The Relationship Between the West and the Islamic World in International Geopolitical Processes

Jumaniyozov Xushnud Safoyevich[1], Nurillaev Farrukh[2]

[1]*Associate Professor of TSPU, Candidate of Political Science,* [2]*Student of Masters Degree of TSPU*

ABSTRACT

The article examines the development of relations between the West and the Islamic world in the current historical period; various destructive factors that negatively affect its sustainable development, the need to protect young people from various destructive ideas in the context of globalization.

KEYWORDS: *globalization, terrorism, media, personality, education, upbringing, spirituality, ideological void.*

Introduction

In the new millennium, rapid socio-political development has spread to the religious sphere of human life. New developments, regions, ethnic groups, and religious communities have become a competitive arena. Moreover, sometimes this struggle is going beyond the "code of honesty." Forces and centers of different content sometimes are trying to create a comfortable environment for themselves by creating various confusions. And they are trying to use all the factors in the same way.

It is well known that industrialized Western countries are showing interest in high-energy countries such as North Africa, the Middle East and Central Asia in order to address the growing problem of energy shortages. As the President Sh. Mirziyoyev rightly noted, "The Islamic world has a huge economic, investment potential and energy resources. Proper use of them, expansion of international trade, economic, financial and investment cooperation of the OIC member states, the establishment of transport routes connecting our countries will allow to achieve high rates of economic development, which will ultimately lead to the development of all other sectors. It serves as a basis for its development".[1] Unfortunately, in order to take advantage of such great opportunities, various political forces are promoting their views on "democracy", which contradict national values of human rights and freedoms. They are not interested in the fact that democracy is a specific form of governing society, and that its principles and methods, factors and tools change in proportion to local conditions.

Main part

As for the Western factor, relations in the Islamic world are not stable. At different times, due to different interests, these relations have developed and continue to develop, sometimes in a friendly, sometimes in a cold relationship. The relationship between the West and Islam is not one to be taken lightly. There are many contradictions, paradoxes and conflicts in the relationship between the West and Islam. Today's Islamic world is completely distrustful of the West. They have serious grounds and conclusions for this distrust. It is well known that the Muslim states of West Asia and North Africa (mainly the Arab states) have in the recent past been subjected to political and economic suffering by the colonization of the Western capitalistic and imperialistic systems.

The Middle East has long been a colony of Ottoman sultans. Following the defeat of the Ottoman

Empire in World War I, the empire ended and the Middle East came under the influence of Britain and France. The former empire was replaced by a series of sultans and emirates. Britain and France appointed the rulers of almost all the Arab states. At a conference in Saint-Remo, Britain and France agreed to monopolize all oil fields in the Middle East in the near future. Following the principle of "divide and rule" in the occupation, which sought to completely subjugate the Middle East, the rulers of Britain and France in the Arab world set out to create small states that needed Western support to maintain power. The development, domestic and foreign policies of these countries were under the control of the West, which prevented them from becoming a powerful state. Cheap trade in natural resources with the West has led to the impoverishment of the Arab people and the enrichment of the noble Arabs. This situation did not satisfy a large part of the population of the colonized country. As a result, national-liberational movements in the region were growing.

The development of events began in Palestine. Britain began to establish a Jewish state in the region. As a result, the Arab resistance movement in Palestine has intensified. Realizing the impending uprising, Britain was forced to reduce Jewish immigration. The Jews were also dissatisfied with the British policy of double formats. When the Jews did not get the support they wanted, they began to form military organizations. As a result, the militarized organization "Hagana" was formed in the early 1920s and in 1935 the extremist organization "Irgun svay Leumi".[2]

Egypt became a British colony in the 1980s. The British colonialists turned Egypt into a raw material base. The royal power retained in the country was practically turned into a British stronghold. After the end of the First World War, a new phase of the liberation struggle began. The patriotic forces formed an organization called the "Egyptian Representatives" ("Vadf Misri"). The organization led the struggle for Egyptian independence. Saad Zaglul headed the organization. The organization demanded that Egypt be granted independence. In response, the British banned the activities of the "Egyptian representatives". S. Zagulul was exiled to the island of Malta. This led to the liberation uprising in Egypt.

On May 9, 1919, the colonialists shot a demonstration by the people of Cairo under the slogan «Egypt for the Egyptians». The protest turned into a riot. The uprising was crushed with great difficulty. Saad Zagulul has been repatriated to quell protests. British protectorate over Egypt was recognized. But the British authorities were well aware that it was no longer possible to keep Egypt in obedience by the old methods. Now the UK has chosen a "new" - tried and tested method. It was a way to give Egypt state independence, but to maintain its de facto dependence on Britain by various powerful means. Thus, on February 28, 1922, Great Britain recognized the independence of Egypt. Egypt has been declared an independent sovereign state.

Britain retained the right to protect the imperial roads in the territory of Egypt, to protect Egypt from foreign aggression, to protect foreign interests. The Constitution of 1923 enshrined the above-mentioned rights of Great Britain. All rights and privileges of foreigners have been preserved. In January 1924, a government was formed under Saad Zaglul.

Of course, there was a protest against such a "blessing". As a result, in 1928, the Ikhwan ul-Muslimun (Association of Muslim Brotherhood) was founded in Ismailia by the schoolteacher Hasan al-Banno. According to al-Banna, in order to restore the country's status, it is necessary to restore Islam and establish a Muslim state that operates in accordance with Sharia law and ensures the observance of the Qur'an and Sunnah. [2]There is an important aspect of Hassan al-Bannani's views that differs significantly from the views in the charters of many movements. He blames Islamic society and the Arabs, not the West or the atheists, for the decline of the Muslim world. That is why he considers educating Muslims in the spirit of Islam to be his main task. When Hassan al-Banno called the "Great Jihad", he did not mean the extermination of the infidels, but first the struggle

against their own passions, which lead Muslims to sin, and their spiritual perfection.

