



REASONS FOR THE INTRODUCING OF RADICAL RELIGIOUS MOVEMENTS INTO UZBEKISTAN AND THEIR CONSEQUENCES

Yafarov Ildar Nuraliyevich

Associate Professor,

<https://doi.org/10.5281/zenodo.20593379>

Annotation. This article analyzes the causes and socio-political consequences of the introduction of religious radicalism and extremist movements, which posed a serious threat to the national security of the Central Asian region, in particular Uzbekistan, at the beginning of the 21st century. It reveals how geopolitical forces and international terrorist centers used the ideological vacuum, economic crisis, and religious illiteracy that arose on the eve of the collapse of the Soviet Union.

Keywords: Religious radicalism, religious extremism, ideological threat, geopolitical circles, Hizb ut-Tahrir, Akromiya, Nurchilar, Islamic Movement of Uzbekistan (IMU), ideological vacuum, destabilization.

The 21st century entered the history of mankind not only as an era of high technologies, but also as an era of transnational threats that threaten the global security system. One of the most dangerous factors undermining international security today is political radicalism and extremism under the guise of religion. Although serious blows have been dealt to the foci of international terrorism in Afghanistan, certain geopolitical centers and radical groups are still seeking to destabilize the Central Asian region, in particular, in Uzbekistan. Studying the conditions under which these destructive ideas entered our region at the end of the last century, what forces were behind them, and in which ideological “factories” they were developed is more relevant than ever for preserving peace and development today.

As is known, religious extremism, which has become a component of the ideological threat in the complex of threats to the stability and security of society at the beginning of the 21st century, is manifesting itself as the main factor and a widely used method. Although the hotbeds of religious radicalism in Afghanistan have been largely eliminated, the threat still remains. Certain circles are trying to create their own “nests” in some of our neighboring countries. This, in turn, is beginning to affect the national security of the region, in particular, our country.

In general, the following factors contributed to the emergence of such a threat in the Central Asian region, including Uzbekistan:

– during the “perestroika” period, not only a political and economic crisis, but also ideological disarray occurred;



– the Religious Administration of Muslims of Central Asia and Kazakhstan, formed during the Soviet era, could not adapt to the changed situation. Attempts to give it a new meaning and essence were fruitless, and cooperation between religious authorities almost ceased;

– the desire to replace respected religious scholars with fake “Islamists” and their distorted interpretation of the foundations of Islam began;

– taking advantage of the great interest of the population in Islam, international extremist centers expanded the distribution of fanatical literature in the region;

– foreign preachers belonging to various currents and trends, operating under the guise of religion, but in fact formed as a result of the selfish geopolitical and geostrategic views of certain countries, and pursuing subversive goals, began to bring their ideas into the region;

– the weak borders of the countries of the region created the basis for various extremist forces to strengthen their financial capabilities through drug trafficking and illegal arms trade and to move freely throughout the region [1].

In short, the severe socio-economic problems inherited from the Soviet era, combined with the reasons mentioned above, created favorable conditions for the formation and activation of religious radical movements. Based on the above information, we will highlight what radical groups operate in our country.

In his report to the training seminar of the district and city governors of the Republic of Karakalpakstan, Tashkent city and regions at the Academy of State and Society Building under the President of the Republic of Uzbekistan in January 2012, O. Yusupov, Chairman of the Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan, mentioned the following religious extremist groups currently operating in the region: 1. Islamic Movement of Uzbekistan (IMU), 2. Islamic Jihad Union (Union), 3. Hizbut Tahrir al-Islami, 4. Akromiya, 5. Nurchilar, 6. Tablighi. In recent years, there is also information about the existence of "jihadi communities" that were previously part of the IMU, but are now operating independently. One of these groups carried out terrorist acts in Tashkent and Bukhara in 2004. Currently, the activity of the OIH and the Islamic Jihad Union groups is more noticeable. Below, we will briefly touch on their activities in our country, having touched on the historical background of some of them.

Hizb ut-Tahrir (Islamic Liberation Party) is a reactionary, clandestine religious and political organization whose sole goal is to change the existing



regime by means of a coup d'état and establish an Islamic state in the form of a caliphate.

Another radical group operating in Uzbekistan is the “Akromiyars”. This movement emerged in the Fergana Valley, in Andijan, around the 1990s. The movement's goal is to attract broad sections of the younger generation, to reject any form of secular state, to obey only the leader of the movement (not parents, not the law), and to establish an Islamic state. The ultimate goal of the teaching is to establish an Islamic state. The Akromiyar movement is widespread in the Andijan region, the Osh region of Kyrgyzstan, and the city of Kokand.

