



**METHODS OF INTERPRETING THE VERSES OF THE QUR'AN BY
RELIGIOUS EXTREMIST ORGANIZATIONS**

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ABSTRACT

The Criminal Code of the Republic of Uzbekistan defines “terrorism” as follows: “Terrorism is the act of complicating international relations, violating the sovereignty and territorial integrity of a state, undermining security, provoking war and armed conflict, destabilizing the socio-political situation, intimidating the population. It differs from other types of terrorism and at the same time dangerous in that it uses not one, but at least two or more opposition forces and the capabilities of organized criminal organizations (ideological, military, technical, economic, financial). Today, some groups seeking political power under the guise of religious slogans are influencing the socio-political situation in Central Asia, particularly in Uzbekistan.

KEYWORDS: *Destabilizing, Socio-Political Situation, Terrorism*

INTRODUCTION

Mankind has brought to the 21st century, along with all its achievements and discoveries to date, some vices, including terrorism and extremism, which require universal awareness, characterized by a wide range of manifestations. In the new era, terrorism and extremism have become a force that can cause drastic changes not only in one country or another, but in the lives of all mankind. Unfortunately, the fact that such threats are under the guise of Islam requires a serious approach to this issue.

Today, some groups seeking political power under the guise of religious slogans are influencing the socio-political situation in Central Asia, particularly in Uzbekistan. At the same time, at the beginning of the XXI century, threats such as religious bigotry, extremism, terrorism are manifesting themselves as a serious threat to the security of the state and society, the peace of citizens.

The urgency of the subject is that in the holy book of Islam, the Qur'an, and the hadiths of the Prophet (peace and blessings of Allah be upon him), religious extremist and terrorist organizations propagate their destructive ideas. they seek to “rely” on verses and hadiths and

justify their practices in this way. In particular, they try to use in their own interests certain verses that have been revealed in connection with a particular historical context and situation. It should also be noted that cases of misinterpretation of the content of the verses are also common.

The purpose of spreading ideas contrary to Islamic teachings to the population is to misinterpret such concepts in Islam as "martyr" and "jihad" in the name of their own selfish interests.

President Sh. Mirziyoyev addressed the people of the world from the high rostrum of the United Nations: "We cherish our sacred religion as an embodiment of our eternal values. We strongly condemn those who equate our sacred religion with violence and bloodshed, and we will never reconcile with them"¹.

The need to fight religious extremism and terrorism against science alone is also a topical issue. As Imam Bukhari said: "There is no salvation in the world but knowledge."

"A sociological survey was conducted among university students aged 18 to 53 and citizens of various professions to determine the relationship between religion and secularism in society through the method of expert assessment.

According to it, when asked if they would like to deepen their knowledge of Islam, the number of respondents who answered "Yes" was 80%, the number of respondents who answered "No" was 6.2%, and the number of respondents who had difficulty answering was 13.8%². This indicator once again shows the relevance of the topic.

A number of pamphlets and books³ have been published on the fact that religious terrorism is a threat to peace, the development of society and the well-being of the people, incitement to sedition, and sectarian strife. In addition, a multi-volume book entitled "The Encyclopaedia of Islam" was republished in 2017. A large 43-page work has been published on the origins of currents and sects under the guise of Islam, their superstitious beliefs, methods of work, and attitudes towards them in their time, based on historical facts⁴. A pamphlet signed by Sheikh Muhammad Sadiq Muhammad Yusuf in the book "Open letter" signed by more than a hundred leading scholars of the Islamic world as a rebuttal to a destructive group called ISIS (Islamic State of Iraq and the Levant) that seeks to undermine world peace and distort the essence of the holy religion of Islam, was published⁵. This letter repeatedly emphasizes that all acts used by extremist currents are a grave sin, and urges us not to call this evil group Islam in defining terrorism, the legal basis for the definition of terrorism is the systematic use of violence and the threat of violence to achieve public and political goals⁶.

