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ISLAMIC RADICALISM AS A THREAT TO THE NATIONAL SECURITY

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Today there is large-scale research and talk about terrorism and its causes, as well as its prevention. However, this is not a new concept for the 21st century at all. The roots of terrorism,

according to various scholars, date back to the ancient world. Nevertheless, the terrorist act (9/11) which cost the lives of about 3 thousand people and became the most high-profile event of our century is considered a kind of starting point for a new wave of the terrorism studies. It was this sorrowful event that awakened widespread interest in conversations about destructive actors in international relations and not only. It is also widespread in other scientific fields, such as sociology, psychology, political science, forensic science, and others. In just a day, terrorism has become the most discussed topic in the world. This, in turn, has revived discussions around extremism and radicalism, which are now often used in conversations about terrorism.

The concept of radicalism is a pre-existing term, nothing new. According to numerous sources, radicalism became the subject of political debate in the late 18th century. However, this does not mean the absence of radicalism in the history of mankind up to this point. A.N. Borozdin argues that radicalism, as a socio-political phenomenon, is as old as conservatism or progressivism. The author also cites many historical events as an example, thereby proving that the history of mankind could be considered as a history of radical changes [1].

However, contemporary extensive research of radicalism, in particular as a harbinger of terrorist activity, began several years after the events of 9/11. Western countries began to see a growing terrorist threat in Western society following the terrorist attacks in 2004 (Madrid) and 2005 (London). It was at this time that the term "radicalization" was on everyone's lips. The next impetus in the growing popularity of the study of radicalization came with the outbreak of the civil war in Syria, which resulted in the formation of an international terrorist organization known as the Islamic State of Iraq and the Levant (ISIS). Western countries were concerned about the influx of foreign fighters with European passports into ISIS, which has clearly intensified the study of the topic of radicalization. Definitely, the 2015 terrorist attack in France also has an impact on this kind of research [2].

Nowadays, the situation with defining the term of "radicalism" is similar to how scientists define "terrorism" or "extremism". It means there is no unambiguously correct or generally accepted definition. Each scientist gives his/her own vision of this phenomenon. Moreover, most modern definitions are strongly influenced by the events of September 11, 2011. This makes their focus narrowly directed towards Islamic radicalization, which is the object of this paper.

Radicalism is an integral immanent component inherent in the development of society [1]. The word itself ("radicalism") is derived from the Latin word radix – "root". Thus, this phenomenon is a desire of public and political figures and subjects of public relations, to change the existing system of the state at its root, to completely radically transform the existing system. The phenomenon often spreads during crisis, transitional historical periods, when the problem of existence, tradition and the usual way of life of society or its established estates, strata and groups arises.

However, radicalism does not always use radical methods to change the existing system. The so-called "moderate" radicalism, although it does not deny the prospects of using violence in the process of transformations, however, predominantly uses more humane methods of introducing changes. The fact that radicalism can use non-radical methods is not a contradiction, since the result that it seeks to achieve with the help of these methods is still in the nature of a radical, that is, a radical restructuring of the established order [1].

Islamic radicalism manifests itself in the form of a political movement characterized by extreme actions and views. It is an aggressive part of politicized Islam. Its extremist and terrorist actions have taken place in various regions of the world in the last two decades. The regularly repeated brutal actions of supporters of Islamic radicalism, claiming thousands of human lives every year, prompted the world community to focus its efforts on combating the so-called international terrorism.

Even though today Islamic radicalism has found a firm support and spreads all over the world at high speed, according to S.A. Vorontsov, several decades ago many of scholars did not believe that Islam would not wield political power. In his work, the author gave an example of the statements of some researchers, such as A. Menk, G. Fuller, as well as studies of Soviet religious studies in general, where those authors claimed that it would only have an impact on the daily life of its followers because of lack of uniformity, cohesion, solidarity [3].

In recent decades, a number of authors appeared both in Kazakhstan and in the near and far abroad whose scientific works are devoted to the study of Islamic radicalism, the search for an algorithm for countering extremism and terrorism, camouflaged by religious grounds: Kakenova G.M., Kukeeva F.T., Baizakova K.I., Maskaliunaite A., Borozdin A.N., Lopushansky I.N., Novchina B.A., Ananko K.D., Belsky V.Yu. and others.

Nevertheless, even today, the theoretical definition of the concepts of Islamic radicalism, Islamic extremism and Islamic terrorism, as well as the classification of their varieties related to the religious sphere, to Islam, in particular, cause serious difficulties in domestic and foreign science.

Thus, the terms Islamic radicalism, Islamic extremism and Islamic terrorism are often used as synonyms. However, as a political science concept, radicalism is a political trend that is guided by decisive democratic reforms within the framework of the existing system. This is a broader concept than extremism, which means adherence in politics to extreme views and methods, for the most part directed against the existing system. In other words, extremism may or may not be part of radicalism in this political movement. In fact, extremism is an extreme form of radicalism. Terrorism, in turn, being an extreme form of extremism, means the policy and practice of intimidating political opponents, expressed in physical violence, up to and including destruction. Unlike moderate radicalism, terrorism goes beyond the legal framework and is one of the most dangerous threats to the security of the existing system and the territorial integrity of states [4].

