SOCIO-POLITICAL FACTORS INFLUENCING THE DEVELOPMENT OF ISLAMIC FUNDAMENTALISM

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ABSTRACT	
Religious fundamentalism is a relevant subject of study that requires in-depth analysis for a more comprehensive understanding of its origins, development and global consequences. In this scholarly article, we will provide an overview of research on Islamic fundamentalism and also conduct our analysis based on existing theories and empirical data.	[1] Egyptiyan University of Islamic Culture Nur-Mubarak, Almaty, Kazakhstan
We examine the historical context of the formation of religious fundamentalism, highlighting the important events and factors that contributed to its development. We emphasize the importance of social, economic and political aspects in understanding this phenomenon, as well as the influence of global trends on its development.	[2] Erciyes University, Kayseri, Turkey
The focus is on the diversity of Islamic fundamentalism in different regions, as well as its relationship with terrorism and international security. Strategies to counter Islamic fundamentalism at the level of states and the world community are analyzed.	*Author-correspondent:* B.K. Botakarayev, bake.kaz.tr@gmail.com
Our article calls for an in-depth understanding of Islamic fundamentalism beyond its religious dimensions and makes recommendations for further research and development of strategies to prevent the spread of this phenomenon.	*Reference to this article*: Botakarayev B.K.,Benli Y. Religious fundamentalism as a sociological phenomenon // Adam Alemi. – 2024. – No.2 (100). – P. 151-159.
Key words: Fundamentalism, Ideology, Dialogue Between Religions, Religious Tolerance, Islamic Identity, Religious Movements, Radicalization.	

Ислам фундаментализмінің дамуына әсер ететін әлеуметтік-саяси факторлар

Аңдатпа. Діни фундаментализмі өзекті зерттеу нысаны болып табылады, оның шығу тегі, дамуы және жаһандық салдарын неғұрлым толық түсіну үшін терең талдауды қажет етеді. Бұл ғылыми мақалада біз ислам фундаментализміне қатысты зерттеулерге шолу, сонымен қатар қолда бар теориялар мен эмпирикалық деректерге сүйене отырып, талдау жасаймыз.

Біз ислам фундаментализмінің қалыптасуының тарихи контексін зерттей отырып, оның дамуына ықпал еткен негізгі оқиғалар мен факторларды атап өтеміз. Бұл құбылысты түсінуде әлеуметтік, экономикалық және саяси аспектілердің маңыздылығын, сондай-ақ оның эволю-циясына жаһандық үрдістердің ықпалын атап өтеміз.

Түрлі аймақтардағы ислам фундаментализмінің әртүрлілігіне, сондай-ақ оның лаңкестікпен және халықаралық қауіпсіздікпен байланысына назар аударылады. Мемлекеттер мен әлемдік қауымдастық деңгейінде исламдық фундаментализмге қарсы тұру стратегиялары талданады. Мақаламыз ислам фундаментализмін оның діни аспектілерінен тыс терең түсінуге шақырады және бұл құбылыстың таралуына жол бермеу үшін одан әрі зерттеу және стратегияларды әзірлеу бойынша ұсыныстар беріледі.

Түйін сөздер: фундаментализм, идеология, діндер арасындағы диалог, діни толеранттылық, исламдық бірегейлік, діни ағымдар, радикалдану.

Социально-политические факторы, влияющие на развитие исламского фундаментализма

Аннотация. Религиозный фундаментализм является актуальным объектом исследова-ния, требующим глубокого анализа для более полного понимания его происхождения, раз-вития и глобальных последствий. В данной научной статье мы предлагаем обзор исследова-

ний, посвященных исламскому фундаментализму, а также проводим свой анализ на основе существующих теорий и эмпирических данных.

Мы рассматриваем исторический контекст формирования исламского фундаментализма, выделяя ключевые события и факторы, способствовавшие его развитию. Подчеркиваем важность социальных, экономических и политических аспектов в понимании этого явления, а также влияние глобальных тенденций на его эволюцию.

Основное внимание уделяется разнообразию исламского фундаментализма в различных регионах, а также его связи с терроризмом и международной безопасностью. Анализируются стратегии противодействия исламскому фундаментализму на уровне государств и мирового сообщества.

