

**UDK 215**

## Islamophobia Is As One of Moral Attacks

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**Annotation:** *This article analyzes the linguistic and therapeutic content of the term "Islamophobia", which has become one of the most pressing problems today, its use and the use of extremist organizations as an ideological threat.*

**Key words:** extremism, fundamentalism, terrorism, islamophobia.

It is noticeable that in last days we are coming across the word phobia more than ever. Phobia is an English word and its meaning is being afraid of things. There are many types of phobia. For example, hydrophobia-being afraid of water, flight phobia – being afraid of plane, spider phobia- being afraid of spiders and so forth.

But in the last few years the word islamophobia is also mentioned rapidly. One of the moral attacks is islamophobia. According to scientific information, islamophobia term was

known in 1997 after british Runnymed Trust's lecture called islamophobia is a call for everybody has been printed. Head of the project Professor Gordon Conway defined Islamophobia as "the fear and hatred of Islam and Muslims inherent in the media at all levels and prevalent in all segments of society."

Generally, Islamophobia is a form of criticism of Islam, its attitudes toward hatred, disdain, and discrimination against Muslims[1].

When Islam is translated from Arabic, it means obeying, being surrender. If we look at the true meaning of Islam, it can be seen that its original meaning is peace. Experts point to the growing risk of Islamophobia at a time when extremist organizations continue their downturn at various parts of the globe.

Overall, there are a number of factors affecting the development of Islamophobia today;

First of all, it is necessary to note that the connection with Islam without knowing the terrorist attacks is paving the way for this.

Secondly, the use of words such as martyr, martyr's belt, and Allah's armies against the terrorists by the media and the official circles also leads to misconceptions about Islam and Muslims.

Thirdly, distortion of Islamic perspective and customs is reflected in this process.

It is not an easy task to win the battle of Islam to win the glory of Islam. For this purpose, it is required to develop an effective system of cooperation with all academic institutions, religious organizations, universities and the media. It is important that the use of modern opportunities in advocacy of Islamic propagation and the creation of effective ways to counteract misinterpretation is important. As in all religions, there is division into diverse directions, groups and streams in Islam. Today, these groups can be divided into two major groups:

- The first is religious and sectarian groups formed in the early years of Islamic history due to the conflict of religious dogmas.

- The second one is the religious-political groups formed in the first years of Islam's history, developing the ideas of the groups that succeed in modern times. The Prophet (s.a.v), the founder of Islam, narrated the following folktale.

It is narrated on the authority of Imam Ahmad that the Prophet (s.a.v) said: "My Ummah will be divided into 73 sects, and all of them will enter hell except one." The Companions said, "O Messenger of Allaah, what is this group that is saved?" They replied, "They have taken the path of me and my companions." As the Prophet (s.a.v) reported, the Islamic Ummah quickly divided into 73 sects. The Blessed Prophet (s.a.v) explained how the non-Islamic faith of the Prophet (s.a.v) had warned them to protect the Muslims from falsehood [2]. According to this hadith, Muhammad Zahid Qutq ibn Ibrahim al-Bursuhi writes in his book "Ahli sunnat val-jamoat aqoidi": "The

Prophet's companions divided into 73 sects, 72 of them were left in darkness and died. Only “Ahli sunnat val-jamoat aqidi” Madhhab remained safe and saved. This is called "Tawaf al-Azam". Consequently, a person who is separated from the “Ahli sunnat val-jamoat aqidi” is considered to be the person who has given up Islam [3].

According to the hadith above, the scholars agree that the direction of salvation is "Ahli sunna val-jamoa". Ahli sunna means those who follow the Sunnah of Muhammad (s.a.v), and the word "val-jamoa" means those who follow the Muslim majority. Thus, " Ahli sunna val-jamoa " are followers of the sunna and the community. Indeed, today only 92.5% of the Muslims are of Ahli sunna val-jamoa. The “Ahli sunna val-jamoa” is also called "Sunni direction".

“Axli sunna val-jamoa” consists of four juridical doctrines and two doctrinal doctrines. They include the xanafiy, shofiiy, molikiy, xanbaliy madhhabs, and the teachings of moturidiya and ashariya.

The following are examples of religious and sectarian groups that are not part of the “Axli sunna val-jamoa”. They are: mutaziliya, xorijiya, jakhmiya, azrokiya,rofiziya, jabariya, kadariya and others.

Islamophobia came along with the spread of Islam, but its scope was small. The sharp increase in Islamophobia in the world is associated with the events of September 11 and the wars waged by the United States in Muslim countries among some Americans have spread anti-Muslim sentiments (Islamophobia).

Today, political groups that try to instigate hatred toward people in the religion of Islam and who are trying to establish Islamophobia by the forces of the first aqeedah sect and try to provoke strife among Muslims, are recognized as religious extremist terrorist organizations operating in the religion, Central Asia in the region, trying to increase the number of its supporters by disseminating their ideas in this region, unlawful and political factions of extremist organizations include the following: tablighi, wahhabism, akromiya, islamic

movement of Turkestan, hizb-ut-tahrir, al-islam, salafism, muslim brotherhood, black turban people, islamic Army, long beard, surat, ISHID and others.

The above-mentioned movements and actions can be summarized as follows:

"It is necessary to deeply absorb the consciousness of the people that the political and religious extremism, fanaticism and other evil movements that are in the nature of our people are a threat to peace and calmness and to the future of our children. In the minds of our people, it is necessary to mobilize them to fight against the evil forces by establishing and strengthening high moral values [4].

Taking everything into account, we can say that if we want peace on Earth, we must first clean our concepts of Islam, our beliefs, and not follow the false ideas. And then we will prevent the spread of illogical and harmful concepts like Islamophobia. In the process of globalization the ideological threats to the formation of young people's spirituality and the formation of national

values, customs and traditions of our people are increasing day by day.

It is important to form an ideological immunity in the face of such ideological threats. After all, it is not necessary to undergo it and to experience it in order to know the nature of the thing or the event, but teaching good things is the best way to determine the evil.

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