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UZBEKISTAN IN THE MODERN WORLD: THE SECULAR PATH OF DEVELOPMENT AND ISLAMIC FUNDAMENTALISM (REFLECTIONS ON TODAY AND TOMORROW THROUGH THE PRISM OF GLOBAL PROBLEMS)

Abstract: *The article reveals the main trends of modern world development, shows their inconsistency. Noting that the main trend of modernity is globalization, the author from the variety of globalization projects analyzes two of them — the most visible today — Western and Islamic — shows the negative aspects of each of them. The author makes a conclusion about the inadmissibility of absolutization of the above globalization projects and their implementation both on a global scale and on the scale of a particular country. The article concludes with the conclusion about the importance of countering religious extremism and the need to clarify the true values of Islam in broad sections of the population.*

Key words: *modern world, globalization, Islamic fundamentalism, religious extremism, radical Islam.*

Language: *English*

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Introduction

The modern world shows us the gigantic achievements of the human mind, which have found their embodiment in a variety of phenomena, from microcalculators and cell phones to supercomputers and spacecraft. All this increases the comfort of human existence. It would seem that everything is going fine: humanity goes from success to success, from achievement to achievement. However, this is only one side of life: the other component is that the contradictions of world development, which many scholars qualify as global problems of our time, are becoming sharper. They express themselves in preserving the danger of a new world war, polluting the human environment, and destroying the moral foundations of human existence. At the turn of the century, the problem of religious extremism and terrorism, which can be considered one of the new challenges of our time, was added to them. These problems can not but alarm humanity, at least its

advanced thinking part, and think about that - Where is the modern world going? What awaits humanity in the future?

Materials and methods

Trying to answer these questions, scientific thought offers various ways to solve them: from reducing consumption to changing the socio-economic system dominating the world with a new, more efficient and humanistic one. What mankind will come to - now it is impossible to predict - only time will tell. So, Yu. Semenov considers that in the pursuit of profit capitalism has so developed its technique that it now threatens the nature of the planet and thus the existence of humanity. Capitalism at a new level and in a new form revises the individualism dominating in the animal world, destroys morality, deprives people of feelings of duty, honor and conscience and thus turns them into a special kind of animals, possessing thinking and technique. Its perpetuation condemns

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humanity to degradation and ultimately to death. In order to survive humanity must finish with capitalism [1]. Many scientists consider that all acute problems of being provided of resources, demographic and social inequality are increasing. According to the UN forecast in the next 30 – 40 years, the world population will increase by two times, therefore there is a need to double the physical infrastructure of the world (cities, industrial plants, roads and etc.) [2]. However, today it is becoming obvious that the unrestrained pursuit of profit, inherent in the essence of modern economic relations, has a detrimental effect on the environment, manifests in man qualities that are condemned by all world religions and universal moral norms, which themselves are subjected to unprecedented pressure from the so-called “society consumption.” Such a state of affairs cannot last forever, unless, of course, humanity unites its efforts to solve the above-mentioned problems of our time. Globalization that is going on in the world, which closely connects all countries and peoples in a single course of world development, also calls for this. This is where various globalization projects for the further development of the world emerge, which, in the opinion of their authors, if they are implemented, will lead humanity to the path of progressive sustainable development. Today, the most famous are Western and Islamic globalization projects. If the first involves the total westernization of the world space and the domination of liberal values, the second involves the total Islamization and unification of humanity under the banner of Islamic values. It is appropriate to note that the idea of great philosopher Hegel expressed by him at the beginning of 20th century about that Islam has long sins desanded from the world historical arena and returned to the Eastern calmness and stillness was not confirmed by the course of the world development [3]. However, the first and second projects “sin”, in our opinion, with serious mistakes and ignore the complexity and inconsistency of the modern world, its polyethnicity and multi-confessional nature. Therefore, if an attempt to enforce globalization along Western lines increases, in our opinion, the risk of civilization clashing, then an attempt at Islamic globalization will only increase the resources of various Islamic extremist organizations and lead to an increase in international terrorism under Islamic banners.

Given the characteristics of the Central Asian region (the majority of the population is leading Islam, religious revival that took place in the 90s of the last century, etc.) it is advisable to dwell in somewhat greater detail on the Islamic globalization project, which, if successfully attempted to implement it, can seriously affect the lifestyle of the multimillion Central Asian population, as the above-mentioned project is largely associated with the spread of the ideology of Islamic fundamentalism. The latter serves as a breeding ground for radical Islamists who

proclaim jihad against the rest of the world, which does not share their ideas. As correctly writers R.V. Almeev and F.X. Kasimov note “ fundamentalists dispose against of secular character of state, which on their opinion inherent not only no Muslim West, but and assume Muslim national states [4]. Fundamentalism merges with vahhabizm the core the ideology as A.V. Volobuyev correctly notes purification of Islam from all innovations and layers, that is, vahhabizm represents in its purest form [5]. Under the slogans of the revival of “pure Islam”, first in the Islamic world, and then on a planetary scale, such terrorist organizations as Al Qaeda, Islamic Jihad and others operate. All of them are characterized by intolerance to secularism and secularism, a tendency to resort to violence everywhere, although, as is known, the Quran itself condemns the spread of religion through violence. One of the biggest theologist of moslem world Al-Gazali characterizes of members of extremistic organizations as highwaymen, attacking people in the name of religion [6]. In connection with the foregoing, the whole danger of the spread of religious extremism with its principle “kill the wrong!”, The desire of radical Islam to create totalitarian states and societies isolated from the rest of the world that would dominate intolerance and violence becomes obvious. Hence, the concern of the world community about the spread of religious extremism and its desire to rally against this evil and wage a consistent struggle with it is quite understandable.