¹Speech by the President of the Republic of Uzbekistan at the 72nd session of the UN General Assembly. "Xalqso'zi" newspaper, September 20, 2017

²Doniyorov X.T. Dissertation of Doctor of Philosophy (PhD) in Philosophy. Abstract. T : 2020. - Б. 20

³"Hidoyatortigayashiringanzalolat" / The Team of Authors. - Tashkent: Tashkent Islamic University Publishing and Printing Association; 2010. Ochildiev A. Globalization and ideological processes. - T .: 2009; Alimov U. Sunnah and hadith. - Tashkent: Sharq, 2012; Spiritual and enlightenment bases of struggle against religious extremism / Team of authors. T .: Tashkent Islamic University Publishing and Printing Association; 2013; Safarova N.O. Terrorism (historical and philosophical analysis) - Tashkent: NOSHIR, 2009; Husniddinov Z. Islamic trends, sects, currents. – Tashkent. Movarounnahr, 2000.

⁴Tulepov A. Islam and fanaticism. - "SHARQ" publishing house-printing house. Tashkent - 2014.

⁵Sheikh Muhammad Sadiq Muhammad Yusuf. "HILOL" 2016.

⁶Criminal Code of the Republic of Uzbekistan. (As amended and supplemented before March 1, 2016) - Tashkent: Adolat, 2016.

Terrorism is the systematic use of violence and the threat of violence to achieve public and political goals. "Terror" means intimidating the enemy with violence, even physically destroying it. "Terrorism" is a terrorist operation. If it is acceptable to limit these two concepts in this way, then it can be assumed that terrorism derived from terrorism is not a new phenomenon at all, but has come down to the present day for centuries.

The Criminal Code of the Republic of Uzbekistan defines "terrorism" as follows: "Terrorism is the act of complicating international relations, violating the sovereignty and territorial integrity of a state, undermining security, provoking war and armed conflict, destabilizing the socio-political situation, intimidating the population. The use of force to compel their officials, individuals or legal entities to carry out or refrain from carrying out any activity, other acts or threats to the person or property, as well as the existence, operation, financing of a terrorist organization activities aimed at providing, collecting or providing any other means and resources, directly or indirectly, to persons assisting in the provision, preparation and commission of terrorist acts or participating in such activities"⁷.

Sources indicate that the roots of events such as religious extremism and terrorism go back a long way.

Experts also differ on whether it is possible to assess the events of the distant past from a modern perspective on the timing of the rise of terrorism. Some equate any political assassination with terrorism and thus trace the roots of terrorism to antiquity (U. Lakyor), if not to earlier periods. Others see terrorism as a twentieth-century phenomenon. The French historian M. Ferro explains terrorism with "the peculiar Islamic traditions of Hasheshi in the XI-XII centuries." N. Neymark connects the emergence of modern terrorism with the post-Napoleonic recovery period.

Terrorism in the ancient world. Some sources believe that "even the father of Alexander (Alexander the Great) was killed in a terrorist attack three hundred and forty years BC." Other sources make it clear that one of the earliest terrorist groups was the Sikhhar Judean sect ("daggers"), which operated among the Jews in the first century AD⁸. Members of the sect promoted peace with the Romans and aimed to kill members of the Jewish aristocracy who had been accused of apostasy and "treason" for their apostasy and collaboration with the Roman authorities. They used a dagger or a short sword as a sikari weapon. These are extremist-minded nationalists who have led a social protest movement and directed the lower strata against the upper strata, and in this respect are the prototype of modern radical terrorist organizations. We can see a combination of religious fanaticism and political terrorism in the movement of the Sikars: in hardship, suffering they saw something to rejoice in, they believed that after the overthrow of a hated system, God would appear to His people and save them from suffering⁹.

Terrorism in the Middle Ages. A classic example of medieval terrorist organizations that developed covert warfare, sabotage practices, and means of violence to achieve their goals was the Hashish sect (Arabic for "hashish smokers, drug addicts") or the killers of "assosin" in European thoughts.