Наша статья призывает к глубокому пониманию исламского фундаментализма, не ограничиваясь его религиозными аспектами, и выдвигает предложения для дальнейших исследований и разработки стратегий по предотвращению распространения этого явления.

Ключевые слова: фундаментализм, идеология, диалог между религиями, религиозная толерантность, исламская идентичность, религиозные движения, радикализация.

Introduction

Since the beginning of the 21st century, it has been observed that interest in the phenomenon of Islamic fundamentalism has increased in world politics and society. This complex and multifaceted phenomenon represents a current area of research that requires in-depth analysis and understanding. Islamic fundamentalism not only poses new challenges to global security, but also questions fundamental principles of religious tolerance and cultural diversity. The validity of this work is reinforced not only by geopolitical contradictions, but also by the internal social and religious dynamics of the Muslim world. Developments related to Islamic fundamentalism are having a significant impact on the world stage, raising concerns about security and stability in many regions.

The aim of this study is to systematically analyze and understand the roots, dynamics and consequences of Islamic fundamentalism. We aim to identify the factors underlying the formation and spread of this phenomenon, analyze its impact on political and sociocultural spheres, and provide opportunities to develop strategies to counter and prevent radicalization.

During the study, we will pay attention to various aspects of Islamic fundamentalism, from its historical roots to its consequences for modern international society. The analysis of various forms of Islamic fundamentalism in different regions and its relationship with global trends constitute the main aspects of our work.

Therefore, this study aims to contribute to a deeper understanding of Islamic fundamentalism and to suggest constructive approaches to the challenges it brings to the modern world.

Methodology

The methodology used in this scientific article is based on an interdisciplinary approach combining historical, sociological and political research methods. The first focus is to analyze the historical context of the formation of Islamic fundamentalism, covering the period from its origins to the present day. This analysis allows us to highlight important events and trends underlying this phenomenon.

The second phase of the methodology involves a sociological approach, the aim of which is to investigate the social and economic factors that contribute to the spread of Islamic fundamentalism. Empirical data obtained through the analysis of social and economic indicators in various regions allow us to identify trends and relationships between social conditions and the level of religious radicalization.

The third aspect of our methodology is political analysis, covering the role of Islamic fundamentalism in political processes and its impact on international relations. This allows us to assess the impact of fundamentalism on geopolitical dynamics and develop counter strategies at the level of states and the world community.

The novelty of this article lies in the systematic approach to the study of Islamic fundamentalism that includes both historical, social and political dimensions. This approach allows us to provide a comprehensive understanding of the subject and contribute to the existing body of knowledge regarding fundamentalism in Islam.

The Nature of fundamentalism

It can be seen that the concept of fundamentalism, which comes from the word "Fundamentum", in Latin means basis, support and root. The term "fundamentalism" first entered the dictionary in the 1920s to describe radical movements within American Protestantism. The emergence of Protestant fundamentalism is largely explained by turning points in the history of American secularization. In this context, Casanova speaks of three processes of rupture. The first of these is the process of constitutional rupture separating Protestant churches and the state. This process, according to Casanova, was deepened by the secularization of the higher education system and the elimination of Protestant cultural influence from public life. The third process of rupture was the total secularization of life, the exclusion of the Protestant ethic and the adoption of a pluralistic understanding of civil society [1, p. 135].

The emergence of a fundamentalist reaction is explained by the fact that religion with all its institutions in the process of modernization was perceived as an extreme and marginal identity. It is a common view in sociology that the process of secularization always produces reactionary militancy and that the main distinguishing feature of religious fundamentalism is the reactivity resulting from the erosion of religion and its loss of a dominant role in society. . In fact, the desire of fundamentalist groups to dominate the state with the aim of reconsecrating state and social life or ending its secular character is one of their main distinguishing features. However, it is not yet enough to explain such a reaction solely by anti-secularism. Sometimes this occurs as a reaction to ethnic or religious pluralism, as in the case of Hindu fundamentalism against Muslims in India, or in opposition to competing national ideologies, as in the case of Buddhist fundamentalism against Tamil Hindus in Sri Lanka. Political threats from other religious and ethnic groups not only reject the secular world, but also allow religious identity to be framed in radical terms. In a vicious cycle of violence-response-violence or "pressure-reaction-pressure," fundamentalist movements tend to legitimize political issues around ethnicity and land within the framework of sacred relativity.

