

# Religious Xenophobia as a Factor in Cause of Extremism and Terrorism

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**Abstract**--This article explores the causes of great importance that arise as a result of religious xenophobia, extremism and terrorism, their historical roots, the negative understanding. These realities, which have become a major threat to sustainable development and the development of the society, are now facing many disasters in the world. The phenomenon of religious xenophobia - a profound understanding of the methodology, origins and ways of prevention, provides a clear definition of future trends. In particular, extremist and terrorist attacks have reached a very long history but have also reached a climax today. In most cases, it is a pity that innocent people who believe in various religions become victims of it. Extremism and terrorism, in many cases, lead to the collapse of all countries and countries and, in many cases, cause the country's political, economic, socio-cultural structure to fail. As a result, artificial increase in migration, which is the only negative consequence of it, can lead to disagreements between indigenous peoples and migrants. The main purpose of the researcher is to study religious extremism, extremism and terrorism, and to use and avoid the use of scientific methods.

**Keywords**--Religious xenophobia, extremism, terrorism, extremist organizations, migration processes, political-economic, social situation, religious tolerance, fanaticism, illegal actions.

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## I. INTRODUCTION

It is well known that ancient people of different ethnicities have their own religion, culture, language, traditions, traditions and unique lifestyle. In these specificities, the mutual coexistence of all nations and religions serves the well-being of society, and the preservation of peace is one of the most important tasks facing mankind.

As a substitute for xenophobia, "fobia" is associated with the feeling of "bloating," the key factor in its occurrence is the "bullying" factor. Every religion is actually in the welfare of humanity. It is widely spread among believers that the noble values of this religion are in vain and meet the requirements of time. World religions, which are spiritually prosperous in the time of the world, are a key element in solving existing problems, helping people to cope with depression and conflict in different situations. This is why these religions have been kept in the hearts of men, and have remained for many years in the human society. Soglom's world-wide people were able to distinguish simply what was wrong and what was going on for salvation. In fact, as we study the essence of religions, all of them call for goodness, perfection, spiritual purity, and salvation[1].

Looking back on history, it is a fact that all religions are based on goodness and mutual respect, and those who profess to be one or the other people, and sometimes the various aggressions and conflicts in the religion of the

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"true faith" The struggle between antiquity in the Middle Ages, the XI-XIII centuries, the struggle against the religion of the Reformation period of XVI-XVII centuries, Christian and Muslim, Jews and Muslims, and still have not been found. Fanatism, extremism, and other forms of hatred can be easily understood, but it is very difficult to do so. The sense of religious tolerance is formed not only by itself, but also by the richness of the human mind and spiritual world. Indeed, religion, and respect for the representatives of the faith, are the result of the perfection of spiritual and heart feelings. When it comes to religious hypocrisy, fanaticism, fanaticism, and extremism, it is a mistake to misrepresent a particular religion. Any religion can be a force that promotes the noble ideas with time and space accusations, and may serve as a "mayo" for aggression and hatred.

Although religious hypocrisy is not the same as the concept of extremism and terrorism, it is an important source for turning them into dangerous forces. The religious xenophobia is divided into several types of extremism. Firstly, xenophobic moods and negative views emerging from other religions have an impact on the formation of an extremist organization and its representatives. Secondly, xenophobic moods are often used as "raw materials" for extremist ghosts, and that xenophobia is the key to fighting extremism and terrorism, and overpowering it. Hence, the negative views formed by xenophobia have the power to influence extremist and terrorist forces, with no adverse impact, for a while. As religious hypocrisy is a factor that causes extremism and terrorism, these concepts should be avoided[2].

In the book "International Terrorism: Factors and Sources of Root", the expert Scientist Sh.Goyibnazarov wrote the following: To learn the essence of terrorism, it is necessary to study its history first. The views of historians and political scientists about the period in which terrorism emerged are noticeably different from each other. Some believe that terrorism has not taken place for nearly two hundred years. For example, V.Jarinov considers that terrorism has at least one and a half centuries of history[3].