The Hashishis are followers of a sect that is engaged in covert terrorism within the Ismailis. It emerged in the late 11th century as a result of the split of the Ismaili movement in Iran. Its founder was Hasan ibn Sabbah (d. 1124). The fortress of Alamut, located in the northwestern mountains of Iran, was the centre of the Hashish community. The Hashish movement spread

⁷Criminal Code of the Republic of Uzbekistan. - Tashkent: Adolat, 2008. - B. 85.

⁸Terrorism. History of modernity. <https://trud.bobrodobro.ru/11>

⁹Pre-history of terrorism. <https://www.krugosvet.ru/enc>

to Syria and Lebanon, and later to India. It is inextricably linked with the Karmat movement in Central Asia, the Middle East. The Hashishis fought against the Caliphate and the Seljuks. The leaders of the Hashish saw the killing of their enemies as the main means of political struggle. The Hashishis created a highly secretive and branched terrorist organization. He used devotees (poor peasants and urban youth) to accomplish his goals (killing rulers, kings, and great dignitaries). He assured the terrorist (devotee) that if he consumed drugs and died, he would undoubtedly go to heaven. In Europe, even Thomas Aquinas and the fathers of the Christian Church had recognized the idea of killing rulers who were enemies of the people¹⁰. In the next historical period, we can see examples of the diverse nature of terrorism. The Inquisition, the Night of Bartholomew, the Great French Bourgeois Revolution, the Paris Commune went down in history as a symbol of cruelty and unjustified violence. The very concept of "terror", according to some experts, is characterized by the fact that the Great France was during the bourgeois revolution¹¹.

In the early 19th century, terrorist organizations of a revolutionary, criminal, and nationalist nature began to emerge in Europe. Lebanese scholar Muhammad Sammok writes in his book Muslims and Modern Conflict about the history of terrorism: "Terror is not an Arab invention or an Islamic heresy, but a manifestation of hatred as a result of political suffering in the modern age. In fact, terrorism occurred two centuries ago. Terrorism in France lasted from March 10, 1793 to June 27, 1794. During the French Revolution, there was widespread political violence by people like Robespierre, Saint-Just, Couton. At that time, the population of France was 27 million. This group beheaded 40,000 people with a guillotine and imprisoned 300,000 people¹².

As noted above, many historians, political scientists, and sociologists describe terrorism as a practice of physically intimidating or even destroying an opponent. Today, several manifestations of terrorism can be observed in terms of their purpose:

- Political terrorism aimed at changing public administration, socio-economic system and domestic policy. Terrorism carried out for this purpose is carried out mainly in the form of capture and replenishment of administrative bodies, strategic facilities of the state. For example, the actions in Andijan in May 2005;
- Economic terrorism aimed at destabilizing the economy through the acquisition of strategically important property, enterprises and facilities of organizations and individuals. This form of terrorism takes the form of artificially declaring banks bankrupt and terminating their activities, deliberately disabling existing means of production, and looting. Economic terrorism is often associated with the criminal world (drug trafficking, human trafficking);
- ethnic-national terrorism directed against certain ethnic groups living in the same territory by representatives of certain nationalities and ethnic groups, non-existent attitude towards another nation, discrimination against them, genocide. For example, the infamous Hitler fascism of the 20th century, the Basque separatist movement in Spain (ETA), the Scottish and British (IRA) conflict with the local Irish people in the UK, the Tamil and Sinhalese conflict in Sri Lanka, the Kashmir conflict between India and Pakistan, the Shiite Muslims in Lebanon. resistance;

In recent years, there have been recent terrorist attacks. Terrorism that goes beyond the borders of a state and often arises from an attempt to use other means of internal opposition is called international terrorism. Another source defines the concept of international terrorism as

