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ON THE ISSUE OF RELIGIOUS EXTREMISM: CONCEPT, ESSENCE AND PROBLEMS

Abstract: The article provides a characteristic of religious extremism and indicates the essence and problems of this phenomenon. The relevance of the topic is that, in recent years, there has been a tendency for an increase in the total number of registered crimes of an extremist orientation, in connection with which it is necessary to increase the level of ensuring the observance of individual rights, as well as the constitutional position of the state. The presence of extremism and the similarity of the main reasons for the emergence of extremist activity in Central Asia and in many parts of the world are described. It is believed that it is the presence of such problems that makes it necessary to analyze the current state of the fight against religious extremism. At the same time, attention is focused on the study, the features of the substantive part of the structural elements, qualifications, the initiation of criminal cases, the organization of interaction of the investigator with operational workers and other services within the framework of international cooperation. To effectively counter the manifestations of religious extremism, localization and liquidation of its consequences, it is necessary to clearly understand the parameters of the characteristic features of its manifestation.

Key words: religious, extremism, Central Asia, region, law, crime, terrorism, social factor.

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Introduction

The political and social changes that have taken place in the territories of the post-Soviet states have common characteristic parameters characterized by a surge in organized crime and extremely radical forms of its manifestation, manifested in drug trafficking, arms trade, extremism, and terrorism. In Central Asia, the manifestation of extremism, including its religious component, was the response of the common people to those political and social phenomena that practically all strata of society faced and which, in terms of their inner content and, most importantly, their purpose, were absolutely incomprehensible. A spiritual and ideological crisis almost always leads to the appearance of an ideological void, which can be filled with ideas of an extremist nature [1].

These manifestations did not bypass the Kyrgyz Republic as well, being a single component of the

criminal legal concept of organized crime, extremism, and terrorism. Extremism still has social prerequisites, expressed in the response of a simple society with a certain protest component, which, incidentally, is a characteristic feature for the whole of Central Asia. Passive perception of negative manifestations against society, and the awareness of the need to have more rights, freedoms, opportunities, in the end, prospects, at a certain stage, grew into an active form of protest manifestations, which at a certain moment needed to be given a criminal legal assessment due to their transformation into an extremely radical form of manifestation. Just the manifestation of extremism at the economic and household level, sometimes even without a criminal connotation, unexpectedly for all law enforcement agencies began to manifest itself in a stable «extremist activity» that acquired a pronounced

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organized character and challenged the state and the law.

Having carefully studied the scientific literature, historical documents, we come to a logical definition of this phenomenon, «extremist activity» is an activity carried out with all forms of participation, individuals, organizations, legal entities, including states, expressed in an attempt on rights and freedoms, religious, moral, traditional foundations of society, an individual citizen or on the constitutional principles of the state, and falling under the content of the criminal law”[2].

Extremist activity only becomes such when it moves from the simple formation of intent to commit this action in the form of ideas, beliefs, intentions to the stage of their implementation [3].

At present, the entire Central Asian region is characterized by its own endemic forms of manifestation of extremist activity. First of all, it is a pseudo-political or white-collar, a characteristic feature of which is veiled personal or party selfish interests under the ideas and interests of parties, committees, or the interests of society. Very often this form of «extremist activity» is accompanied by manifestations of corruption. The next form of manifestation is the «national chauvinist», as a subspecies of «fascism and xenophobia» features, the implementation of which is clearly traced in an extremely radical form of manifestation of the national component expressed in exclusivity, superiority, intolerance to others. Not excluding specific actions to physically destroy their opponents. Another form of manifestation of «extremist activity» is of particular interest. «Fanatically – religious», in its inner content and characteristics, despite the supposed similarity, has nothing to do with religion because of its perverse and aggressive interpretation of the basic concepts of any traditional religious movements or their directions. It is also necessary to note the fact that the «fanatical – religious» form is constantly in acute ideological confrontation with all generally recognized religions, despite their orientation and beliefs. It should be noted that the «fanatical – religious» form is not endemic; manifests itself not only in Central Asia. This form has an almost unlimited distribution area in Europe, America, the Middle East, etc., in other words, this form manifests itself everywhere, extremely aggressively and radical. Another form of «extremist activity» is extremely interesting, «ecologically – fatal» characterizing the essence of this form and is embedded in its definition. This form is characterized by extremely ill-considered, extremely aggressive, cruel in their consequences and total coverage of sacrifice forms of manifestation. The main ultimate goal of this form is as many victims as possible, more coverage from the perspective of the spread of consequences, and of course more of the consequences themselves.

