



# INCORRECT SPREADING AND REFUSAL OF ISLAMIC TERMS IN INTERNET BY EXTREMISTIC GROUPS

**Abduxamidov Muxammadjon Abduxalim ugli**

*Basic doctoral student PhD, International Islamic Academy of Uzbekistan, Uzbekistan*

## ABSTRACT

*In ideological struggle against extremism and terrorism, it is crucial to expose the conscientious forces to the violation of human rights and freedoms, vital interests, and the religious and political ideas that they propagate in the pursuit of these crimes violate the pure Islamic teachings. In this article, we propose some refutations based on scientific analysis of some of the claims of extremist ideas based on the Qur'an and the hadiths.*

**KEY WORDS:** *wrongheaded groups, terroristic organization, Hanafi Madhhab, sect, conspiracy, superstition, heresy, Islamic scholars, khalifate.*

## DISCUSSION

Extremism in any form of its manifestation has turned into one of the most dangerous in terms of scale, unpredictability and consequences of sociopolitical and moral problems that humanity has faced in the modern world.

The increased manifestations of religious extremism in modern society, the aspirations of individual organizations, social movements, etc., through religious appeals, will solve their political and other tasks, pose to the state

the need to create certain mechanisms and increase the effectiveness of the existing ones, aimed at identifying and eliminating the causes and conditions Religious extremism.

In the last decade, the term "religious extremism" has been used more and more and implies the adherence to extreme views and actions in religion. The main manifestation of this kind of extremism is aggression, despotism, inhumanity, which leads to a lack of security in the life of an individual, family and society.

Extremism, as is well known, is generally characterized as a commitment to extreme views and actions that radically deny existing norms and rules in society. Extremism manifested in the political sphere of society is called political extremism, while extremism, manifested in the religious sphere, has been called religious extremism.

Extremism in religion is the result of a clash of modern and traditional archaic cultures. Thanks to education, humanism, rationalism in the modern Western world, there was a significant gap from the millennial mental and social structures, values were formulated, many of which contradict the attitudes of traditional society. This especially applies to manifestations of extremism, aggression, which in the archaic formations are practically legitimate. Traditional society, trying to protect its identity, and therefore the very foundations of its own existence, is compelled to oppose other perceptions to similar concepts and to implement them, including using the regulating function of religion.

Religion, in fact, cannot carry aggression, but some religions set as their main goal not the internal transformation of the individual (this is considered secondary), but the external transformation of the world, the establishment of the dominant positions in society. This is a kind of religious fundamentalism.

And religious fundamentalism is almost always a conflict, since it puts forward not national, state, etc. as the priority values, but religious ones. And following these values, in its extreme forms religious fundamentalism gives birth to religious extremism. Thus, religious extremism can be defined as a commitment to extreme convictions and measures in an effort to change the external world in accordance with certain religious views.



There is no unequivocal definition of religious extremism. The effectiveness of political and law enforcement practices depends on the clear definition of the very concept of "religious extremism." We can only give a general description of religious extremism. Religious extremism is:

- The type of religious ideology and activity that is characterized by extreme radicalism, aimed at uncompromising confrontation with established traditions, a sharp increase in tension within the religious group and in the social environment (aggression, destructive nature of goals and activities);

- the ideology and practice of certain trends, groups, individuals in faiths and religious organizations, characterized by adherence to extreme interpretations of doctrine and methods of action to achieve the goals set, the spread of their views and influence;

- the realization of ideas, attitudes and activities of organized social actors on the basis of a certain fundamental religious experience, which forms a negative perception of the social being as an embodiment of the indecent, and requiring a radical change of society to an ideally proper (in terms of the content of this religious experience and the corresponding religious picture of the world and Ideology) with the help of all forms of social violence and in all spheres and at all levels of society.

