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RADICAL ISLAMISM AS A DESTABILIZING FACTOR IN THE SYSTEM OF INTERNATIONAL RELATIONS

Introduction. The urgency of the problem under consideration is in the fact that in our time the problem of radical religions in the world remains relevant. It remains one of the major destabilizing security factors on the world stage. An example of this is terrorism, which the advanced powers are fighting to this day. At the same time, the emphasis is on Islamic radicalism as the main source of the terrorist threat in modern conditions. *Object of research* – ideology of Muslim radicalism. *Subject of the study* – a complex set of relations within the Muslim world, which leads to the radicalization of the respective communities.

As a result, there is a phenomenon when the state takes a leap from the third world country to attempts to talk to the world through terrorist attacks, imposing its faith, views and ideas. Chronological framework – XX–XXI centuries. Geographic framework – the countries of the so-called Islamic world, in which the corresponding religion is the dominant (mainly – the states of the Middle East).

Review of recent publications. A great variety of studies has been devoted to the problem under consideration [1-9]. The scope of scientific interest includes

religious affiliation [1; 3; 6; 8], legal aspects of life in Muslim countries [7], territorial issues [2], attitude towards terrorism [4; 5].

Objectives of the paper. The study is aimed at the following:

- Highlight the problem of the disintegration in the late twentieth century and determine, how it affected the activities of terrorists.

- Show the election procedure and the influence of socio-economic problems on the spread of terrorist beliefs in the countries of the Islamic world.

- Specify the influence of Islamic radicalism and variety of terroristic groups.

Results of the research. Many Muslims are striving to find the answers to the basic questions of life in the Quran, where religious norms and recommendations are written, that give a clear explanation of how to live and what a Muslim should be like. After all, the same Bible is not a definite setting, but an example of a right life.

The orthodoxy of Islam, teachers and theologians believe that jihad is the highest internal duty of every Muslim. This explains the large-scale role of the holy war in the Quran, since the ultimate goal of Islam is domination at a mass scale. The struggle for the supremacy of faith and religion. After death, a martyr immediately finds himself in paradise.

Territories are divided into the land of Islam (Dar al-Islam) and the land of war (Dar al-Harb). Terrorist acts carry the hidden danger of internal and external conflicts. The first section is devoted to internal conflicts. According to many political scientists, they disappear and only occasionally remind us of themselves. There is an opinion that the partly belongs to Kiselev and Jean Mohamed regarding the election of the head of the country. That was the Sultan, the Caliph in the past (XVIII – XIX centuries), now the president is also being considered.

Elections start with a shura (the Ulema Committee), ends with mubaia (national elections). But these procedures could not be settled as a single procedure for the election and the adoption of the supreme power, the processes are the only conducted, they confirmed the violent power. Although in practice shura and mubayya did not become a stable procedure for elections and approval of the supreme power, but only formalized the forcible seizure of power.

Conclusion. Muslims have two problems. The first is the excessively high living standards of high-ranking officials, representatives of the structures and an impressive number of poor peasants who can not feed their families and provide them with decent future. The former is likely to embark on the path of war.

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POLITICAL PRAGMATISM: HISTORICAL WAY OF IRIDESCENCE