

**THE ESSENCE OF RADICALISM AND ITS POPULARIZATION IN SOCIAL NETWORKS**

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Independent Researcher of the Institute.Tel.: 97 460 45 54, E-mail: aliyusufjonovich@gmail.com**Abstract**

In recent years, the problem of religious radicalism and the negative influence of social networks has been worrying the whole world. In this article, the essence and history of radicalism is explained and the outcomes that happened and still happening as a result of it also has been analysed. It has been revealed that social media is being used as a weapon in the escalation of radicalism. As a result of this, it will spread rapidly across the world and particularly young generation will be negatively affected by it.

Keywords: bigotry, radicalism, terrorism, extremism, social network, utilitarianism, anarchism, hedonism, lumpenization.

Аннотация

В последние годы проблема религиозного радикализма и негативного влияния социальных сетей волнует весь мир. В этой статье была разъяснена сущность радикализма, а также размышления о его истории и событиях, которые происходили и происходят в результате его. Выяснилось, что социальные сети используются в качестве инструмента для роста радикализма, в результате чего он распространится по всему миру и затронет больше молодых людей.

Ключевые слова: фанатизм, радикализм, терроризм, экстремизм, социальные сети, утилитаризм, анархизм, гедонизм, люмпенизация.

INTRODUCTION

Human is always eager to pursue his desires and is ready to do anything to achieve them. From this perspective, the concept of globalization has entered our lives and we face it at every step. When we hear of globalization, development and progress are involuntarily embodied in our imagination. But together with it, there is also the problem of protecting the minds of the young generation from various dangerous ideas and ideological attacks.

The rapid development of modern socio-political and economic relations, the quick changes in communicational and informational technologies are driving the expansion of opportunities for ideological influence, improving its methods and tools. As a result, moral threats are becoming a global problem. In modern world is the number of new methods and tools of struggling for the human heart and mind is increasing, and this can be seen especially in attempts to use the religious factor in this regard.



Radicalism and radical views can be given as an example for the possible outcomes from the actions of various forces. The use of social networks for promotion and propaganda of radicalization has become a concern of countries all over the world. Dealing with this problem and combating it is one of the urgent issues.

Speaking about the priorities for the next year, the President of Uzbekistan declared 2023 as the year of “Focus on people and quality education” in order to ensure continuity of the New Uzbekistan strategy, which has the aim of preventing the above-mentioned problem of radicalism from escalating in our country and to put an end to it.

At the recent address to parliament and to the people of Uzbekistan, the President spoke about how important it is to preserve peace and tranquility in the current extremely difficult time, and emphasized these aspects in particular: “The danger of increasing radicalism, extremism, terrorism, human trafficking, drug addiction unfortunately, do not bypass us.

But I repeat, in our land, where great scholars like Imam Bukhari, Imam Termizi, Imam Moturidi, who taught the Muslim Ummah, how there can be such people who lost the right path, who became the victims of the ideas of radicalism and extremism ?” [11].

Indeed, as worthy heirs of the great scientists of our country, we must not succumb to such irrelevant ideas, and we must not allow any kind of radicalization in our society, poison the minds of our youth with destructive foreign ideas, use religion for political ends, and allow ignorance to replace enlightenment.

METHODS

Methods such as systematic approach, historical, comparative-historical, analysis and synthesis, deductive-structural, structural, functional approach were widely used in the article.

RESULTS OF THE RESEARCH

It is no exaggeration to say that the process of globalization in recent years aimed at conquering the human mind, heart and psyche has revitalized the activities of the forces promoting radicalism. Before clarifying the nature of radicalism, it is appropriate to explain the concept of “bigotry” that leads to it. Bigotry is defined almost identically in many scientific literatures. For example, Doctor of History, Professor A. Khasanov defines this term as follows. Bigotry - (arabic.”to go deep”) strongly believing that certain ideas are correct, giving in to them, having an intolerant attitude to other ideas, completely rejecting other directions within certain religion, not recognizing them. Bigotry has always caused sharp disputes and conflicts between different religions and sects[9, p.38-39].

At the same time, the shallowness of science-based and religious knowledge among people, ignorance of the true content of religious notions can also cause the spread of ideas of religious fanaticism. It is obvious that bigotry is the starting point of radicalism and concerns certain religious issues.

