

RESEARCH ARTICLE

Open Access

FACTORS INFLUENCING THE POLITICAL ACTIVITY OF CENTRAL ASIAN YOUTHS

Mahira Boymirzayeva

Independent researcher, Republican Spirituality and Enlightenment Center, Uzbekistan

Abstract

This article examines such evils as "Islamophobia" that have a negative impact on the social and political activity of the youth of Central Asia.

Keywords Hanafi sect, ideology, national-ethnic problems, religious currents, Islamophobia.

INTRODUCTION

By the end of the 20th century, the factor of Islamophobia spread significantly in all spheres of life in Western European countries. Regardless of the reasons for the spread of this factor, it remains a fact that it has a serious impact on the internal and external political life of many countries of the world.

The term "Islamophobia" has just begun to take root in political science and socio-political practice. Based on the analysis, the manifestation of Islamophobia is explained by two levels, i.e. general, unsystematic assessment and assessment depending on the mentality. They mainly show the characteristic of collectivity, expressed by different social strata in their own way and serve as the basis for subcultural strata. This situation is inextricably linked with the ideological and political trends of the second half of the 20th century. In particular, in understanding the phenomenon of Islamophobia, on the one hand, to explain the practical importance of its study, the causes and forms of Islamophobia and its level of existence in the political, economic and socio-cultural conditions of European countries, as well as the specific characteristics of its manifestation in Central Asian societies. is also relevant for On the other hand, it is related to the worldview manifested in

Islamophobia and the need to reveal its true meaning. That is, it requires showing psychological and cultural closeness and similarities between Islamophobia and Zionism, nationalism and other destructive ideologies. Because, sometimes, there are views that this concept is formed artificially .

Today, we can cite the factor of Islamophobia as one of the factors that negatively affect the social and political activity of the youth of the Central Asian region and the political culture of the youth. Despite the fact that the majority of people living in Central Asia believe in Islam, the negative impact of the Islamophobia factor is increasing in this region, especially the negative impact on the worldview of young people. There are a number of reasons for this. In particular, the emergence of Islamophobia in the region is mainly due to the tension between the ideology of "Islamism" and the idea of secular statehood, the supporters of the traditional Hanafi sect and the new unconventional currents of Islam that came from outside ("Wahhabism", "Salafism"). it is clear that it is the result of conflicts between Sometimes, the persecution of political opponents and other objectives in the region creates a fear of Islam in the eyes of the general public. One of the motivations for the development of Islamophobia is that the ruling political circles in power and

official religious officials accuse their opponents of favoring Wahhabism and other non-traditional religious movements in Islam.

In the countries of the region, Islamophobia is manifested primarily in the mass media. In some mass media, the names of Muslim leaders are discussed together with the names of terrorist organizations and persons in the guise of radical religion, as well as disputes in social networks. Inadequate religious education among young people, the socio-political, national-ethnic and religious situation in the countries of the region are not the same, making it difficult to fight against Islamophobia.

The countries of Central Asia pay special attention to the religious education of young people, because the current legislation allows for religious education within the country. However, it should be noted that the number of informal religious educational institutions has been increasing in recent years, and in most cases, their curricula and the content of the taught subjects are unclear. In addition, there is a tendency to study in religious educational institutions of foreign countries. According to available data, from 1992 to the end of 2008, 2,200 young people from Tajikistan enrolled in various educational institutions of Islamic countries. When some of them returned to their homeland, they were engaged in propaganda and promotion of the ideas of the Islamic current, even extremist and radical ideas alien to the Tajik society.

In the 1990s, the first manifestations of the activities of radical Muslim communities promoting politicized Islam, the ideology of replacing the Soviet state with theocratic Sharia law, using violent methods, were noted. Kazakh expert Rasul Jumali expressed his opinion about Islamophobia in Kazakh society: "Islamophobia has been increasing in Kazakhstan in recent years. And I think the process is negative. It is a mistake to connect the terrorist attacks in the country with traditional Islam in Kazakhstan. Religious leaders should try to draw a clear line between religion and currents that hide their criminal activities in the name of religion. I attribute the rise of Islamophobia to the woeful level of education and

religious literacy in the country. Everything comes together and we have to separate the wheat from the chaff. Another researcher from Kazakhstan, A. Sultangaliyeva, noted that in the countries of Central Asia, what is called more traditional, internal religiosity is developing and the phenomenon of "new Muslims" is emerging. These new trends in the development of Islam affect stability in Central Asia.