¹⁰Look there

¹¹There

¹²Sheikh Muhammad Sadiq Muhammad Yusuf. Open letter - T .: "Hilol-Nashr" 2016. Page 11

follows: The term “**international terrorism**” refers to political subversive activities aimed at destabilizing states, international organizations, political parties and movements. It is a serious crime and the result of a long process¹³. ” It was noted that "the phenomenon of international terrorism began to grow, especially in the early twentieth century, that is, the establishment of interstate cooperation in the fight against international terrorism began in the 30s of last century. For example, at a conference in Madrid in 1934 on the unification of criminal law, the definition of terrorism as "the use of any means to intimidate the population and destroy any social organization" was adopted. In 1937, more than 20 states signed the Convention on the Prevention and Punishment of Terrorism.¹⁴

By the 1980s, as a result of the expansion and globalization of international relations in various fields, terrorism began to gain international prominence. It differs from other types of terrorism and at the same time dangerous in that it uses not one, but at least two or more opposition forces and the capabilities of organized criminal organizations (ideological, military, technical, economic, financial). The masking of international terrorism with religious slogans, that is, the specificity of religious extremism, also affects its wide network. International terrorism is formed on the basis of the unification of terrorist groups operating independently on the territory of different states into large associations on religious, ethnic, or ideological grounds. For example, in one of the cities in Pakistan, Osama bin Laden, on his initiative, joined the Al-Qaeda, Al-Jihad (Egypt), Al-Jamaa Al-Islamiya (Egypt), Jamaat Ulemai Pakistan¹⁵.

Extremism - (Latin - *extremus* - "extreme", "last") in the solution of socio-political problems in the society, expressing strong views on the process, the application of harsh measures or advocating drastic ideas and measures, advocating its implementation, which is a theory and practice that advocates drastic measures, opinions. According to its content, religious and secular, certain territorial, regional and international forms differ in their manifestation. While secular extremism has a political, economic, ideological meaning, religious extremism arises only within the framework of all religions (sects) and is infused with religious beliefs. In this sense, religious extremism is the introduction of the beliefs and rules of a religion into people's lives and society, the use of drastic measures and measures in decision-making, the use of violence.

Extremist views can be found in all religions, Buddhism, Christianity, various sects in Islam. For example, experts say that the Inquisition, set up in the 13th century to persecute the enemies of the papal government, the free-thinking people of the Catholic Church who reject the ruling feudal-Catholic Church, can be seen as a form of extremism¹⁶.

"A sense of self-righteousness, a sense of self-knowledge, has given rise to religious extremism, which is characterized by a tendency to resort to the latest measures and acts of violence." Fundamentalism¹⁷, which forms the theoretical basis of religious extremism, is inherent in all religions. It seeks to preserve the originality of a particular religion and to return to the original period in which a particular religion came into being, to restore the original beliefs, and thus to solve all modern problems.

¹³Religious bigotry: essence, goals and ways of prevention /A.Hasanov and others. - “Tashkent Islamic University” Publishing and Printing Association, 2017. - P.43.

¹⁴There

¹⁵See Religious tolerance and bigotry (answers to a hundred questions). T .: 2017. - P. 65.

¹⁶Muratov D., Alimova M., Karimov J. Theology. Study guide. T: Complex, 2019. - P.122

¹⁷Fundamentalism - (Latin - "basis") means the initial appearance of a particular social phenomenon.

Islamic extremism is distinguished by two features: the first is that, according to their beliefs, all modern Muslim communities have lost their Islamic character and become "ignorant" societies. This approach serves as a "basis" for them to sharply criticize the government and its policies. The second is that only when "real" Muslims come to power will "order" be established in society.

Denials against the distortion of the verses of the Qur'an by religious extremist organizations under the guise of Islam. We know that the root of the word "Islam" is "peace", which means peace. The word "peace" is repeated in more than 30 places in the Qur'an. At the same time, it is one of the beautiful names of Allah¹⁸.