Others believe that the history of terrorism fades into history. Supporters of this approach make every kind of political confrontation equal to terrorism and, in this way, leads to the almost antiquity.

Especially in the field of terrorism researcher E.I. Stepanov, he says, "It is necessary to emphasize that among the scientists and politicians the idea of revolutionary appearance of terrorism is emphasized[4].

Its origin is often accompanied by the French Revolution of the eighteenth century and the 1917 Revolution in Russia. In fact, terrorism has originated from very ancient times, and its practice is diverse in its diverse historical epochs and many political trends. " But there are other ideas about how to create terrorism. For example, French historian M.Ferro considers terrorism as the "hashishists" tradition of XII-XII centuries[5]. N.Neuber, in turn, links with the period of the uprising after the Napoleonic era. Several experts (I.Aleksander, V. Chalikov and others) say that terrorism is the phenomenon of the end of the 20th century[6].

Sh.Goyibnazarov provides information about the term "terrorism" about 200 definitions. Specialist scientist U.Khusanbaev said that the only thing commonly known by experts in the field of religious extremism and terrorism is the burden of certain political factors and various scientific approaches. In accordance with the Shanghai Convention on Combating Terrorism, Separatism and Extremism (Shanghai, June 15, 2001), signed by Uzbekistan,

extremism is an attempt to overthrow the constitutional order, the use of force through the use of force by the government, organization or participation in illegal armed formations.

Specialist scholars Z.Islomov and Sh. Ikramov, according to the use of authoritarianism, are subject to the content of extremism - religious and secular - to regional, regional, and international forms. The extremist views have very deep roots that they have never known as a boundary or religion, nation, or territory. If there are political, economic, and ideological prejudices of secular extremism, it can be seen that religious extremism is at a diverse range of religions claiming to have faith in several religions, including Buddhism, Christianity, and Islam[7].

Religious extremism is a form of religious extremism, which represents the theory and practice of harsh measures, ideas and opinions that can be used to address existing problems. Religious extremism is based on regional, regional, and international forms. Such views are very ancient roots, never knowing the boundaries, denying the nation and the region. Religious extremism has developed within the framework of all religions.

Religious extremism is the ideology of the fanatic elements of certain religious confessions and organizations. Fanatism and religious xenophobia are among the factors that call for open war against them, not believing in the absolute certainty of the authenticity of their religion and rejecting other religions and religions, but accusing them of violating religious principles. Religious fanaticism promotes religious extremism. Xenophobia is a stinging sting of foreigners, and it soon appears to be a hatred of strangers. Extremism is an incentive to mobilize individuals who have this uprising, hatred, and hatred to various groups and groups, and to mobilize them in their pursuit[8].

Also, according to another definition, the essence of religious extremism is to deny the traditional national-moral values and religious-religious views of the society and aggressive propaganda of world-renouncing universal values. It is manifested by the efforts of members of the religious movement to move their ideas to the whole society. As a specific aspect of religious extremism, it is possible to comprehend other people of the world, especially those of other religions and atheists, to promote their ideas, and to be superior to other people and to record xenophobia. Religious extremism aims primarily to establish a theocratic system of governance, which is directed against the secular state, the society, the established order, the laws and regulations governing the relationship between state and religion. Religious extremism has a destructive effect on politics, culture, ethnicity, and inter-religious relations[9].

On the other hand, various crimes committed by members of religious and political movements under Islamic jurisdiction have a serious threat to society's security. The most dangerous aspect of this process is the aspiration for the government to make use of religion through politics, to seek to use religion to disrupt people, to use public works and to engage in grave interests.

According to A.Muminov, religious extremism, or the Oriental scientist, it can have political, economic, social and moral reasons for its appearance.