In modern conditions, religious extremism is formed as an expansion of religious and pseudo-religious organizations and systems. With its help, appropriate models of social structure and behavior of individuals are formed, and in some cases models of globalization. Religious extremism is a complex complex social phenomenon that exists in three interrelated forms:

1. As a state of consciousness (social and individual), which is characterized by signs: hyperbolization of the religious idea, giving the properties of the whole part of the social phenomenon, nihilism and fanaticism;

2. As an ideology (a religious doctrine characterized by an unambiguous explanation of the problems of the existing world and the proposal of simple methods for their solutions, the division of the world into "good" and "evil"), giving dominance to one aspect of being that does not correspond to the hierarchy of values accepted in society, Leveling other norms;

3. As a set of actions to implement religious doctrines. M.A.Yavorsky, for example, defines religious extremism as the extreme form of the realization of a radical religious ideology, expressed in religious and intolerant acts committed by individuals and / or groups, adherents of a certain

dogma, and in public calls for such acts in relation to individuals and social Groups that do not share the views and beliefs of extremists.

E.G. Balagushkin believes that religious extremism is the nonacceptance of a system of religious values and dogmatic customs that are traditional for society, as well as aggressive propaganda of "ideas" that contradict them. Many religious teachings manifest the desire and aspiration of followers to spread their religious ideas, rules, norms and dogmas to the whole society. In our opinion, this definition of religious extremism is not entirely correct, because "The failure to adopt a system of religious values traditional for society" is not an extremist activity. The main goal of religious extremism is the absolute recognition of its religion as leading, down to fanaticism. At the same time, the installation follows a literal adherence to the rules and dogmas of a certain religion, which often imply a willingness to sacrifice one's life in proving its fidelity to the idea.

E.N. Pluzhnikov believes that religious extremism is closely connected with politics and nationalism, and proposes to combine the following specific concepts: "religious extremism", "ethnoconfessional extremism", "religious and political extremism", "religious criminal extremism" by the term "extremism in religion".

In our opinion, religious extremism and religious-political extremism have significant differences. Especially dangerous is extremism, covered by religious slogans, but taking place in the political sphere of society. Such extremist phenomena can not be covered by the notion of "religious extremism". We believe that this is one of the forms of political extremism and can be referred to as "religious and political extremism". Religious and political extremism often aims to change the existing state system, violate the sovereignty and territorial integrity of the state, impose a certain religious doctrine as a state ideology, and approve the authority of representatives of one denomination throughout the country or a part of it with the use of illegal methods and means. Leaders who use religious ideas and slogans in their struggle to achieve their unlawful political goals understand well the possibilities of religious teachings as an important factor in attracting people and persuading them to lead an uncompromising struggle.

In turn, religious extremism does not pursue political goals and is mainly manifested in religion. The main goal of religious extremism is the recognition of one's religion as the leading one and the suppression of other religious faiths by means of coercion to their creed. Religious extremism manifests itself in extreme religious zeal, violation of



laws, deliberate creation of conflicts between believers inside confessions. For example, the accusation and call to violence of their co-religionists in contact with people of other faiths, causing harm to health of varying severity, exerting moral pressure on those intending to leave one religious organization for another, declension to suicide, etc. Identifying extremist trends in religious movements is quite difficult. The activities of religious movements (groups) today are poorly controlled.

By "religious extremism" we propose to understand the commitment to extreme convictions and measures in an effort to radically change the external world in accordance with certain religious views. This definition will more often distinguish between religious extremism and other forms and forms of extremism, which will contribute to the development of effective measures to overcome this kind of extremism.

It should be noted that religious policy in the Republic of Uzbekistan is based on the principles of the secular nature of the state and its tolerance, i. Tolerant and equal treatment of all religions, the desire of the state to develop a healthy and constructive cooperation with religion.

Moreover, it is important to emphasize that in the Strategy of Action on the five priority development directions of the Republic of Uzbekistan in 2017-2021, approved by the Decree of the President of the Republic of Uzbekistan of February 7, 2017, great attention is paid to strengthening civil, interethnic, interfaith peace and harmony in the country.