There are several verses in the Qur'an about peace, in particular in verse 208 of Surat al-Baqara: **"O you who believe! Enter into (the fold of those showing) complete submission (to Allah) all of you, and do not follow the footsteps of satan, verily he is your enemy, severing (you from Allah)¹⁹"** The interpretation of this verse as "entering into submission" means entering into peace, mutual peace, and abandoning war.

It is narrated on the authority of Ibn 'Abbas (may Allah be pleased with him) that "There are two most precious blessings, and many do not appreciate them, they are health and peace"²⁰ (Imam Bukhari and Imam al-Tirmidhi) Islam is a religion of peace, tranquillity and essentially ease. His reliance on believers only for relief is sufficiently stated in authoritative sources. Muhammad (peace be upon him) always wanted lightness, ease, and moderation for his ummah.²¹

It should also be noted that the concept of "extremism" is synonymous with the words "murmur", "rebellion", "excess", which are repeatedly mentioned in the hadiths of the verses of the Qur'an, and all of them are strongly condemned in the teachings of our religion. For example, in the Qur'an, in Surat an-Nisa', Allah warns His servants against such things. **"O people of the Scripture! Do not go beyond the limits (of propriety) in the matter of your religion, nor say anything regarding Allah except that which is perfectly true."** (4:171). In another verse: **"Say, 'O People of the Scripture! Do not exaggerate in (the matter of) your religion falsely and unjustly, nor follow the fancies of a people who had gone astray before (you) and had led many astray, and (now again) who have strayed away from the right path."** (Surat al-Ma'ida,77)

As mentioned above, the emergence of the Khawarij, Mu'tazilites, and other categories that have emerged in history is largely the result of religious extremism. Because of the hardships, people go astray, hate religion, and become bored. Eventually, they will not be satisfied with aberring the deeds prescribed in the Shari'ah, but will invent new heresies that will cause them hardship, and will cause them to portray the religion as hardship. This contradicts the doctrine of Islam, which calls for moderation and ease, and is based on overcoming hardships and difficulties. Indeed, relief is one of the main slogans of Islam.

It should be noted that among the world religions, only in Islam, freedom of religion is openly proclaimed. As a proof of this, we can cite verse 256 of Surat al-Baqara, "There is no compulsion in religion"²². "Some radicals claim that this verse was abrogated after the

¹⁸From the conversation of Sheikh Muhammad Sayyid Tantavi with the Pope of the Vatican. // Al-Azhar. - Cairo, 2005. - p. - 36.

¹⁹The Holy Quran. - B. 32.

²⁰Imam Bukhari. Sahih Bukhari. Kitab ar-Riqaq. Hadith 6049. (Quoted from the book "Religious bigotry: essence, goals and prevention." - P. 9.)

²¹See: "Hidayatortigayashiringanzalolat" / A team of authors. - Tashkent Islamic University Publishing and Printing Association, 2010. - B. 112.

²²It means "there is no compulsion in religion."

revelation of the verses of jihad in the sense of war. However, among the sciences of the Qur'an, it is the study of which is nasih and which is nansuh (the ruling is nansuh, that is, it has been annulled). In this regard, the famous Syrian scholar Ramazan Buti said: "The issues of nasih and mansuh, which are the sciences of the Qur'an, apply only to the ruling verses. Therefore, forcibly including members of other religions in Islam contradicts the verses of the Qur'an. In addition, the faith of a person who is forced to believe in Islam is of no value in the sight of Allah”²³.

Islam is an easy and at the same time moderate religion, which means that moderation is the most important attribute and virtue of a Muslim. Deviation from moderation leads to conspiracy. "Usually, a person who first deviates from moderation and becomes violent towards himself will eventually force others to do the same," he said. The same was true of the category known in history as the Khawarij. We can see similar actions in the teachings of ISIS. They did everything they did in the name of Islam. It is known that in the end, the "Khilafah" was proclaimed and all Muslims were called to pledge allegiance to it. Some understood these events to be true and rushed towards ISIS.