«Religious extremism» is the most aggressive, cruel form, the characteristic indicators of which are maximum spread, scale of influence, depth of consequences. It is thanks to these parameters that «religious extremism» acquired the status of a global threat for all mankind. Contrary to the commonly held opinion that the center of origin of precisely «religious extremism» is the states where «Islam» is widespread, the analysis of this problem suggests the opposite. The world owes the emergence of «religious extremism» in the form in which it exists at the moment to the European states, namely Northern Spain and the south of western France where the «Basques» («Euskadi Ta Askatasuna») with weapons in their hands and many victims at the beginning defended its cultural, religious, national authenticity. But even after they received autonomy, they still continue extremist activities. Moreover, even for the Basques themselves and their leaders, it is currently not entirely clear what they are really fighting for. In Central Asia, according to many historians and criminologists, a fertile ground for the emergence of «religious extremism» was the «Basmach movement» of the peoples of Asia, first against Tsarist Russia and later against Soviet Power. And it is social, in the broad sense of this meaning, contradictions (way of life, traditions, moral and ethical foundations, religion, language) that became the foundation for the formation of the initial manifestations of «religious extremism» in the states of Central Asia. Subsequently, various wars in the Middle East, Afghanistan, Chechnya, and Syria became a huge impetus to reanimate «religious extremism». Representatives of non-traditional radical Islamic movements, «Wahhabis», «Salafis», fundamentalists of various kinds, as well as representatives of «ISIS», «Hizb ut-Tahrir al-Islami» and many others began to arrive in the Central Asian states from the territory of these states. In the Kyrgyz Republic, everyone is guaranteed freedom of religion, individually or jointly [4]. But, any religion claims to be exclusive, so conflicts always arise.

A general analysis of the statistics of the Ministry of Internal Affairs of the Kyrgyz Republic on crime and the current socio-political situation by regions indicates an increase in the number of extremist crimes, namely, an outburst of religious extremism. So, for example, from 2010 to the present, the investigating authorities have identified 2369 extremist crimes.

In 2010, 101 crimes of an extremist orientation were detected, in 2011 -158 (an increase from the previous year was 56.4%), in 2012, 195 crimes were revealed (an increase of 23.4%), in 2013 - 234 (growth by 20%), in 2014 - 283 were identified (growth by 20%), in 2015 - 360 were identified (growth from the previous year was 27.2%), in 2016 - 441 were identified (growth from the previous year was 22.5%). Over the entire period of 2017, -597 (441 for 12

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months of 2016) crimes of an extremist nature were established [5].

The logical pattern of determining the characteristic parameters of the content of «religious extremism» is determined by the order of manifestation of social factors:

- 1) Economic instability leads to social tension.
- 2) Social tension in the search for comforting and encouraging religious teachings of a marginal and destructive nature, which, as a rule, have a pronounced aggressive character [7].
- 3) Aggressive, offensive fundamentalism logically leads to radicalism.
- 4) A sharp surge of radical manifestations initiates situational extremism.
- 5) In turn, terrorism is a radical form of extremism [8].

It is quite difficult or even impossible to draw clear boundaries between them, all of the above factors are characterized by the presence of an individual goal of scientific research. It is possible to determine a specific priority component in the development of religious extremism only from the position of probability or assumption. The individuality of the states of Central Asia in the context of the state structure, political system and situation, peculiarities of traditions, mentality, led them to the fact that the manifestation of «religious extremism» in the territories of these states is individually and endemic in nature [9]. It is the characteristic individuality of the manifestations of «religious extremism» that determines the importance for each of the Central Asian states of finding their own approach to its manifestations, prevention, and counteraction. This fact confirms the individuality of the approach of the law enforcement agencies of these states in countering «religious extremism», the

development and implementation of their own methods of combating its manifestations. That, in turn, does not prevent the states from searching for joint actions within the framework of interstate agreements, treaties, and joint organizations such as «SCO», «CSTO», «EAEU».

A. Satorzoda, in his speech at a regional conference dedicated to the events of the civil war in Tajikistan, expressed his definition on this issue: In modern society far from precise scientific definitions, the concept of «radicalism» is constantly confused with a concept of «religious extremism» that is completely different in its essential definition. Replacing one semantic content with another. With all the similarity in the general semantic content, this does not accurately explain their individual meaning, but, the main order and way of their implementation [6].

Radicalism differs from extremism by the presence of a clear motivated idea, while extremism is the implementation of what is conceived by means of certain methods, and very often without any semantic component, i.e. action for the sake of action.

In conclusion, we can summarize such conclusions that, without exception, all manifestations of extremism in their substantive essence are aimed at changing the state system, infringing on and completely ignoring civil rights and freedoms, while masking their destructive actions by turning to religion [10].

In order to effectively counter the manifestations of religious extremism, localization and liquidation of its consequences, it is necessary to clearly understand the parameters of the characteristic features of its manifestation as, in various forms, religious, nationalistic, regional.

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