Radicalism is not the name of a movement or group, but of a general movement aimed at political destruction. Therefore, any group that threatens the functioning of political and social institutions is assessed as a radical movement. Radicalism denies the generally recognized constructive, noble traditions, age-old values and advocates decisive action. If you look at



historical sources, moderate reformers were also considered “radicals”. For example, in Great Britain, opponents of the Reform Bill (1832) were called radicals. Later, I. Bentham, one of the founders of utilitarianism¹, and his comrades were called “philosophical radicals”.

Therefore, the term “radicalism” is defined as follows by K. Shermukhamedov and J. Karimov: radicalism (Latin. “vein”, “root”, “core”) - sharp, uncompromising implementation of goals, striving to radically change the existing situation in one or another sphere[7, p.168].

There are political, scientific, religious and other forms of radicalism, and they all work to implement their ideas decisively and uncompromisingly in order to achieve their goals and, as a result, seize power.

The radicals of each period had their performances. In particular, in the Middle Ages and later, radicalism arose under the slogans of democracy. Its supporters (Locke, Rousseau, and others) put forward the idea of replacing unnatural social relations and conditions with radical-looking procedures. In contrast, anarchists² advocated the need for a radical expansion of human freedom, saying that there are too many law enforcement agencies in society. One of its founders, William Godwin (1756-1836), in his Essay on Political Justice, wrote that the cause of inequality and injustice in society is not private property, but state power. This shows that the supporters of anarchism paid more attention to the free will of man and emphasized that unrestrained human behavior creates a natural order. As a result of this view, hedonism³ is on the rise in most Western countries today.

He also believes that man is a symbol of intelligence and freedom. Therefore, it is necessary not to limit his freedom, but, on the contrary, to provide him with unlimited freedom [4, p.47]. The propaganda of this idea is growing more and more to this day and causes people to be ingratitude, laziness, statelessness and disregard for the norms established in society. After all, hedonism, like radicalism, encourages people to give free rein to their desires and feelings at any cost.

Radicalism supports the use of force - the idea of violence - in solving both theoretical and practical problems of the social life of society. This is especially characteristic of modern radicalism. In this case, violence is seen as an easy way to achieve the goal. Therefore, they tend to use force and various forms of violence to solve problems that can be solved peacefully. The transition period of most countries is often accompanied by economic, political and moral stresses. In particular, the CIS countries faced similar problems after gaining independence. For this reason, radicalism usually thrives in such countries. So, the ground for the prosperity of extremism is ready. Radicalism serves as the theoretical source of extremism.

¹ Utilitarianism (from the latin word “utilitas” - "benefit, benefit, good") is a direction in ethics (ethical theory), according to which the moral value of an act or deed is determined by its usefulness. The usefulness of an action refers to the inherent pleasure or happiness gained by all affected parties as a result of the action. Utilitarianism belongs to the next group of moral theories, because it evaluates the action not in itself, but according to its consequences.

² Anarchism (from the Greek anarchía - chaos, the absence of power) is a doctrine that rejects any state power.

³ Hedonism (Greek hēdoné - entertainment, pleasure) is a doctrine that expresses the idea that the whole meaning of human life consists of pleasure.



Another feature of modern radicalism is the growing tendency of representatives of intellectual labor to solve problems by force. Scientific and technological progress in the 20th century led to a sharp increase in the number of mental workers, but it must be said that this increase does not always lead to an improvement in their material life and standard of living. Because during the period of social decline and moral tension, which is a gradual continuation of the economic crisis, the lumpenization⁴ of the intelligentsia intensifies. This, in turn, caused the growth of radical sentiments among scientists [2, p.48].

Radicals seek power. Since they seek to achieve this by force, historical sources indicate that even if the radicals come to power, their rule will not last long. For example, the Bolsheviks, who came to power as a result of the same armed uprising, were thrown off the stage of history after more than seventy years of rule. It was a long-awaited historical reality, the outcome of which was predictable and inevitable.