Religious fundamentalism has been one of the most debated issues in politics and the media since the early 1980s. In fact, the concept of fundamentalism, derived from Protestant fundamentalism that emerged in America in the 1920s, has been used to describe political and social movements that have been widespread in many third world countries over the past twenty years and have their origins in Islam. But as a concept, religious fundamentalism arose on a completely different continent and in a country that is today considered its sworn enemy. Although religious fundamentalism is an issue that has been debated for almost a century and is still being explained in various ways in the West, it has also become the subject of heated debate in the Islamic world, especially since the mid-1990s.

When presented as a set of characteristics, religious fundamentalism appears as a religious stance that primarily contains the following characteristics.

a) interpretation of religion as a rigid system as the final moral and legal code that answers all questions of life;

(b) the tendency to take sacred texts literally and generally move from ideological assumptions/leaders to religious texts rather than from religion to life;

(c) belief in a fundamental "golden age" when religious truths were "perfectly" practiced, and a great desire to restore such an age;

(d) the use of violence, if necessary, to achieve this desire;

(e) suspicion not only of believers of other religions, but also of their fellow believers, who are considered hypocrites, sometimes completely alienating them and even using violence against them;

(f) incompatibility with modern secular society, and in some cases even a complete rejection of secular values; In this context, do not make harsh comments on issues such as politics, education, law and women. However, with a pragmatic attitude towards modernity, using every useful concept and product;

(g) sanctification of history, events and characters by esoteric understanding; In the battle between the divine and the demonic - understanding the ultimate savior; the adoption of a millenarian and machinist ideology of salvation;

(h) refusal to negotiate and the search for harmony with idealism, fueled by a firm belief in salvation even in the most lost place on this line [2, pp. 261-263].

Of course, the most discussed issue today is Islamic fundamentalism. From the second half of the 70s of the 20th century, large-scale penetration into political practice of fundamentalist ideas began, aimed at re-establishing Islam as the basis of national identity. Fundamentalists are based on the belief that the Islamic world is in a state of decline and that this is due to departure from the direct path of Islam. Islamic political activists view Islam as a holistic way of life based on the teachings of the Quran, the life of Muhammad, and the nature of the early Muslim community and fully embodied in sharia as the law revealed to humans by God. They demand a return to Islamic law and the creation of a state and society project guided by Islam and based on social justice. The process of globalization plays an important role in strengthening fundamentalist tendencies in Islam. The rapid attack on Islam and the Islamic way of life by Western standards, consumer ideology and mass culture, the disintegration of previous social roles, restrictions, statuses, rights and responsibilities, is perceived by many Muslim believers as a spiritual and social disaster. All this leads to the rapid fragmentation of traditional Muslim society, which inevitably leads to tension in social relations. At the same time, Islamic fundamentalism is not necessarily equivalent to political radicalism and extremism and is not a direct cause of terrorism. "Fundamentalism (Salafism) is indeed the basis of Islamism, but only partially. The slogan "Al-Islam hua'l hal" ("Islam is the solution") means "establishing order" in the Islamic world, eliminating social injustice, immorality and corruption, eliminating "unfair rulers". In order to be protected from the harmful effects of the West's foreign cultural and behavioral models, it is necessary to first purify Islam itself from harmful layers and return to the uncomplicated roots of this religion." Fundamentalist tendencies are also seen in Hinduism and Confucianism [3, p.78].

