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Annotation: *The main reasons for the spread of radicalism in the youth environment of modern society are revealed. Some aspects of countering the spread of radicalism are highlighted.*

Keywords: *youth, radicalism, radicalization, causes of radicalism, counteraction to radicalism.*

The desire of man to know the Universe, society, himself, individual phenomena and processes in the surrounding world is inexhaustible and eternal. There is a huge amount of accumulated scientific information, a large number of branches of natural sciences and humanities, and the process of cognition continues. It is impossible to cover the entire volume of knowledge accumulated by mankind. But by mastering the basic principles, positions, concepts and facts of the corresponding science, a person enters its world, finds reference points for himself in it, and then uses what he has acquired in his practical life, in his own spiritual goals. searches.

One of the main problems of “Religious Studies” is religious radicalism. In principle, it has been present throughout history from the earliest times to the present. But not on such a scale and not in such a force as it is now. Terrorism and radicalism are just one of the global problems of the 21st century. If all people were more familiar with religion, there would be no extremists, no radicals. Knowledge not only about one's own denomination, but also about other faiths gives a person extra knowledge and removes the boundary between him and his surroundings.

Causes of radicalism

1. Ignorance of the Qur'an.
2. Ignorance of the Sunnah.
3. Ignorance of the purposes of Sharia.
4. Ignorance of the methods of deducing arguments and conclusions.
5. Ignorance of the statements and works of scientists.
6. Ignorance of the Arabic language and its features.
7. Ignorance of history.
8. Ignorance of reality.
9. Ignorance of people and the order of things.

Those who fall into excess in religion also have errors in methodology:

10. Attachment to literal meanings in understanding texts.

11. Lack of a universal approach.
12. Errors in interpretation.
13. Deducing the conclusion directly from the text itself.
14. Infatuation with erroneous things.
15. The study of arguments is not in the aggregate.
16. Lack of sincerity.

Religious studies solves the problem of harmonizing humanitarian knowledge and the formation of personality. If theology and atheism, as two extremes in the study of religion, suffer from one-sidedness in assessing its content and essence, place and role in the life of humanity, thus creating disharmony in knowledge, then the neutrality and impartiality of religious studies contributes to the harmonization of this knowledge both within the subject and in the context of culture. Religious studies is not only a scientific knowledge, but also an academic discipline of humanitarian education, the main purpose of which is to give the amount and depth of knowledge about religion, in the form and volume that would allow the student to form an adequate image of religion and an objective attitude to it. The process of implementing this goal will help to solve a number of educational, spiritual, moral, legal and other tasks that are important for the formation of the worldview of young people, their civic position. An important task of religious studies is to actively influence the formation of spirituality and morality of young people.

- The source of radicalism in society is also a very low level of political and legal culture, the lack of deeply rooted in the social consciousness and psychology of the traditions of civil life and democracy in the conditions of the rule of law. In their concepts, attitudes and programs, the radicals, as a rule, demonstrate a total denial of all the existing achievements of their predecessors, seek to solve all the accumulated social problems at once, advocate the complete destruction of the public building, forgetting that subsequent generations will have to live for a long time on its ruins and ashes. The set of the main program statements of the radicals is sinning with the same vices of subjectivism and strong-willed pushing of the natural-historical process of development, which they loudly incriminate to their historical and current political opponents. In conclusion, I would like to once again note the urgent need and timeliness of increasing attention to the lives of young people. It is in this breeding ground that various revolutionary tendencies with very pronounced radical and extremist manifestations tend to be born. Uzbek youth need a new state ideology, a program of strategic development of the country that meets the interests of the majority. It can become a kind of consolidating tool for young people. Every system of goals, norms, and values of social life formulated in terms of concepts is actually an ideological system. Without this ideological component, no value-oriented human activity is possible, which provides society with solidarity and harmony, a certain integrity, stability and stability.

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