
SPIRITUAL AND MORAL FOUNDATIONS OF THE STRUGGLE AGAINST MISSIONARY WORK

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ABSTRACT: The concept of “missionary” in a general sense means the promotion of another religion among peoples who believe in one religion. Missionary is mainly characteristic of Christianity. Such an action has been carried out since the time when Christianity was declared as the state religion of the ancient Byzantine Empire. At first, the Christian priests led the missionary movement under the banner of calling the polytheistic population in Europe and the Middle East to monotheism. In this way, the Christian missionary, which appeared in the 4th century, entered India, China, and Japan in the 13th-16th centuries. It is known that the state of Uzbekistan has clearly and firmly defined its attitude to religion from the first days of independence. The attitude of the state to religion was defined on the basis of clear principles: “A person cannot live without faith”, “Secularism is not secularism”. This principle has found its legal expression in the Constitution of our Supreme Council and the Law “On Freedom of Conscience and Religious Organizations”.

KEYWORDS: Missionary, Catholic Church, Great Roman Empire, Iraq, Syria, and Libya, Islam, takfir, hijra, jihad.

INTRODUCTION

Missionaries in the Catholic Church developed after the establishment of the Spanish and Portuguese empires (XIII-XVI centuries).

The missionary movement greatly helped the Great Roman Empire to develop new lands. In 1662, Pope Gregory XV established the “Congregation for the Propagation of Religion” to lead the Catholic missionary work.

By the 19th century, missionary activities became active again. The missionaries who were representatives of this movement spread their activities widely in Africa and helped to conduct the politics of their countries.

The activities of missionaries in various countries, including the countries of the Central Asian region, focus on the preparation and free distribution of special literature, audio and video cassettes in local languages for the promotion of Christianity.

Examples like above can be continued again. But this alone shows that the missionary movement can create a basis for inter-religious and inter-ethnic conflicts between representatives of different religions and among Muslims.

THE MAIN FINDINGS AND RESULTS

In recent years, crimes against humanity have been committed by various illegal armed organizations in a number of countries of the world, particularly in the Middle East, under the slogan of building an Islamic state. As a result, countries with great economic potential, such as Iraq, Syria, and Libya, are experiencing deep socio-political and economic decline. According to the International Monetary Fund, as a result of various conflicts, the economy of the Arab countries suffered losses in the amount of 800 billion US dollars between 2011 and 2014. Due to the bloody tragedies, the growth rate of the gross domestic product of these countries decreased sharply, and the level of unemployment became almost mass.

In fact, those who call the youth to their ranks and call themselves “Mujahideen” are executing civilians, humiliating women and girls and violating their honor. He is killing children in Nora. Those who are going to perform Hajj, which is the fifth pillar of Islam, are threatened by declaring them as “stone worshippers”. He promises to destroy the holy Baitullah, which is the Qibla of our religion. Houses, schools and libraries are destroyed, villages and towns are being destroyed, and poor fathers, poor mothers, and poor children are wandering in the streets. It is a pity that some young people from our country leave their parents crying for blood and go to places of conspiracy like Syria and Iraq. These ignorant people, who have become fed-up executioners in those lands, are threatening their people, their parents and their fellow believers by pointing guns at their country.

In fact, by now, religious-extremist organizations have become a wide-ranging system. This is part of a well-thought-out strategy. First of all, we should note that all extremist organizations are products of research centers, so to speak, “ideological laboratories”.

- participation in roundtable discussions in the local mass media about the threat of religious extremism and missionary ideas to society, increasing the number of speeches that reasonably expose the fact that the ideas of international terrorism and religious extremism are based on malicious geopolitical goals, and that fanatics distort the interpretation of Islam;
- Websites of Tashkent Islamic University, Office of Muslims of Uzbekistan, Tashkent Islamic Institute, Imam Bukhari International Center, local representatives of OMI are devoted to the coverage of pure Islamic teachings and are true to the ideas claimed by various unofficial, malicious currents (in particular, sectarianism, takfir, hijra, jihad) regular delivery of scientific refutation articles;
- to ensure vigilance and awareness in neighborhoods, to organize activities aimed at increasing family responsibility in the education of young people and to actively participate in such activities, to participate in conversations with labor migrants aimed at preventing them from falling under the influence of jihadi groups;
- participating in educational activities with persons who have been punished for crimes committed in religious-extremist movements, are now on the road to recovery and have been released due to amnesty, emphasizing the positive impact by explaining to them the true essence and harmful consequences of fanaticism.

CONCLUSION

In conclusion, it is not an exaggeration to say that today the missionary movement is manifested as a special form of religious fanaticism among people and in the eyes of some of our youth.

Unfortunately, the rapid development of communication and information technologies has stimulated the expansion of opportunities for ideological influence, and the increasing number of new methods and means of fighting for the human heart and mind, subordinated to geopolitical goals, is especially evident in attempts to use the religious factor in this regard. In most cases, this struggle is armed and brings tragic days to many peoples. Keeping the peace requires vigilance and awareness. From this point of view, in today's time, when the processes of globalization have become intense, it is necessary for all our compatriots, including religious workers, who consider themselves responsible for the future of our great country like Uzbekistan, to deepen the formation of national pride, pride, and feeling in our people, especially in the youth, and to form an ideological immunity that protects them from foreign ideas remains an important task.

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