At the initial stage of the development of independent states, which formed on the site of the former independent system of Soviets, radical currents did not stand aside. Since, as a result of the restrictive policies of the authoritarian regime, ideas and ideologies could not penetrate from the outside, independence opened the door for them. Using this, foreign ideologies sought to expand their sphere of influence in these countries. Radical tendencies even caused civil war in some of them. At the same time, political radicalism, which caused many national and religious conflicts, manifested itself under the guise of religion. Therefore, religious and political movements come out with slogans of building an Islamic state - restoring the state of the caliphate inherited from the Prophet Mohammad (peace be upon him), stopping the political, socio-economic and spiritual and educational development of society. Returning this process to the mainstream of the Middle Ages is extremely dangerous not only for the country where these activities are monitored, but for the whole world [2, pp.48-49].

So, radicalism today is a negative concept that means drastic, uncompromising realization of goals, radical change of the existing situation in one or another case, and it is considered appropriate to give an example of this.

Among the Arab-Muslim countries, the Arab Republic of Egypt was the first to face the problem of terrorism in the 1940s, as a result of the transition of the Muslim Brotherhood from persuasive methods to radical terrorism - the physical destruction of prominent figures of the state, police and army. The decades-long experience of this country in the fight against religious fanaticism has shown that indifferent approach towards radical religious groups and their covert encouraging them secretly make it possible for extremist movements to become more active and new ones to emerge. The main ideas of the organization were promoted by Hasan al-Banna and Sayyid Qutb, and the former person in his book "Fannul-mawt" explained the ways to achieve the destruction of existing governments, which involved the preparation and implementation of militancy in the form of self-explosion issued a fatwa justifying his activities for the first time.

Sayyid Qutb in his book "Signs on the Road", which was written in 1965, said that the Arab society had returned to the period of "jahilliyah" (dark ages) and had suffered spiritual decline.

⁴ Lumpening is the loss of the image of property. Lumpening is the deprivation of a person of everything that forms the basis of real life.



Therefore he promoted the idea of carrying out “jihad” in order to create a basis for further radicalization of the organization’s activities, thereby returning society into the original Islamic rules. that the Arab society returned to the period of “Jahiliyyah” and suffered a spiritual decline. , put forward the idea. In this, he began to use the concept of “jihad” in the sense of armed struggle against non-believers and even muslims who do not agree with his interpretation.

The main motto of the organization was “Allah is our goal, Qur’an is our book, Prophet is our leader, Jihad is our path, and sacrifice in the way of God is our highest dream”. It can be concluded that the activities of the “Muslim Brotherhood” for many years not only caused socio-economic instability in Egypt periodically, but also created an ideological and organizational basis for the emergence of radical religious and political organizations in other countries of the Muslim world.

From this point of view, as a result of the development of the internet and social networks, political and religious radicalism is emerging. As we mentioned above, the victims of radicalism are mostly young people. Because young people are inclined to use various gadgets and to be aware of the news happening all over the world through the Internet. Unfortunately, most of the time they can not analyze and test the information they are getting from internet. It is obvious that it cannot be solved by restricting, shutting down or blocking the Internet. We can find a solution to the problem by providing young people with a quality education and teaching them the right version of religious beliefs.

As a result of progress various destructive forces are also adapting to the changes and altering their propaganda methods and tools. Social media is also a tool like a knife used in our daily life. Some use it for good purposes and others for detrimental purposes.

According to experts' calculations, there are more than 1.3 billion websites on the Internet today; more than 10,000 of them are terrorist sites and more than 5,500 are suicide and extremist sites. In addition, there are many websites that promote religious fanaticism and corruption, and they are capable of misleading people, especially the youth [3, p.137].

As regards Uzbekistan, a lot of works are being carried out here to fight radicalism and prevent extremism. In particular, in accordance with Article 11 of the Law of the Republic of Uzbekistan “On Combating Extremism” dated July 30, 2018, it is prohibited to import, prepare, store, distribute and display extremist materials, attributes and symbols of extremist organizations in the territory of the Republic of Uzbekistan no matter in the mass media or distributing and displaying in telecommunication networks, including the Internet.

Also, according to this article, the materials that are imported, prepared, stored, distributed and displayed in the territory of the Republic of Uzbekistan, as well as those that are distributed and displayed in the mass media or telecommunication networks, including the internet, are considered to be extremist materials in accordance with the procedure established by law [1].

