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SCIENTIFIC-THEORETICAL FOUNDATIONS OF RESEARCHING THE ACTIVITY OF DESTRUCTIVE ASSOCIATIONS

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ANNOTATION
Today, threats of global importance, threatening peace and stability in various regions of the world, are increasing. Prevention of extremism, terrorism, and radicalization, ensuring security remains an urgent issue on the agenda of the world community. These threats are a phenomenon formed on the basis of complex socio-political processes, and by studying its inhuman, anti-religious, especially anti-Islam character, it is possible to expose the true purpose of the political groups that portray Islam as a destructive force in the international arena. In this way, there is a need to implement new methods and approaches in the fight against organizations acting under the guise of religion.
KEY WORDS: *activity of destructive associations, religion, spiritual heritage, values, extremism and terrorism.*

As the President of Uzbekistan Shavkat Mirziyoyev stated in his speech at the opening ceremony of the 43rd session of the Council of Foreign Ministers of the Organization of Islamic Cooperation on October 18, 2016, "It is the honorable duty of each of us to preserve and appreciate our sacred religion, which embodies our ancient values and moral qualities. Islam means understanding the truth, it encourages people to do good deeds, calls each of us to goodness and peace, teaches to be a real person. We strongly condemn and will never compromise with those who try to use Islam for the purposes of violence and bloodshed. We will always protect our holy religion."[1]

The most dangerous aspect of the process of turning extremism and terrorism into a global threat is the striving for power through the politicization of religion and attempts to use religion to create conflict between people, to carry out subversive activities, and to realize malicious interests. First of all, it is important to study their evolution in order to determine the reasons for the emergence of destructive associations in the modern form.

In the sources, the emergence of sects that caused the first conflicts in the history of Islam, their spread, activities and specific directions are analyzed in detail. For example, Abdul Qahir ibn Tahir ibn Muhammad Baghdadi states that the first conflict between Muslims began to appear after the death of the Prophet Muhammad (peace be upon him).[2]

Abu al-Izz al-Hanafi and Ibn Kathir mention in their books that the origin of the Kharijites goes back to the sedition started against Caliph Uthman.[3] Orientalist scholar A. Hasanov agrees with this idea that the first reason for the intensification of internal conflicts among Muslims and the emergence of different directions in the history of Islam is the issue of the management of the state, which expanded 2-3 times in a short period of time, that is, the issue of the caliphate, and during the time of Caliph Osman, these conflicts reached their highest level.[4]

The assassination attempt against Uthman, a member of the Umayyad dynasty, in 656 can be considered the first religious-political act in the history of Islam. Later, such actions led to the emergence of violent methods of struggle for power.

Regarding the origin of Kharijites, Abu al-Hasan al-Ash'ari says that this name was used for those who opposed Caliph Ali. As one of the reasons for this, he cites the opinions of this faction that they did not agree with Ali's judgment and acted on their own.[5] The famous muhaddith Ibn Hajar al-Asqalani supports the above opinions by saying that the Kharijites opposed Ali on the day of the arbitration, abandoned him and Uthman and their descendants, and waged war against them.[6]

Thus, the Kharijites who carried out destructive activities in the name of religion and became famous for their terrible deeds and crimes caused the death of many people as a result of wars of extermination against communities that did not agree with their creed. The way they followed was completely contrary to the basic principles of Islam, especially the belief methods of Ahl al-Sunna wal-Jama'a.

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Therefore, the activities of the Kharijites, based on destruction and violence, which threatened the religious unity, were strongly condemned by the scholars of their time and persecuted by the rulers. This can also be seen when the Umayyad and Abbasid caliphs pursued a policy of complete extermination of the Kharijites.

The ideas and forms of practice of the above currents also developed in later periods. As the socio-political development progressed, there were new requirements to justify one or another tenets of Islam, as well as to recognize the superiority of different forms of movements. This point of view also applies to the 19th and 20th centuries, when debates arose between supporters of Muslim traditionalism, Islamic "reformers" and supporters of secular principles of historical development.

Later, the above-mentioned views were partially formed in the teachings of the Muslim Brotherhood organization, which arose in Egypt in the 20th century. "Ideologues" such as Hasan al-Banna, who were originally from Egypt, Sayyid Qutb, Shukri Mustafa, Muhammad Abdul Salam Faraj, Ayman Zawahiri, and Salih Sarriya served to make these ideas more acute during their activities.

In short, bigotry-based conflicts caused endless conflict, tension, and even bloody wars in their time, causing huge losses and society's turning towards crisis. In this place, Kharijites is cited as the first extremist movement in Islam, since the first differences caused by them later led to major divisions. In the end, all such sects, which are alien to the essence of Islam, have declined, but the fact that the destructive ideas promoted by them have created the basis for the emergence of new forms of destructive organizations can be evidence that the ideological struggle is more dangerous than any threats.

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