Extremist, terrorist organizations claim that if there is a God ruling on earth, it is unclear to live on a constitutional basis. Before deciding on this idea, let's look at Islamic history. It is known that Muhammad(s.a.v.) was born in Makkah in 571 AD. When he was 40 years old at the year 610 AD, he was a prophet. He invites the people of Mecca to openly declare it in 613, after calling for three years in secret (near relatives and friends), according to Allah's command. The Meccan polytheists do not accept the invitation of Muhammad).

They will be subjected to various torments for the purpose of reducing the number of Muslims who accept Islam. It even goes to the assassination of the prophet. The prophet(s.a.v.) who was at a loss emigrated from Makkah to Yathrib (Madinah) in 622, to be precise he moved. Thereafter, there were dozens of battles between the Muslims and the Meccan polytheists, such as Badr, Uhud, Dhataq and Tabuk. In 630 AD, Muslims under the leadership of the Prophet (s.a.v.) conquered Mecca and established the first Islamic State under the leadership of the Prophet(s.a.v.). In 632 AD, the founder of the Islamic

religion, Muhammad(s.a.v.) was dead, he passed on his place to his assistant. That is why the system of public administration is called caliphate. The Khaleefah (in arab, vice-leader the deputy) is the leader of the Muslim community, elected firstly to govern and rule the community in Sharia. The closest companions of Muhammad(s.a.v.) were Abu Bakr Siddiq, 'Umar ibn al-Khattab,' Uthman ibn Affan, Ali bin Abi Talib, the first caliphs. They are called "khulafah roshidin", that is, the Khilafah who follow the right way [1].

The first of the religious concepts to be violated by terrorist organizations is the "caliphate", and according to the claims of terrorist organizations, the Khilafah must be restored. They claim that the establishment of the Khilafah is the duty of every Muslim child. The narration of the Prophet states: From Safiyya that Sa'id ibn al-Jumhaan said, "The Messenger of Allah said: The Khilafah thirty years after me, then there will be kings and rulers"[2].

Those who propagate the idea of establishing Khilafah are against the Prophet (s.a.v.) the founder of Islam. The opposite of the Prophet(s.a.v.) is the opposite of Allah. The Messenger of Allah said: "Whoever obeys Me, has certainly obeyed Allah. Whoever disobeys me, has already disobeyed Allah (Al-Bukhari, Imam Muslim) [3].

The second one, which is distorted by extremists, is the "takfir". Takfir is used to blame someone for blasphemy. According to religious extremist organizations, anyone who does not follow them is a disbeliever, and the blood and property of the disbelievers are considered as lawful. Therefore, it is permissible to kill anyone who is not a member of this group.

Anas narrated that the Prophet(s.a.v.) said: "There are three things in the essence of faith: we will not touch anyone who says La ilaha illa-Allah. We do not disbelieve because of his sins; because of his reputation, we will not turn him out of Islam"[4].

The Prophet Muhammad(s.a.v.) said in another hadith: Ibn 'Umar said: "The Messenger of Allah said:" If a man says to his friend he is a disbeliever this word comes back from the first one to the other " If he does not say it to him back, he will become a disbeliever (Al-Bukhari) [5].

As it is seen from the above hadiths, it is essential that the Muslim should not call the blood of other people as a kafir.

According to extremist terrorist organizations, jihad against the "disbelievers" is a sacred duty of every Muslim. The militants claim that bombing in the midst of "disbelievers" is one type of jihad. They believe that they will gain the status of martyrs. In addition, with the suicide tool, militants say they will succeed in suicide with some of the "disbelievers"



The rasululloh (s.a.v.) said about suicide: "Whoever threw himself out of the mountain and intended to commit suicide, will inevitably fall down in the Fire of Hell. Anyone who takes poison and by holding the poison that person poisons his soul forever in the Fire of Hell. Whoever kills himself with iron, he will hold his iron in his hand and strike with him forever and ever in the Fire of Hell" (Bukhari, Muslim, and others).