In this regard, according to the resolution of the Supreme Court of the Republic of Uzbekistan on 12th March, 2019, the websites: “najot.info” and “hizb.uzbekistan-info” on the internet and the following accounts, channels and pages(1st table) on “Facebook”. “YouTube”, “Telegram” that are listed below were recognized as an exteremistic and terroristic sources [13].



First table List of extremist organizations in the networks

№	The titles of channels and pages
1	“Abu Saloh darsliklari”
2	“Jannat oshiqdari”
3	“Shom ovozi”
4	“Tavhid va jihod”
5	“Islam Abu Khalil”
6	“Polvon Novqatlik”
7	“Sahib Makhmudov”
8	“Farrukhbek Abdullaev”
9	“Mamarakhimov Abdurakhim Mirkomilovich”
10	“Muhajir polvon”
11	“Abu Aisha”
12	“Turkestan”
13	“Hurriyat Info”
14	“Najot”
15	“Al-Way”
16	“Roya”
17	“Usulul Fiqh”
18	“Mustalahul Hadith”
19	“Darslardan qisqa lavhalar”
20	“Fiqh ahkamlari”

№	The titles of channels and pages
21	“Tavhid darsi”
22	“Qiyomatdan avvalgi fitnalari”
23	“Savol va javoblar”
24	“Foida Mp3”
25	“Foida va qoidalar”
26	“Tafsir darslari”
27	“Talbisu iblis darslari”
28	“Islomni buzuvchi amallar darslari”
29	“Nomoz va benamozga taaluqli masalalar”
30	“Ayollar darslari silsilasi”
31	“Aqiyda darslari”
32	“Silsilaviy darslar va ma’ruzalar”
33	“Muhim darslar”
34	“Aqiydatul vositiya”
35	“Mustalahul hadis”
36	“Alfatx”
37	“Talabalar uchun darslar”
38	“Al’ - Fath TV”
39	“DA’VAT UZ”
40	“HIDOYAT TV”

Naturally, the purpose of the information distributed through the world of Internet and social networks today can be interpreted by the following:

- violation of the spiritual and moral world of a person;
- instilling evil thoughts towards one’s homeland and society,
- disrespect for national moral values;
- to develop the ability to perceive the society of others as ideal;
- indulging in harmful habits;
- distraction from the original and pure purpose and ideas.

Using the holy religion of Islam as a disguise, social networks are being skillfully used in order to create sedition among the believers of this religion and to mislead the believers, distorting the concepts such as “martyrdom”, “jihad”, “emigration”, “takfir”, “caliphate” in social networks. As a result, many young people are becoming victims of destructive activities carried out under the guise of Islam, and they go to the point of rebelling against their religion, people and the country where they were born and raised[5].



Examples can be seen in never-ending unrests in Iran, the events of the Arab Spring, which were followed by the coups in Tunisia, Egypt, and Syria. Social networks are also playing an important role in the extremely complicated and complex situations between Israel and Palestine, which are always on tension.

Today, there are many people in our country who are becoming victims because of social networks. In this regard, malicious forces try to use people in their favour, using various technologies through social networks. According to the various sources, there are a lot of special methods and technologies on the Internet that are designed to lead young people with weak faith and lack of good knowledge. One of them is called “Female Author” technology. What is it and how is it done?

A female interlocutor does two things:

1. *Communicates directly with the audience.*
2. *Creates an artificial feeling of “mercy” in the audience.*

The people behind this woman are:

1. *Owners of disruptive ideas.*
2. *Extremist groups.*

And behind them:

1. *Political forces.*
2. *Sponsorship money (Fig. 1).*

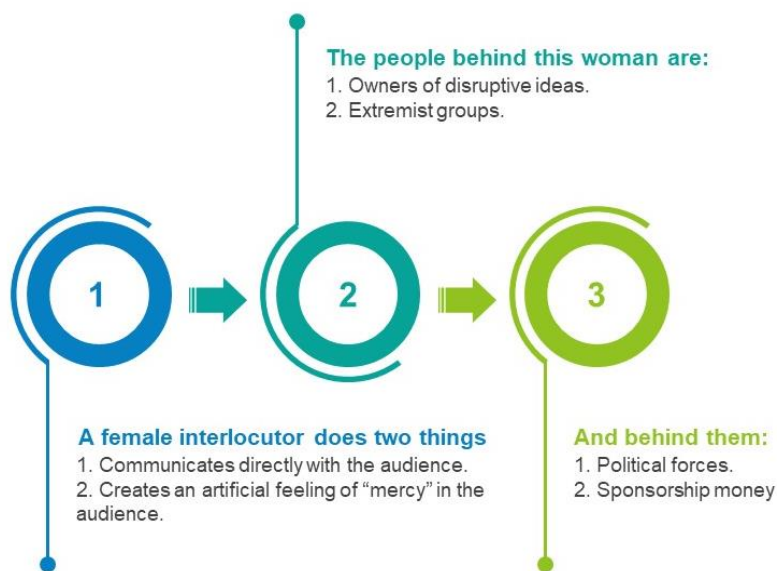


Figure 1. “Female author” technology⁵

Efforts are being made to resolve these issues. In particular, according to the decree of the President of the Republic of Uzbekistan of July 1, 2021 “On approval of the National Strategy

⁵ Worked by the author based on the sources



of the Republic of Uzbekistan on Combating Extremism and Terrorism for 2021-2026” No. 6255, more than 20,000 people who fell under the influence of religious radical movements were released from the account of the police. Also, according to the National Strategy, it is determined to take appropriate measures to create conditions that prevent the emergence of a radical mood among civil servants, to carry out individual preventive work with employees who are at high risk of falling under the influence of extremist and terrorist organizations[2]. Also, the statement made by the head of Uzbekistan: “Currently, new hotbeds of tension are emerging in various regions of the world, contradictions between nations and confessions are increasing, and the danger of radicalism and extremism is increasing”[12] should call us to be a little more alert.

In the fight against radicalism, the collaboration between government and the religious clerics is vital today. This idea is taken from Indonesian experience and is seen as part of their joint efforts against extremism. In general, it should be noted that in Indonesia, it was declared as “the two fronts of the fight against extremism - working on the basis of force with the participation of the police and ideology with the active participation of Muslim scholars”. The formation of a group with the participation of leading Muslim scholars to fight against radical views in this country can be a proof of practical work in this direction[6, p.75].

Also, addressing the world experience, it can be revealed that a good deal of scientific institutes are working to study radicalism. One of the such institutes is the International Center for the Study of Radicalism (ICSR)[10] which was established in Great Britain and has been operating since 2008. This organization is a globally recognized and prominent academic research center. It conducts thematic research on the most troubling problems of the world. Identifies emerging radical phenomena, examines international security and terrorism issues.

Another effective way to combat radicalism is child education. Husayn Vaiz Koshifiy in his prominent work “Akhlaqi Muhsini” touched on the Islamic values that are important in the upbringing of children: *“A child is a trust of the Almighty. This debt is required from the parents at the time of doomsday. This debt is like a mirror - a window of the whole existence, first of all. The Jewel of Truth can make him do whatever he wants. Therefore, it is necessary to properly educate the child so that he has pleasant qualities. First of all, you need to give it a beautiful name. If the child’s name is not suitable, after living for a certain period of time, he will develop hatred towards his own name. “Let him be moderate in nature, polite and clean-looking”*, he explains his views [6, p.302].

CONCLUSION

In conclusion, radicalism is the root of various destructive struggles leading to the decline of society and the state. It is our duty not to give in to it, to protect our youth from it. Today, when the struggle of ideas is in full swing, among the threats that encroach on the faith of children, the activities of destructive movements that disguise religion and try to trample on values cause serious concern. Such forces try to use all evil ways to conquer the minds of children. Social networks have become very popular as one of these ways.

Peace is a supreme blessing; however, people who do not tolerate it are not thinking to stop doing their evil deeds. The basic essence of radicalism, like other types of it, is manifested in



the intolerance of any directions and views that are against its goals, in the promotion of inhumane ideas and views that are against the interests of society and the nation. Worst of all, any form of radicalism undermines the roots of national and religious values, leads the society to a crisis, and causes various disturbances. For this reason, our great ancestors promoted mediocrity - mediocrity in everything. After all, mediocrity is the guarantee of a happy life.

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