Political Islam or Islamic Fundamentalism

Terms such as moderate, political, militant or radical Islam often appear in general discussions of religious fundamentalism, although there are of course subtle and important differences between them. Specific equivalents of these concepts are the Muslim Brotherhood in Egypt, Jamaat al-Islami in Pakistan and Jamat al-Islami in other countries, Hamas and Islamic Jihad in Palestine, Hezbollah in Lebanon, and with some Western countries, there may be Hizbuttahrir in Tajikistan and Kyrgyzstan, the Islamic Salvation Front in Algeria, there may be Al-Qaeda in Afghanistan, Iraq, Sudan, Yemen or another region, and ISIS in Syria and Iraq. The main axis of the debate on Muslim fundamentalism is jihadist and takfiri Salafism, represented mainly by al-Qaeda and, more recently, Daesh, as well as radical elements of the Muslim Brotherhood and Jamaat-e Islami as institutional movements. Although Wahhabism combined with Salafism is seen as one of the intellectual infrastructures of religious fundamentalism, the harmonious and obedient Wahhabism represented by the clergy associated with the Saudi regime and the personality of Osama bin Laden, who declared war not only on the Saudi regime, but also on the United States and the West, is seen that there are differences between the "Salafi-Jihadist-Wahhabi composition". Again, within the Shia Islamic tradition, the line of Ayatollah Khomeini, which became concrete with the Islamic Revolution in Iran, and Hezbollah, which is presented as a concrete indicator of this line and serves as an outpost of Iran, are also involved in religious activities and have occasional discussions about fundamentalism.

Another important approach that has left its mark on discussions of political Islam defines Islamist movements as anti-modernist and reflects on how these movements developed so quickly and were politically active in the last quarter of the 20th century. Accordingly, Islamist movements are groups belonging to the past, reactionary, fanatical and rejecting modernization and the Western way of life. According to Abrahamian [4, p.102], the key word of this approach is the rejection of modernity by these movements: "In the minds of radical writers about Islamist movements there is an image: theological reactionism, political regression, rejection of science, modernity, enlightenment philosophy and the indus-

trial revolution". The group's authors argue that Islamist movements «reject modernity» and take their core principles from the holy book (the Qoran). In other words, the ideological roots of these movements go back only to the seventh century.

One of the important root causes of the phenomenon defined as Islamic revivalism or fundamentalism is the defeat of Muslim identity in the war for world power. It can be seen that depending on this main reason, other political, economic or social reasons develop. Because it is believed that when Muslim societies regain the power they had in ancient times, economic, political and social problems will automatically disappear. Thus, the phenomenon defined by Western literature as revival or radicalism is in many ways a struggle for power. Islamic groups that consider themselves to be the opposition in this struggle are taking various actions in accordance with the demands of the opposition position. It is inevitable that everyone who considers himself a Muslim, from the most moderate to the most radical, is some kind of fundamentalist. The problem is not whether Muslims are fundamentalists or not, but the method they follow in the struggle for the identity, culture and power that they define within Islam. This is why distinctions such as radicalism, extremism, moderation or traditionalism matter. However, the attempt to classify all movements as fundamentalist, ignoring the differences between the accepted methods, can be perceived as an attempt to make people forget about the current problems of our time. In this way, the existing power structures in Islamic countries from the colonial period will be preserved and world peace and stability will be maintained in accordance with Western priorities.

Researchers writing about fundamentalism argue that it began as a reaction to modernity. Indeed, the most fundamental feature of fundamentalism is revealed in its relationship with modern culture. In other words, we can say that almost all forms of fundamentalism arose as a result of opposition to modernization [5, p. 108].

Therefore, the likelihood of fundamentalist tendencies arising in cultures not influenced by the modern world is extremely small. It can be said that this is mainly due to the encounter with modernism and the inability to cope with it. In this sense, it is quite understandable that the first fundamentalist tendencies arose in Western societies that were the first to experience modernity. Because a certain part of the people, emphasizing their religious sensitivity, were concerned about the development of secularization that occurs with modernization in society. Fears and anxieties about the rejection of God and the existence of different ideas about the divine had negative consequences. However, it has been observed that Western societies have entered into a very rapid process of adaptation to modernism. New areas of opportunity arising from social change are another factor that creates an extremely favorable environment for such trends. According to "resource mobilization theory," one of the factors that determines whether fundamentalist movements succeed or not is the extent to which they mobilize available resources. Movement capabilities are extremely important in this regard [6, p. 127].

