

MAN IS NOT BORN A FANATIC

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SUMMARY

The purpose of this study is to shed light on the approach to the rebirth of human nature in its purest form, the transformation of a person into a fanatic as a result of the influences exerted on him, and the expediency of using it. It discusses the characteristics of human nature, attempts to turn a person into a fanatic, the harmful consequences of such actions, the methodology of how to get a person out of bigotry, and the importance of social rehabilitation in the re-education of a fanatic. Emphasis is placed on the use of "anti-program" methods as "programs" that prepare a person for bigotry and as a fight against them. Only in this way can a person, especially young people, be protected from the influence of fanatical groups and become truly patriotic and loyal to their national values.

Keywords: human character, temperament, sanguine, choleric, phlegmatic, melancholic, fanaticism, good intention, social rehabilitation, creative ideas, jihad, hijra, martyrdom.

INTRODUCTION

Human character is psychologically divided into four different temperaments: sanguine, choleric, phlegmatic, and melancholic. The character of a person who has one of these does not change to the other. As a result of working on oneself, one can move away from bad deeds and acquire good qualities, but the innate character in a person is preserved. Religious sources also provide some information about this feature of human behavior. It is narrated in a hadith that a person's innate character does not change: "If they say that a mountain has moved from one place to another, believe in it, but if they say that a person's behavior has changed, do not believe it, because it will return to its innate character." [Musnad Imam Ahmad; 2: 50-51]. In conclusion, it can be said that a person's innate behavior plays a primary role in many processes in his life. However, it should not be inferred from the hadith that "unless human behavior changes, there is no point in perfecting human qualities or working on oneself." Because both in the divine books and the works of ancient philosophers, it has been said many times that working on the development of human behavior and science is the key to success in his life.

THE MAIN PART

After a person is born with good intentions, a deep understanding of the purpose for which he was born is a key part of his upbringing. The personal example of the parent plays a primary role in the upbringing of the child. This means that anyone who wants to engage in child-rearing must first work on their upbringing.

The above is a brief account of the immutable characters in human nature. The purpose of knowing these traits in a human birth is not to stop changing, but to determine where to start

in nurturing it. For example, bigotry may be more pronounced in individuals with a choleric temperament of a curious nature. To guide and educate such people, it is necessary to turn the wisdom that calls for tolerance and restraint into their life motto. Along with the ideas of tolerance that come from religious sources, life-giving narratives come in handy. This factor is one of the main issues in the creation of the textbook "Education" for all grades of secondary schools, which today is a big task for intellectuals.

To re-educate a person in a fanatical mood as a useful person for society, that is, for social rehabilitation, it is first necessary to remember that he was a good person by nature and to convince himself of this. Because a fanatical human being has to go through a long and complicated propaganda process to oppress others by force, to take their own lives. In particular, a person who engages in extremist or terrorist activities in the name of religion is inculcated with the idea that "violence and violence are called for in the sources of this religion". That is why it is necessary to remove this ideology from his mind. This process is called rehabilitating a person with bigotry and extremism.

The fight against terrorism-related to religion or any ideology requires a strategic and long-term approach. This will require the formation of immunity in the rehabilitator to counter the ideas and doctrines that lead to terrorism. Today's approaches to combating violent-based extremism include methods such as rehabilitation, reintegration, i.e., the reintegration of a fanatic into society. It is often difficult for a person with a fanatical mood to live with others. That is why it is much more difficult to integrate such a person into society. But depression doesn't work either. Regular explanatory work can solve the problem by penetrating a person's heart like this.

In recent years, working with individuals who have been exposed to extremist and terrorist ideas under the guise of religion, and rehabilitating them, has been recognized as one of the most effective ways to combat extremism. Rehabilitation is being used effectively in the fight against extremism and terrorism at the international level. In early 2003, countries such as Singapore, Saudi Arabia, and Yemen began to use counter-terrorism rehabilitation methods [4: XV]. Today, experts from many countries have realized the importance of rehabilitating people arrested and serving sentences for terrorist crimes, and therefore have taken them seriously. Especially in countries such as Malaysia, Indonesia, Philippines, Bangladesh, Iraq, Afghanistan, Oman, Morocco, Nigeria [4: XVI].

Correcting their misconceptions about Islam is important in rehabilitating those affected by extremist groups such as Al Qaeda, ISIS, Boko Haram, and al-Jamaa al-Islamiya. Because the ideology of such groups is closely related to the misinterpretation of religious concepts. If individuals exposed to such groups are left to fend for themselves, they can become more radical and more dangerous criminals. The mode of action of such groups is to arouse anger and hatred towards the situation and system that exists in more people. The mentioned rehabilitation process helps to reform the psychological state of people in need of such socio-psychological assistance.

There are different levels of people who are exposed to extremist ideas. Determining these different levels of prejudice plays an important role in the rehabilitation process. The results of studies on working with radicals show that the causes are different: 1) social problems, ie

insufficient love and attention in childhood, 2) financial and economic problems, ie financial difficulties encountered when taking an independent step in life without a profession. and so on.