Researcher S. Dokhudoyev in his research finds that the radicalization of Tajik society is taking place against the background of blurred ideological relations, weakness of the official clergy, low income of citizens and continuous poverty and a sharp decline in the level of religious education. All kinds of radical propagandists openly try to introduce religious dogmas into national traditions and rituals. In the current difficult socio-economic situation of Tajikistan, all these factors increase the interest of the population in religion, including its radical movements, he writes.

According to the inspections carried out by the Prosecutor's Office of the Republic of Kazakhstan in 2014, the contents of 703 sites were found to be extremist in nature. The General Prosecutor's Office of the Republic of Kazakhstan prepared a report about this and appealed to the court with a proposal to close them.

In general, although Islam is present in the factor of Islamophobia, it is not a religion of peace and tolerance, but a concept related to the most extreme currents of Islam (Salafism, Wahhabism).

The development of various phobias based on religious intolerance in the world can be said to be the desire to use them as modern political technologies. Efforts are being made to achieve political goals by creating artificial conflicts between different religious and cultural communities. In this process, mainly the youth group is the main target. That is why the researchers conducting systematic research in this field come to the conclusion that "Islamophobia is mainly an artificial phenomenon and has a purely political meaning."

In order to eliminate the problem of "Islamophobia" in the world, the promotion of

moderate Islam and the correct interpretation of Islamic traditions are of great importance. In this regard, our president Sh.M. Mirziyoyev, in his speech at the 72nd session of the UN General Assembly, drew the attention of the whole world by saying: "We consider it the most important task to convey the true humanitarian essence of Islam to the entire world community".

According to the conclusions of N.S. Rajabov, "so that phobias, including religious phobias, do not cause violence in the Central Asian region, countries do not turn into hostile Islamic regions, and society does not become radicalized on the basis of Islamophobic ideas, the post-Soviet countries should take adequate measures in all respects".

Muslims can be different based on religion and faith, level of understanding of faith, religious education and culture. In the analysis and assessment of religious activities, it is absolutely wrong to attribute the mistakes and faults of radical-extremist organizations to religion. Such actions cause misunderstandings between people, help to create a feeling of Islamophobia and discontent in the society.

Islamophobia is the result of manifestation of many global, regional and local destructive tendencies in the development of society.

REFERENCES

1. Раджабов Н.Исламофобия в Западной Европе и её влияние на политические процессы в Центральной Азии: диссертация ... кандидата политических наук. – Душанбе, 2016. – С.19.
2. Куандыков Е.С. Религиозный экстремизм – угроза стабильности страны//Стабильность и безопасность Казахстана на стыке веков. – Астана, 2000. – С.195.
3. Султангалиева А. В Казахстане появился феномен "новых мусульман" // http://tengrinews.kz/kazakhstan_news/v-kazahstane-poyavilsya-fenomen-novyih-musulman-202012
4. Додхудоев С. Таджикистан: ислаимизм от нищеты и безысходности / <http://www.centrasia.ru/newsA.php?st=1436505240>
5. Угроза закрытия 700 сайтов в Казахстане // <http://www.ozodi.tj/archive/news/20150124/538/538.html?id=26810887>
6. Раджабов Н.С. Исламофобия в Западной Европе и её влияние на политические процессы в Центральной Азии: дисс. канд. полит. наук.. – Душанбе, 2016. – С.135.
7. <https://uza.uz/uz/posts/zbekiston-prezidenti-shavkat-mirziyeev-bmt-bosh-assambleyasi-20-09-2017>
8. Раджабов Н.С. Исламофобия в Западной Европе и её влияние на политические процессы в Центральной Азии: дисс. канд. полит. наук.. – Душанбе, 2016. – С.136.