Another hadith states: "The hadeeth of Allah states in the Qur'an: My slave killed himself and hastened not to give life to him. For this reason, I have made paradise forbidden forever" (Al-Bukhari) [6].

The above hadiths show that suicide is one of the prohibited acts. Whoever commits suicide is disobedient to the fate of Allah. We have learned that one of the terms said incorrectly by terrorist groups is jihad. The term Jihad is described as follows.

Jihad (Arab-zikr) is an understanding of religion in the teaching of Islam, which originally developed as a religion. Jihad is not meant in the sense of war, but in the sense of inviting to the religion of Allah by word. According to islam scholars, soul jihad (the fight of one's own behaviour), tongue jihad (justifying goodness, bringing people back from bad works), hand jihad (penalizing the criminals) and sword jihad (for protection in the battle).

In Arabic, the word "war" means "gitol". It is common practice to interpret Jihad in Turkey, Caucasus and Central Asia as "Ghazavat". The leaders of various extremist and terrorist groups now use jihad as a "holy war" and use this concept to crush their criminal activities and create instability in peace-loving societies.

According to Islam followers (Sunnah wa'l-jamaat), armed jihad - "small jihad", every Muslim's struggle against self-deception and his spiritual perfection are "great jihad". Taking care of parents and obtaining knowledge in the way to study hard is jihad.

It should be noted that the members of the extremist group are trying to spread Islamic concepts in contravention of humanity, contradictory to Islam and to spread it among the Muslim population. One of these terms is "intimate jihad."

According to Islamic teachings, the term "jihad" is a sacred term, and the term "intimate" in combination with this term is mistaken. According to Islamic teachings, there is no blasphemy where there is iman, and there is no place where there is disbelief. That is, it is wrong to say that the two denominations contradict one another. According to extremist terrorist organizations, satisfaction of the sexual needs of ISHID militants is the duty of the

disadvantages. According to militants, these women are suitable for jihad, and women who do it are called into paradise without interrogation. As with every religious doctrine, adultery is also considered a sin in Islam. According to the teachings of Moturudius, if a person committing adultery is a sinner, then the person who considers him honest is a disbeliever.

One of the religious terms distorted by terrorist organizations is the "hijra". Currently, many extremist websites are operating on the Internet, and their sponsors are calling on people to "fight" jihad, forcing them to emigrate from their homeland and to pursue their evil intentions in the religion of Islam. Terrorist militants claim that migration is one of the sacred duties of every Muslim. Those who claim that migration is a duty of the Muslim child for the purpose of jihad, they encourage youngsters who have no targets to move to other countries through their social networking sites.

In the Islamic teachings of the Hijrah (Arabic, divorce), the Muslims refer to the fact that they left Mecca under the leadership of the Prophet and went to Medina. They were forced to migrate to the lands other than the land where they lived, and the physical and other aggression against their lives and beliefs was intensified. Later, when the Muslims occupied Mecca without a fight, the Prophet(s.a.v.) said that the emigration was stopped [7].

The evidence based on the above-mentioned hadith shows that all the ideas that the militants have put forward are inaccurate and do not lead men to the path of Paradise. These ideas do not serve for human benefit, but their harm. As a result of the collected information, it can be said that the above-mentioned extremist organizations use the following few-step methods of promoting their idea through social networks:

The first stage is a stage of distribution of photographs, audio and video materials by extremist organizations, where members of the terrorist group are photographed with ideas and comments, and posted on the Internet, specially designed audio and video materials that protect their interests.

The second stage is to work with those who are positive about the ideas of terrorist content. As you know, video, photo, audio content posted on social media is accessible by touching the "class" or "like" buttons. The second step is to work with those who have a positive attitude towards the ideas of religious terrorism, which is carried out in two different ways. The first is the method of individual invitation, and the second is the method used in groups. At the end of the second procedure, the individual invitation will be continued.