Rehabilitation stems from the notion that there is an opportunity to study the human mind and change it. It should be borne in mind that anti-extremism strategies, including social rehabilitation programs, are not immediately effective. It is a long-term process to study a person's life in detail and then "treat" him with the necessary approach. The main criteria for the social rehabilitation of a fanatic are humanity, sincerity, and compassion. In this case, it is important to get into the heart of the re-educator, to find his lost point and give him a satisfactory answer.

To guide a person in an extremist, terrorist, and fanatical mood under the guise of religion, it is necessary to adequately convey the ideas of humanity in religious sources and their creative essence. This is because extremist groups interpret extremist texts from religious sources in their interests. As an example, Hizb ut-Tahrir claims that verse 104 of Surat al-Imran is the basis for their establishment. In particular, the verse reads: "Let there be a community of you who call to goodness and enjoin what is right and forbid what is wrong. They are the ones who will prosper.

In the interpretation of this verse, the commentators have concluded that if a congregation comes out and enjoins others to do good and forbids evil, then this deed will be annulled, that is, the command is good and the prohibition is evil. Scholars such as Imam al-Baghawi (d. 516/1122-23) have deduced from this verse the meaning of "all of you be a community that calls to goodness and forbids evil", and have enjoined what is good and what is evil [1:63]. The verses and commentaries quoted do not say that any group should engage in da'wah without deep religious knowledge. It is in this verse, that is, in verse 105: "Do not be like those who were divided and divided, For them is a great punishment" [1:63]. That is, it is emphasized that the division into sects deserves a great punishment.

In the example above, a person who does not have a deep knowledge of religious texts does not realize that they are being interpreted by different groups by their interests and that such an order has come from a sacred source, he will follow them. Especially today, there are more and more groups trying to attract young people to their ranks by interpreting texts from religious sources - verses and hadiths - in their interests. They are often targeted only by young people who have completed general secondary education and are engaged in private entrepreneurship. This is due to the ongoing struggle for the consciousness of young people in cyberspace.

One of the main methods used by extremist groups to attract young people to their ranks is to pretend that if young people do not join their ranks, they will become disbelievers in this world and hell in the hereafter. Many young people who have heard such a call are going to the hearths of conspiracy around the world as "jihad" and "migration". In this way, they want to prepare for themselves a "place in heaven". It is difficult for some young people to understand that engaging in peaceful creative work in their home countries is a blessing for both worlds. They do not understand that it is necessary to accept texts from religious sources, to go through the "prism of science and reason" before applying the provisions in them to life. Currents seeking to ensnare young people see themselves as the only "righteous" people who call for the

direct application of religious rulings. It is with this "direct" claim that many currents in Islamic history have tried to justify their extremist activities. They sometimes forget that in Islam it is important to take into account basic principles such as the approval of the one God, the interests of His servants, and the elimination of strife in making every judgment.

Representatives of the fanatical sect are trying to put the label of "palace mullahs" on the representatives of the religious sphere, who are calling for a peaceful and creative way of life in their homeland. However, first of all, the employees of this religious sphere have no connection to the palace at all. Even if they are connected, they serve the "palace" of their country, while the representatives of the sect, who make such claims, serve the "palace" of strangers to our country. Again, they want to teach a lesson of "loyalty".

The "problems" raised by various sects each year are the beginning and end of Ramadan and Eid, and the New Year, March 8, and the celebration of Navruz. If only the issues they raised were "worth mentioning" issues that would contribute to the development of the country. Indeed, the solution to the problems of every religion and belief is provided by the scribes. Any event or celebration under the pretext of extravagance and actions that are contrary to human nature and Islam will not be justified by anyone. But who can issue a fatwa stating that such acts as charity, humanity, and respect for women and mothers, which are inherent in our people due to the holiday, are against the Shari'ah? The purpose of raising such issues is to distract society from the main tasks - the future of the country, the development of the Motherland.

Don't those who claim to be jihad today know that they are carrying out the orders of some "dark forces"? Even young people who go to the hearths of such unrest sometimes realize too late that they are on their way to "sell" the money they have raised for a similar war. It is very sad that our young people, under the guise of such concepts as "Islam", "jihad", "migration", "martyrdom", are in fact victims of currents and movements that work to the detriment of Islam and Muslims.

CONCLUSION

From the evidence presented, it can be concluded that man is not born a fanatic. There are "special services" and "special programs" that work to turn him into a fanatic. They have goals in mind. Of course, these goals are not in the interests of our country and society. If only the young people working on these programs would realize these goals! Would they then refrain from serving foreign ideas and currents, in favor of the "dark forces" and to their detriment?! Would they not have committed such heinous acts if they had realized that they would harm not only themselves but also their country, friends and relatives, parents and relatives?

Along with the principle of "thought against thought, idea against the idea, enlightenment against ignorance", today the struggle against the "program against the program" has reached the level of modern requirements. It is a struggle of the "dark forces" against the "program of turning young people into fanatics" with the help of their "program to expose their tricks". This is not going to be easy. This can be achieved through political, economic, and social analysis of world events. An in-depth study and understanding of the true nature of information from religious sources and its correct interpretation to interested youth will also serve as an integral part of this program.

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