There are certain reasons why the term Islamic fundamentalism emerged. We will explain these as follows.

a. External Factor. It is also argued that due to the siege of imperialism, social and cultural values based on Islam have come under attack from secular, Western and Christian interpretations and this has created crises at various levels in Muslim societies [7, p. 275]. The goal of the Islamist revival that has arisen in Muslim societies facing such a threat is to save Islam and Muslims from this danger in all respects. In this context, thinkers of the Islamist revival focused on principles of Islam that were contrary to foreign values. The external factor that the Islamic world is in decline and today's West is responsible for this opens the way for Islam to become the center of power in today's world politics. In this context, the way is opened for movements seeking to restore Islam to a dominant position to define strategies in accordance with today's political demands. On the other hand, it is also argued that Islamic fundamentalism is a by-product of the globalization process.

b. Attempts at secularization. It is argued that the modernization reforms that were carried out in countries such as Iran, Turkey and Egypt in the early twenti-

eth century were not effective in rural areas. For example, Dekmajian argues that Atatürk's efforts to legitimize the new order stemmed from his own charisma, the strength of Turkish nationalism, and the secular reforms adopted by the bureaucratic elite, intellectuals, and the military [8, p. 4]. It is argued that in such an environment, the traditional and pious tendencies of rural areas have not changed despite the government's efforts to promote secular values. It is argued that Islamic fundamentalism does not recognize the distinction between the secular and religious spheres. Because it is generally accepted that the Qur'an covers the whole of life. Although it is generally accepted that the general view of Islam and Muslims, that religion and world affairs cannot be separated from each other, reflects the classical Orientalist view, this view has become a general rule in Western literature on Islam and Muslims.

c. Changing social space. The shift in social base from rural to urban areas in the twentieth century paved the way for the emergence of Islamic movements in various forms. On the other hand, the reason why radical comments are more common in cities is that there the modern way of life and the secular policies of the state are most exposed. Moreover, the fact that newly arrived rural residents were forced to live in slums made the contrast between secular modernity and Islam more apparent. Therefore, people in the slums believed that they were deprived of both economic prosperity and political participation, and that the cure for this was conversion to Islam. On the other hand, in the process of economic and social development, Muslims began to use traditional symbols to express their identity, and religion forms an important part of tradition. Organization and self-expression have become easier due to faster communication and rapid dissemination of information due to development [9, p. 27].

d. Legitimacy. One of the important reasons for Islamic fundamentalism is the problem of the legitimacy of political regimes in Islamic countries. It is argued that in traditional political orders of Muslim societies, political forces have religious legitimacy, while modern regimes lack such legitimacy. Because modernity is an external development for Muslims, and modern values and political processes are alien to the Muslim masses [8, p. 3]. The crisis of legitimacy has clearly manifested itself in the failure of political governments in Islamic countries to provide development and social justice. However, it is not true that political power in Muslim societies was legitimized by religion in the pre-modern period, but modern regimes lack this. Because today religion is still a phenomenon used by political forces in Islamic countries to achieve legitimacy. By the same method, the ground is prepared to question the legitimacy of regimes that do not deny the legitimizing function of religion [9, p. 31]. Thus, Islam continued to serve as a guide both for legitimizing existing regimes and for questioning their legitimacy. At this stage, it must be recognized that the relationship between religion and political power has not changed much in the modern period.

The revival of Islam at the present stage is generally attributed to the Prophet Muhammad. It is associated with the concept of Islamic fundamentalism, seen as a return to the religious, social and political experience of early Islam since the time of Muhammad [10, p. 425]. The beginning of the development of Islamic fundamentalism in the modern Middle East is associated with the activities of the Muslim Brotherhood organization, created by Hasan al-Banna in Cairo in 1928 [11, p. 224].

Later, the ideas of fundamentalism were developed and radicalized by another representative of this organization, Sayyid Qutb [10, p. 426]. Important turning points in the development of fundamentalism were the Arab-Israeli war of 1967 and the Islamic Revolution in Iran in 1979, which accelerated the process of radicalization of ideas among the Shiite minority in non-Arab countries. The spread of fundamentalism was also facilitated by the military operations carried out by the United States and its allies in Iraq and Afghanistan, which contributed to the unity of religious fundamentalists in the fight against a common enemy and greatly radicalized their movements [12]