The rise of science and technology, the rise of vehicles, the rise of production, the rise of international trade, the rise of freight, the conflicts between the great powers, the inevitability of a new world war. The great powers paid more attention to the military industry and heavy military equipment. This has dramatically increased the demand for fuel. The great powers paid more attention to the military industry and heavy military equipment. This has increased the demand for fuel. Thus, the "oil factor" began to play an important role in the development of the next socio-political processes. Because in the new conditions, all the leading countries of the world, which are preparing for war, are preparing for the full use of the latest opportunities in science and technology. In terms of strength, no one knew who was on the training side. [3]Under these circumstances, it became clear that the outcome of the war depended more on resources. So on the eve of World War II, Nazi Germany launched a sabotage operation in the Middle East to weaken Britain and France. The Nazis began to look for partners in local groups. At that time, the Ikhwan ul-Muslimun was very active. The group was followed by millions. The leaders of the Ikhwan ul-Muslimun and their supporters unknowingly got involved in the big political game of the world's leading countries. The only goal in this big political game was different, and there was only one "target" that needed to be weakened. The Nazi German agents have provided the Ikhwan ul-Muslimun with enough money, weapons, and experienced instructors.

Due to a number of factors mentioned above, interest in the Middle East did not decrease after the Second World War, but increased. To prove this point, we present some indicators of the natural and geographical resources of the countries in the region.

Indicators of some natural geographical opportunities of the Middle East: [5]

Category	Area sq / km	Population (million people)	Gold reserves (billion/ US dollars)	Oil (billion barrels)	Gas (trillion cubic meters)
Iran	1 648 000	78.4	69.8	151.6	33
Qatar	11440	0.77	25.9	25.7	25.2
Iraq	434 100	28.1	61.8	143.1	3.1
Egypt	947000	68.7	15.2	4.4	2.1
Kuwait	17820	2.6	29.2	101.5	1.7
Oman	212500	2.53	15.8	4.7	0.84
Yaman	528000	20.3	4.7	2.8	0.47
Bahrain	690	0.71	4.8	0.17	0.98
Syria	185200	18.6	4.7	2.1	0.24
Saudi Arabia	2 149 610	31.5	626	264	8.1
UAE	83600	4.28	43.7	97.8	6.8

Some Muslim countries are openly expressing their animosity towards the developed European countries in various forms. Terrorism is one of the most common forms of revenge. The West, for its part, has seen Islam as its main rival in the international arena since the fall of the Berlin Wall. During the post-World War II period of independence, it has tried to hinder the socio-economic development of Muslim countries by various means. Muslim countries and organizations are trying to keep the West in danger by their hostility without increasing their socio-economic development. The West, meanwhile, is mixing Islam with terror to embarrass the Muslim world in the eyes of the international community, and is posting various videos and multimedia on international websites that undermine a number of religious values. And the West's efforts to distance itself from modern Muslim civilization are forcing radical Muslim groups to resort to terrorism.[4]

Under the bipolar system, the West made effective use of the Islamic factor in the struggle against Eastern communism. The reason for this was the Kremlin's desire to build a secular society, to pursue an atheistic policy. By 1991, the situation had changed dramatically with the collapse of the socialist system, the end of the bipolar system, and the disintegration of ideological confrontation. The United States, with the help of Western Europe, launched its first war against the Muslim state of Iraq. Yesterday's allied jihadist "knights" have become enemies of the West.

Conclusion

Therefore, it is necessary to pay special attention to the following issues in the process of education and advocacy in order to increase the intellectual potential of our youth, strengthen their understanding of national identity, increase their sense of nationalism and patriotism.

First of all, we must not forget that Uzbekistan is also an integral part of the Muslim world. There is no guarantee that this kind of conflict will be limited to the Middle East. Our people are a tolerant people, and we need to prevent the poisoning of the worldview of young people due to any conflicts in the past.

Second, to constantly explain to young people the ideological landscape of the modern era, the ideological threats. In North Africa, the forces that are causing the conflict in the Middle East, it is important to protect the spiritual world of young people from their poisonous ideologies.

Third, to raise the sense of independence and peace by explaining to young people that independence has always been the eternal dream of our people, how it was achieved in different times, with examples from the history of our national statehood.

Fourth, to strengthen the sense of patriotism among young people by giving examples from the lives of our national heroes who sacrificed their lives for the peace, prosperity and freedom of the country.

We must not forget that the future of our youth is our sacred duty to protect them from ideological threats.

References

1. Mirziyoyev Sh.M. Milliy taraqqiyot yo'limizni qat'iyat bilan davom ettirib, yangi bosqichga ko'taramiz. –Toshkent: "O'zbekiston" NMIU, 2017.

2. G'oyibnazarov Sh. Xalqaro terrorizm: ildizi, omillari va manbalari. T.: "O'zbekiston", 2013.b 101.

3. Abdullajonov O. Diniy aqidaparastlikning kelib chiqishi, mohiyati va O'zbekistonga kirib kelishi. .–T.: «Akademiya», 2000. B 94-97.

4. Jumaniyozov X.S. Rasulova A.M. Ekstremizm va terrorzimga qarshi kurashning ma'naviy-ma'rifiy asoslari. – Toshkent, 2019. B 62.

5. Otamurotov S. Globallashuv va milliy-ma'naviy xavfsizlik. T.2013. b 37-38.