As is known, the waves of religious extremism, which are manifested in different places of our planet, have not bypassed Uzbekistan. Many specialists and experts consider that in 1993 could be observe process of absolute politicization of Islam in Uzbekistan. As and in many other Asian countries political extremism acquired form of religion extremism [7]. At the beginning of 90s in Namangan and Kokand appeared paramilitary organizations. Their organizers began to put forward political demands on social authorities to use violence and terror for their own purposes in order to build a theocratic state [8]. The terrorist acts that took place in 1999 and 2004 in Tashkent, the May events of 2005 in Andijan are testimony. So, the Russian analitic S. Biryukov referring to Andijan events of 2005, wrote this is about trying of local branch of global fundamental structure of which is a branch of the current movement “Acramalla” in Uzbekistan, acting by the focal method, can crush one of the most consistently opposed to expansion of Islamic in the region of regime – Tashkent, that in case of success, it could contribute to a cardinal changes of the correlation of power in whole Central-Asian region, especially taking into account the factor of Afghanistan, “suspension” of the situation in Tashkent and the situation of “post-revolutionary indeterminacy in Kyrgyzstan” [9].

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They did not succeed for radical Islamists: thanks to the decisive actions of the authorities, their consequences were negated. However, let us ask ourselves the question: how real is the threat of the spread of the ideology of Islamic fundamentalism in Uzbekistan, on the basis of which religious extremism and terrorism grow? It seems to us that this threat should not be exaggerated, but it should not be diminished. We will try to develop both theses. The danger of the spread of Islamic fundamentalism in our country should not be exaggerated, since, firstly, Uzbekistan is a secular state, in which the Constitution and its principle of the freedom of conscience guard the rights and freedoms of people; secondly, during all the years of independence, the state conducts a sustained and consistent struggle against manifestations of religious extremism; thirdly, a significant part of the indigenous population of our country is secularized, that is, in its way of life both Muslim and European or human values are combined and return it to some kind of "purely Islamic world", where a thief would be cut off his hand, and a man who spoke on the street with an unfamiliar woman were fined or imprisoned, it is extremely difficult or even impossible unless total violence is applied to them, which, in turn, is possible only if religious fanatics break through to power. However, this threat and should not turn a blind eye. This is explained by the fact that after the collapse of the USSR a spiritual vacuum existed for a certain time, into which the ideas of religious extremism and Wahhabism began to penetrate under the guise of religion, and some of the youth were infected. Although much work has been done over the past period to clarify the reactionary essence of religious extremism and its influence has been greatly weakened, it cannot be considered that it has been completely eradicated. It should also not be forgotten that despite the fact that the Uzbek people lived for more than seventy years as part of the USSR with its atheistic ideology, the overwhelming majority of the indigenous people remained committed to Muslim traditions and customs. Under conditions when there is no atheistic pressure and many thousands of people freely send religious rites, there is a danger of the spread of religious extremist ideas under the guise of "pure religiosity", this factor

becomes even more important if we take into account the fact that a significant part of the population vaguely and intricately imagines the difference between true Islam and radical Islam.

Thus, characterizing various aspects of the social life of modern Uzbekistan, of which religious life is also an integral part, it can be argued that there is a certain danger of spreading Islamic fundamentalist and religious extremist ideas. Once again, it is largely generated by superficial knowledge of many people. consider themselves believers, the contents of the holy Muslim books, their inability to distinguish the provisions of true Islamic dogma from the ideas of the radical preached in ymi islamistami. Pomimo this factor is a negative role can play and financial difficulties faced by some segments of the population, associated with a particular social stratification, an inevitable phenomenon in a market economy, can speculate on what the religious fanatics.

Conclusion

The above factors causing a certain danger of walking the ideas of Islamic fundamentalism and religious extremism are surmountable. This is also the policy of our state, which is implemented in two main directions: the first is a consistent struggle against all sorts of false preachers of Islam and religious extremist groups. power methods are also used, since the events of the 90s of the last century and the beginning of the 21st century showed that religious fanatics often had no other means of influence. In such situations, there is no other way than to use violent methods. The other direction is educational work on explaining the true values of Islam in wide sections of the population. As the first president of independent Uzbekistan I. Karimov noted: "first of all, we need to protect our religion from hostile forces, cruel peoples, who declaring themselves as "true moslem", which proclaims "jihad" at every step, seed the discord under the guise of religion" [10]. As well as openness of society, which would contribute to the penetration and spread of such values, which are commonly called universal regardless of whether they are from the West or from the East: the main thing is that these values enrich our spiritual world and help peoples better understand each other.

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