“Tablighi” is a religious movement that has existed for 90 years. The founder of the movement is teacher Muhammad Ilyas. The center of the Tabligh movement is located in the Hazrat Nizamuddin Awliya mosque in Delhi (India). The purpose of the movement is to believe in Allah, observe Muslim customs, and guide Muslims to the true path. The movement is widespread in the city of Karachi, Pakistan. Tabligh members teach how to “call” in mosques, that is, to attract supporters to their ranks. An emir is elected from among the 10 members of the Tabligh, to whom they are obliged to obey. Tabligh members are obliged to go to other regions every month and call in mosques.

Islamic organization “Nurchilar”. It entered Uzbekistan in Tashkent in 1992 with the financial support of extremists who came to Uzbekistan from Turkey. The group's program is based on the book “Risalai Nur” by the Turkish Bediuzzaman Said Nursi. The group's goal is to select talented young people and teach them their ideas and to educate in secular-religious knowledge, and then to promote them to state positions and form them as a lobbying force in the country. They achieved their goals to a certain extent in Turkey.

“Turkestan Islamic Movement” (TIH, former “Uzbekiston Islamic Movement”). The movement began its activities in the 90s of the 20th century. It was aimed at implementing military-political leadership as a system of the “Wahhabi” movement. The leader of the movement was T. Yuldashev, who initially declared himself “Amir al-Mu’minin”. The religious movement “Wahhabi” entered Uzbekistan in the 80s of the 20th century and spread to the Namangan, Fergana, Andijan, Tashkent, Jizzakh, Surkhandarya regions and the city of Tashkent. The goal of the movement is to establish an Islamic state by overthrowing the existing regime. The main leaders of the movement in Uzbekistan are O. Nazarov (Obid Qori) and A. Mirzaev. The movement The main financial sources are formed at the expense of representatives of Muslim



countries (Pakistan, Saudi Arabia) and donations from supporters of the movement

We will try to answer the question of what are the causes and consequences of the spread of religious radical movements in the region today.

1. The efforts of certain geopolitical circles to strengthen their sphere of influence by creating instability in the region (the Western media organized an "information attack" on Uzbekistan regarding the Andijan events, the terrorists were taken to Romania under the status of "political refugees" through the efforts of some Western countries, etc.).

2. The different approaches of regional countries to this problem (for example, the fact that the territory of this country has become a regional springboard for the "Hizbut Tahrir" and "tablighi" organizations due to the lack of serious measures against religious extremist organizations in Kyrgyzstan, the "Akromiya" underwent special training in this country, etc.)

3. Regional internal factors are taken into account (ideological vacuum of the early 1990s, unresolved social, political and economic problems, religious illiteracy, etc.). Based on this, today the main strategic goal of religious radical movements in our country is to implement the following directions:

- large-scale "Islamization" of the population;
- destabilization of the socio-political situation;
- exacerbation of interfaith and interethnic relations;
- establishment of strong ties with religious extremist organizations operating abroad, use of their capabilities in training militants of the group and in material and technical support of their activities, and are aimed at achieving similar goals.

Analysis shows that religious radicalism and extremism never arise on the basis of a purely religious factor. It is always a tool of a deep ideological vacuum, socio-economic tension and, most importantly, the strategic aspirations of major geopolitical powers to establish their sphere of influence in the region.

The strategic goals of religious radical movements in relation to Uzbekistan had clear directions: to deprive the population of their traditional Islamic and national values and to fanaticize them; to destabilize the socio-political situation in the state; to undermine the atmosphere of interfaith and interethnic tolerance that has been formed over the centuries and to create a military bridgehead integrated with international terrorist centers.

Uzbekistan's resolute, consistent and uncompromising fight against this threat over the past years has played a decisive role in maintaining the security of





the country and the entire region. However, in today's era of cyberspace and hybrid attacks, vigilance cannot be relaxed. The fight against any form of radicalism can be achieved with absolute victory not only through the use of force systems, but also by increasing high legal and religious literacy in society, raising the spirituality of youth, and forming strong secular and national immunity. The fight against political games under the guise of religion with enlightenment is the main guarantee of our sustainable development today

List of used literature:

1. Tashkent Islamic University under the Cabinet of Ministers of the Republic of Uzbekistan. "Spiritual and educational foundations of the fight against religious extremism and terrorism" Publishing and printing association "Tashkent Islamic University". - 2005. p. 95.