At the third stage, terrorist organizations are encouraged to emigrate people to emigration. In



doing so, they try to divert any individual who has an inclination towards society and to hate it. This process is a training step in the preparation of combat movements, that is, preparations for the fourth phase.

The fourth stage is the stage of preparation for jihad, which is a phase of "mujahideen", as mentioned above. At this stage, terrorist militants will be trained in special camps.

The final stage is "jihad stage". At this stage, migrants move to the regions marked by the militants' leaders, and then prepare for the fighting against the "disbelievers" in that region.

To combat against this, it is necessary to accomplish the followings:

- Formation of a culture of social media usage in the youth;

- Refusing some articles in the social networks that are being promoted by extremist organizations;

- Organizing group meetings with young people;

- To work with specialists and to provide training of graduates of the "Religion studies" course with special programs of special courses "Spiritual and spiritual enlightenment of religious extremism and fundamentalism" included in the educational system of secondary specialized educational institutions of the Republic of Uzbekistan;

- Formation of video analytical groups that are distributed by the media in extremist organizations;

- Preparation of video clips against the materials of religious content (based on analysis of ideas in the video) with the help of this group;

- Mass media, including television and radio, with the participation of experts in the field of "We youths are against extremism and terrorism", "Islam is against terrorism", "Awareness is the requirement of today"; To give concepts about pure Islam to different layers of the population. Through this, the formation of ideological immunity to the ideas of extremist terrorist organizations that change the sacred terms in Islam and others.

In conclusion, it can be said that today it is explicitly proven that it is not permissible for youngsters to kill innocent person, a grave sin for Muslims to disbelieve, and that it is not permissible for them to emigrate from Islamic lands, forming ideological immunity for ideologies advocated by extremist and terrorist organizations has become a demand. The members of the terrorist group are trying to put these misconceptions into the lives of Muslims and thus to incite hatred against other religions towards Islam.

## REFERENCES

1. Hasanboyev Sh. *Relations of state and religion in Uzbekistan: religious organizations, currents, topical directions of the fight against racism*. – T.: Tashkent Islamic University, 2014. – P. 401.
2. Muhammad Amin Yahyo. *Protection from Internet threats*. – T.: Movarounnahr, 2016. – P. 67.
3. Али-заде А. *Исламский энциклопедический словарь*. – P.: Ансар, 2007. – С. 369.
4. *The decree of the President of the Republic of Uzbekistan "On the strategy of actions for the further development of the Republic of Uzbekistan" of February 7, 2017, for No. UP-4947*
5. *The Law of the Republic of Uzbekistan "On Freedom of Conscience and Religious Organizations" of May 1, 1998, No. 618-I.*
6. Durkheim E. *Les Formes elementaires de la vie religieuse ...* - P., Alcan. 1912, 4 ed. - P. .: PUF, 1992. - P. 65. (Cited by: Aron R. *Stages of the development of sociological thought / General editor of the translation from the Fr. P. S. Gurevich .- M .: IG "Progress-Universus", 1993.*)
7. Yavorsky, MA *Reasons and conditions of religious extremism in modern Russia / MA Yavorsky // The legal world. All-Russian scientific and practical legal journal 2008. №11.*
8. Balagushkin, EG *Non-traditional religions in modern Russia: morphological analysis. Part 1 / EG Balagushkin. - Moscow: TsOP IFRAN, 1999.*
9. [www.qadriyat.uz](http://www.qadriyat.uz)
10. [www.qadriyat.uz](http://www.qadriyat.uz)
11. [www.qadriyat.uz](http://www.qadriyat.uz)
12. [www.islom.uz](http://www.islom.uz)
13. Farhodjonovna F. N. *Spiritual education of young in the context of globalization // Мир науки и образования. – 2017. – №. 1 (9).*