The political causes of religious extremism: religious, regional, racial disagreements around the world. In the long run, these disagreements create conditions for the killing of various ethnic, religious groups, groups and sects, which can lead to long-term outbreaks of the society and the emergence of an unhealthy environment.

Particularly, extremist and extremist terrorist organizations are widely used in the name of Islamic and Islamic terminology.

Social causes of religious extremism can also be curbed by the national practice. Although the purpose of all extremists and their mixing religious extremist groups are different, they have the same kind of enemy pants. National and religious beliefs about the election of a particular nation lead to "xenophobia"[10].

In today's globalization process, changing the world's view of xenophobia, including the advent of the religious xenophobia, can be a source of national solidarity, with the introduction of iodine culture, the "access to all that is forbidden" in the global political and economic transformation. In the above-mentioned process, described by the great Sociologist P.Stumpka: "Religious xenophobia and extremism are dangerous, because at the same time, society has very low immunity in its fight against it"[11].

Jauon's experience shows that extremism is an attempt to capture the minds of society and individuals, whether it is fascism, religious fanaticism, or terrorism. Managing people's consciousness and public consciousness, mobilizing dissatisfaction and disturbances under the influence of these or those volunteers to mobilize their efforts to violate religious beliefs and religious practices is one of the negative aspects of the religious hypocrisy.

This is why it is important to guide people affected by religious hypocrisy in the fight against the aggressive consequences of religious extremism. Today, many developed countries are aware of this. For example, it is possible to study the system of law in Germany, England and France. In particular, it is noteworthy that in these countries, not only the fight against aggression and defiance, but also the fight against the ideological factor in their implementation. According to the German Interior Ministry, 10 037 people were found guilty of extremist activity - xenophobia, anti-Semitism, and aristocratic crimes in 2014 - only 746 were related to the use of force, and the remaining part was guilty of ideological and ideological crime was found[12].

From these examples, we can build the power of the ghosts that lead to Iodine and Cause. Instead, the first President of the Republic of Uzbekistan did not point out that the noble idea of "anti-immoral imagination" and education was an effective means of fighting all evil.

When we consider that religious hypocrisy is a factor that causes extremism, we also need to clarify the concept of religious fanaticism. The concept of religious xenophobia and religious fanaticism is inextricably linked.

The scientific psychological encyclopedia says that "fanaticism is the aspiration to defend a particular point of view by rejecting different manifestations of man's behavior and behavior." Psychology, as a psychological phenomenon, is characterized by the overwhelming effort, diligence, superstitiousness, and solidarity of the superstitions. It is important to understand that not every fanatic terrorist, but most terrorists are ridiculous fanatics. Simultaneously, it was accepted to divide fanaticism into ideological, political, patriotic and religious fanaticism. In today's world, the most dangerous of these types of fanaticism is religious fanaticism.

Religious fanaticism, as the first form of historic fanaticism, plays a special role among its other types. It is secretly available in any religion, and can be used by different religious and political groups as a means of development in specific historical conditions and as a means to achieving its socio-political goals. The logic of religious fanaticism is a distinctive expression of the religious worldview and a special way of religious perception. The high degree of danger of religious fanaticism is that it can be used as a driving force in manipulating consciousness and behavior of believers (managing another person).

It must be emphasized that, as long as the religious fanatic is praying, his zeal and anguish, like during a political rally, rock concert, or sporting event, together with all the adverse events, cause the outbreak of internal drugs - endofrin. The fanatics are susceptible to a group of vulnerable groups, and they try to get out of the "us". The world is for them "ours" and "enemies", religions and unbelievers. It should be borne in mind that fanatics generally do well to sincerely invite them to follow them. They are, first and foremost, self-interested in people's lives, and this always attracts people.

Worse, it is a shame that the fanaticism is often associated with religion and terror, and that they carry out terrible things under the Islamic orthodoxy of Muslims. In this case, the expert is trying to get the opinion of the scientist Ali Apsherov. "Islam," he writes, "does not need to be frustrated by the fanatical proprietors, but needs those who are pious and pious, who have the deepest and most sincere beliefs, those who are otherwise thought-provoking, who speak different languages or practice other religions"[13].

