. Such processes, in turn, lead society to crisis and derail its sustainable development.

From this point of view, the idea of moderation, balance, and relying on reason and understanding in everything, put forward by our great ancestors, is still of particular importance today. They protect a person from extremes, bigotry, and fanaticism, and encourage a peaceful and harmonious life. Because moderation is the most important guarantee of a stable society, spiritual maturity, and a happy life.

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