In recent years, we see that political forces whose ideological basis is "Islamic fundamentalism" have become increasingly active. However, it should be noted that the "fundamentalism" we see now is different

from its original form. Muhammad al-Wahhab is considered the first Islamic fundamentalist to point out the inadmissibility of transforming sharia and Islamic norms in the 18th century. Followers continued to spread the concepts put forward by al-Wahhab. This is how "Wahhabism", which dominates today in Saudi Arabia, the cradle of Islamic civilization, was born. Today, "Islamic fundamentalism" is not only the purification of Islamic principles from the effects of the development of world society, but also the creation of a powerful political institution that can influence all spheres of society. Islamists manage to get what they want because there is an authoritative and respected set of moral and legal norms of Sharia, whose legitimacy is guaranteed by the existence of the Quran, the highest legal regulation among the entire Muslim world [13, p. 156]. "Islamic fundamentalism" acquired its modern appearance at the beginning of the twentieth century after the collapse of the Ottoman Empire and the strengthening of Western influence in the region. Under the influence of external factors, the formation of an Islamic political doctrine began, the first outlines of which emerged in "Nasserism". Then the "Muslim Brotherhood" political club emerged, which made it clear that the Islamic world had no need for the West because its "foundation" for state structure was in Islam.

Conclusion

In this work, we conducted an extensive analysis of the phenomenon of Islamic fundamentalism, paying special attention to its historical roots, sociocultural characteristics, political consequences and influence on modern society. The results obtained highlight the complexity and versatility of this phenomenon, which cannot be unambiguously defined and understood within a narrow context.

In the course of our research, we have revealed that Islamic fundamentalism is a phenomenon that is not fundamentally reducible to the narrow boundaries of religious teaching, but rather the result of the interaction of various social, economic and political factors. Religious traditions often serve as a factor of mobilization, but the main causes of fundamentalism are political instability, social inequality and cultural contradictions.

It should be noted that Islamic fundamentalism is far from homogeneous and manifests itself in different forms in different countries and regions. It may represent a response to economic hardship, political repression, or cultural change. It is important to recognize that the fight against fundamentalism requires a comprehensive approach, including not only political and military measures, but also social, economic and educational initiatives.

In addition, we highlight the influence of media and education as key means of combating the ideology of fundamentalism. The creation of alternative moral and cultural norms, as well as the promotion of tolerance and dialogue between different communities, can help build strength to resist radical movements.

In conclusion, our work highlights the importance of understanding Islamic fundamentalism in its multifaceted context. Continued research, education and global collaboration will be the basis for developing effective strategies to prevent and control this complex phenomenon.

During our research, we delved into the depths of Islamic fundamentalism, trying to decipher the multi-faceted factors that underlie it. We have found that this phenomenon cannot be adequately analyzed by considering it only from the point of view of religious doctrines. Rather, Islamic fundamentalism is a complex cocktail that includes political, social, economic and cultural ingredients.

It is important to understand that many of the roots of fundamentalism lie in the historical and sociocultural characteristics of the regions where it manifests itself. It is not simply the result of a religious renaissance, but also a reaction to political repression, economic inequality and cultural change. Fundamentalism serves as a tool for expressing discontent and searching for identity in the modern world.

Our analysis highlights that Islamic fundamentalism manifests itself in different forms and degrees in different countries and regions. This means that there is no universal solution to the problem, and control strategies must take into account the contextual features of each case. How-

ever, there are several key elements that can be identified to effectively counter the spread of fundamentalism.

Education and information campaigns are important aspects of the fight against Islamic fundamentalism. Creating accessible, high-quality educational programs that promote critical thinking and tolerance can play a key role in countering radicalization. In addition, there is a need to actively counter radical ideologies through the media by providing alternative, peaceful moral norms.

There should also be an emphasis on political reforms aimed at reducing social inequality and strengthening the institutions of civil society. This can help address the roots of discontent that is often the breeding ground for fundamentalism.

Finally, the importance of cooperation at the global level must be emphasized. Joint efforts by countries and international organizations to develop and implement comprehensive strategies will be more effective than isolated actions.

All these measures must be implemented taking into account the specifics of each specific context. The intervention must be differentiated and adapted to the characteristics of regional communities. An exceptionally comprehensive, flexible and multidisciplinary approach will allow us to successfully cope with the challenges of Islamic fundamentalism in the modern world.

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