It should be noted that the negative consequences of religious xenophobia - extremist movements grow in the aggravation of the socio-political and economic situation, as well as the changes in the administration and administration system.

The spread of religious xenophobia is also influenced by globalization processes. In particular, the rapid growth of large communities from one country to another is a natural and peaceful way to adapt to the lives of local people. As a result, in many cases, conflicts arise between the population and migrants. In addition, financial and logistical capacities of different economies in different countries (North-South, West Bank, and Shark) are often flooded with migratory foxes, causing various crises and extreme movements. For example, in France, the massacre of hundreds of cars and merchants by the Arab youth in 2006, as well as the destruction of the ancient Buddhist and Bamayana's (God of Buddhists) in Afghanistan by the Taliban in 2001, can be an example of religious xenophobia and extremist movements.

As we have already noted, religious xenophobia is the main source of religious extremism. Usually, people with xenophobic attitudes join extremist organizations, and the illusions are a "raw material" for extremist movements. Consequently, negative thoughts that arise from religious xenophobia, without any propagandistic propaganda and remedies, can remain intact and will be the focus of the fight against religious extremism.

During the study of the basis of religious extremism and extremist movements, we see evidence that extremist and terrorist act on behalf of Islam. In fact, the use of force in the Islamic religion is preserved. In the

Islamic teaching, special attention is paid to the preservation of peace and tranquility in the social life, and the protection of all forms of nonviolent conduct and incarceration against innocent people.

X, without any exaggeration, it should be noted that the norms of human rights originally were reflected in the traditions of Islam. Although Islam has emerged after Christianity and other religions, the principles and concepts of peace and military action have long been defined. In 634 AD, the Khaleefah Abu Bakr Siddiq (ra) used military action in accordance with religious doctrine to carry out military operations within the framework of human rights and used by Muslims in the military campaigns against Sham's Christians. They include respect for the saints and religious leaders, the incitement of children and women, the burial of gardens, palm trees and houses, and the abuse of prisoners. Also, one of the Islamic scholars, Shaikhbân, has created a collection of laws reflecting military and war movements based on the Prophet's (peace be upon him) XVIII century era[14].

It is equally true that extremists and terrorists violate human rights by causing mass casualties. As it is understood, the terrorist, extremist movement under the Islamic pretext does not deny that by protecting the Islamic religion, it violates the fundamental principles that have been established centuries ago. The negative attitude of the diverse religious backgrounds comes primarily because they do not know one another. It is clear that the more people understand each other and the more cohesive they are, the more disagreements are diminished. Religion is the heart, conscience, and soul of the human being, and in most cases it protects them from sin, hatred, oppression, and substance abuse. Inter-confessional dialogue in the prevention of religious hypocrisy has led to the defeat of evil on evil. As Hantington adds, intercultural dialogue and religious doctrine, which forbids civil conflicts and brings people to good, serve for good[15].

Until today, despite all the xenophobia problems, there has been a special focus on promoting the principles of religious tolerance, including international conferences and meetings on a regular basis.

He was born in 1994 in the city of Assisi in Italy. almost all religions and confessions say, "Not all believers and those who do not have any religion do not have a holy war. The reason for this is that the world is sacred "and agreed to this declaration. Also on February 7-9, 1994 in Istanbul, Turkey, the conference on "International Peace and Tolerance" was attended by representatives of Jewish, Christian, Islamic and other religions from more than 100 countries. The final declaration of the convention points out that "the pursuit of war by the name of God" implies that any crime committed on the ecclesiastical path is called "evil for belief"[16].