Considering these concepts in more detail, Islamic radicalism is the most dynamic political and social force on the Muslim scene. In fact, it is a political religion. Islamic radicalism contributed to the formation of national identity and the development of nationalism, which filled the traditional provisions of Islam on the unity of all Muslims with new content. Thus, Jamal ad-din al Afghani formulated the idea of worldwide Muslim solidarity, which resulted in the concept of Pan-Islamism, based on the unification of Muslims on a confessional basis. The concept of Pan-Islamism was further developed in Muslim nationalism, expressed in the isolation of Muslims from representatives of other confessions. Moving to other states, Muslims do not adapt to the countries that have adopted them, but live their own way, preserving the way of life established by religion and customs. Pan-Islamism originated in Syria and Iraq as an anti-Western direction, became the main factor of political action and largely replaced traditional Islam. It presupposes the complete absorption of the individual by the nation: only through the nation will the individual be able to find freedom and better living conditions. The statements of the founder of the "Ba'ath" party M. Aflyak testify that religion not only develops parallel to nationalism, but is also absorbed by it. Nationalism is becoming, as it were, a new faith, bringing into politics a striving for complete security, for the victory of good over evil, a religious craving for salvation [3].

If at the initial stage the actions of radical Islamists were prompted by religious contradictions, then over time, religious motives gave way to political ambitions. The leaders of radical Islamic groups and parties began to strive for politics, but the spirit of political struggle within the framework of the current legislation was alien to them, they needed victory as quickly as possible and at any cost. Therefore, Islamism came into politics mainly under radical banners with extremist slogans and terrorist methods of achieving political goals. The main slogan is the slogan of the holy war - jihad, waged by Muslims, on the one hand, and the rest of the world, called infidels, on the other. Islamic radicalism considers such a world order as collusion with the West to preserve its domination unacceptable, considers peaceful resolution of conflicts an illusion, because international relations are inherently conflicting.

The forces of Islamic radicalism deny the principle of territorial integrity and advocate the independence of individual territories, enclaves, with their subsequent entry into the new state.
N.I. Piskunova, using the example of the Horn of Africa, shows that the influence of the Islamic factor on the foreign policy situation and domestic political activity tends to increase. The author supports this statement with a number of circumstances, such as:

− consistent striving for the geographical expansion of Islam beyond the borders of states, where it is a traditional religion;

− providing Muslims with external financial aid;

– active construction of mosques in places of compact residence of Muslims and turning them into centers of cultural and legal activity (practically, a propaganda center);

– rapid transformation of Muslim communities into extremist groups in countries where authorities use force to restrict the activities of supporters of Islamic fundamentalism;

– the desire of radical Islamic structures for political power in order to subordinate the existing authorities to Sharia law and impose their own order;

– creation of non-governmental organizations with a gradual expansion of their influence;

– promotion of Islamists to the elected posts of the state [5].

Thus, radical Islam is an instrument of political power which is used in a political struggle. It opposes current political order and offer divine mission of harsh and brutal metamorphosis. Political activism continues as a sacred responsibility and is overwhelmed by a holy order. Islamic radicalism represents ideological demarcation of the universe and the violent challenge to modern civilization [6].

The ideological role of religion is most clearly manifested in various Islamic extremist movements, whose supporters are often called fundamentalists.

Under fundamentalism in Islam, it is customary to understand a trend that requires a return to the origins of Islam, first of all, to the Quran. Fundamentalists allow a free interpretation of the provisions of Sharia, excluding dogma, ritual, and Quranic prohibitions, therefore they can be viewed both as servants who creatively develop Islam and as guardians of its canons. Of course, fundamentalism is not unique to Islam. The famous political scientist A.A. al Malek believes that fundamentalism is a constant feature of all mature civilizations, cultures, nations during periods of confrontation and deeply felt threats or deadlocks that interrupt the previous course of life [3].

In a broad sense, fundamentalism has long gone beyond the bounds of a purely religious trend, turning into one of the directions of socio-political thought. This can be not only a theological position opposing liberalism, but also a political ideology using a religious shell.

Hypothetical outlining and definitional accuracy concerning Islam radicalism and Islamic fundamentalism stay relevant in view of the different interpretations of the Quran and Prophetic customs and the confusing variety of Islamic social orders, associations, gatherings and organizations. They may go from pacific Islamic reformism to reformism and from moderate fundamentalism to its radical variations, Jihadist Salafism and Islamic radicalism. However, whatever its beginnings, nature and objectives, the Islamic development incorporates, among its numerous striking highlights, a common values and a philosophical referential system, a feeling of community or in the expansive sense, a nation (ummah) of Islam, standards for activity and an authoritative construction. What's more, the Islamic development, including Islamic radicalism, normally looks to impact the homegrown social request in which it is conceived and advances and is arranged towards distinct goals acknowledged through explicit techniques and components, including sacred terrorism and political viciousness [6].

In conclusion, it should be noted that the problem of Islamic radicalism is more relevant today than ever. Islamic radicalism (the extreme forms of which extremism and terrorism) is a real threat to the national security of states throughout the world arena. I would especially like to note Central Asia, where Islamic radicalism manifests itself under the guise of the revival of fundamental religious and spiritual values after communist atheism under the USSR.

Moreover, this issue requires further in-depth research. It is important to note that Islamic radicalism is an extreme manifestation of political Islam, which uses violent methods of waging political struggle. Radicalism, in turn, is a kind of fundamentalism. Islam, like other religions, cannot act as the root cause of the conflict. Radicalization is associated with the process of politicization. Radicalism could be characteristic not only of Islam, but also of other religions. The extreme form of radicalism is terrorism.

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