In most cases, it was emphasized that xenophobic mood would lead to extremist and terrorist acts. There are two distinct danger signs of contemporary terrorism: one on the one hand, it is increasingly ruthlessly illiterate, and on the other hand, there is a vicious circle of geographical backgrounds. According to the US State Department, more than 650 terrorist attacks are being committed every year in the world. The worst thing is that their number is constantly increasing. For example, in 1992 the total number of such incidents was 362, and today it has exceeded 600.

According to London College of Economics, BBC World Service reports that up to November 2014, 5042 people were killed worldwide. Of these, 2206 people were killed by the Islamic State of Irak and Damascus (ISHID), 801 by the Boko Horam organization and 720 people by the Taliban.

Experts estimate that more than a hundred terrorist organizations in the world are major associations that are well-equipped with the latest weapons. They collaborate in the process of various missions, exchange information, and, if necessary, provide military, financial, and other assistance to each other. This further increases the level of terrorism. The largest of these organizations are Al-Krida, ISHID, Jabhat an-Nusra, Boko Xdram, Taliban, Abu Sayyaf[17].

As a result of extremist and terrorist attacks, which have negative consequences of religious xenophobia, the emergence of a whole nation has been observed in history. Shtern and Irgun, from the Jewish terrorist organizations, fought against the Great Britain's protectorate in Palestine and embraced Israel's recognition and recognition. Apart from that, there are a number of extremist and terrorist organizations. Ireland's IRA and PIRL, ETA in Spain, Tamil Elam's release in Sri Lanka.

As was pointed out, religious xenophobia provides conditions for extreme and terroscopic movements. In particular, researcher M. Ryuus points out that xenophobia is a dangerous phenomenon and emphasizes that the religious hypocrisy of Europe was also reflected in the war between Catholics and Protestants in Europe (Northern Ireland).

IRA (Irish Republican Army) - its party has widely used terrorist methods in the fight against the British. Great Britain, based on the existing political system in Ireland, has led to differences in the religious beliefs of the population, complex social conditions and many conflicts. The main part of the population here was Protestants, the descendants of British colonialist colonists, while the other part consisted of native Irish Catholics. In other parts of Ireland, Catholics accounted for 92%, and Protestants - 3%. Catholics want to be part of the Republic of Ireland, while Protestants, along with Northern Ireland, sought to break through the UK.

In the 60's of the 20th century, the terrorist attacks increased dramatically. As a result, about 5,000 people were killed in Northern Ireland. Only in May 1998 the IRA officially abstained from carrying out terrorist acts, but only after that date[18].

As a result of the negative consequences of religious xenophobia, there are still forces that aim to achieve artificial conflicts, with the aim of achieving the goals of various contradictions and contradictions. This can be illustrated by a series of conventional clashes that emerged in some Arab countries during 2011 and 1014, and led to the ongoing political unrest. Due to these riots, thousands of people have been killed in Tunisia, Egypt, Libya, Syria, Iraq, and have been battling. It is no secret that the massacres that took place in the countries of the Middle East, and those who drown innocent people under the name of "Arab Spring", are mainly the power of religion.

## II. CONCLUSION

In summary, it should be emphasized that the religious xenophobia is a phenomenon that has a negative impact on society and people's perfection. Despite the history of human history, its destructive consequences are exacerbated by the extremist and terrorist attacks and the lives of all nations and the society. It is the burden of ever-evolving episode of the evolving episode of religious Xenophobia, which is free of extremism and terrorism. Today, some countries are slowing down the pace of sustainable development for many years, and are living in the conditions of thousands of homelessness, homelessness, and abuse of their rights. Unfortunately, in many cases, religious hypocrisy, extremism, and terrorism are the main causes of religious discrimination in pursuing political, geopolitical goals. It is well known that no religion spreads evil on the basis of the origin of the evil. Therefore, it is important to combat the harmful consequences of religious xenophobia, propagate the ideas of religious tolerance among the people, and educate harmoniously developed generation. Indeed, those who are morally and spiritually mature, have a vast world of people who are always trying to serve the good and serve the development of society.

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