But true Muslim clerics and organizations have condemned ISIS and its activities and called on the Muslim community not to join them²⁴.

The clerics came out with rebuttals against the teachings of their ISIS. These denials are called "Open Letters" and we will try to reveal their true nature by quoting some of them.

OPEN LETTER

Assalamu alaykum warahmatullah!

You quoted Abu Bakr Siddiq (may Allah be pleased with him) in your speech at the Nuri Grand Mosque in Mosul on July 4, 1435 AH, 6 Ramadan 2014 AD, saying: "If you see me, help me. If you see me in vain, advise me and correct me." Below we present to you the advice you have given, because the Messenger of Allah (peace and blessings of Allah be upon him) said: Religion is advice.

In his speech in early April 2014, Abu Muhammad Adnani said,²⁵ "O Allah, send blessings on our Sayyid Muhammad, who was sent with a sword." But at the heart of this sentence is a big mistake and a very skillfully woven mistake. The same sentence is repeated on the tails of some members of the Islamic Da'wah. Errors include:

Allah (swt) sent the Prophet (peace and blessings of Allah be upon him) as a mercy to the worlds. In this regard, Allah says in Surat al-Anbiya: "We did not send you except as a mercy to the worlds" (v. 107). This meaning is true for all times, all spaces, and all things in existence. There is no disagreement on this. This is the word of Allah in the Qur'an, it is general, it is not recorded. However, the phrase "sent with a sword" is quoted from a hadith. It belongs to a place, a time, a certain condition, and that condition, that space, that time is over. Therefore, it is not permissible to confuse the Qur'an with the hadith. And while this letter refutes the distortion and interpretation of the verses of the Qur'an, it cites evidence from Surat al-An'am, in particular, "Your Lord has written mercy on Himself. . ." (Verse 54) And in verse 12 of this Surah, Say: "To whom belongeth the heavens and the earth?" Say,

²³Religious bigotry: essence, goals and prevention. - B. 16.

²⁴Muhammad Sadiq Muhammad Yusuf. Open letter. - B. 105

²⁵This word lies in that man's sermon on YouTube portal. "Strengthen the religion for which they agree. . ." (Surat an-Nur, 55).

"Allah's!" He wrote a thank-you note²⁶. " The conclusion is that Allah has placed His mercy above all things.

According to the scholars, the greatest mistake is to give the sword a divine level. And they emphasized that whatever the matter, they would summarize everything relating to the particular revelation, and then the verdict would be handed down. The bottom line is that "you can't be tied to a piece or something. Only after a thorough study of all of them, if the judge is able to make a judgment, that is, only if it is valid, will all the texts be collected and a judgment rendered accordingly. In Surat al-Baqara, he says:"Do you believe only in a part of the Script (- covenant) while a part you deny?" And in the Surat Ma'ida : "Now they pervert the words from their proper context (of the Divine Book) and (in doing so) they have abandoned a good portion of what they were (reminded of and) exhorted with." It is also stated in Surat al-Hijr: "And who have pronounced the Qur'an to be a pack of lies." (v. 91). That is, they believed in some of the verses and denied some of them. It is important to note that the reasons for the revelation of the verses are extremely important. It is not permissible to cite evidence based on a single verse or part of a verse. Otherwise, it is considered a judgment made without knowing all the information that comes on the subject in the Book and the Sunnah. So, in fact, one of the biggest mistakes is ignorance.

We see that the leaders of extremist organizations, who consider themselves to be "wrists" in Islam, are in fact trying to analyze a certain part of the verses in the Qur'an by adapting them to their destructive ideas. At this point, it is appropriate to quote from the narration of Ibn Abdubar, 'Umar ibn al-Khattab said, "I fear only two people for you: the one who interprets the Qur'an from its original interpretation and the one who disputes with his brother over property."²⁷ He stood in the pulpit and said, "The most dangerous thing I fear for this ummah is the learned hypocrite." "The tongue is learned, the heart and the deeds are ignorant"²⁸.

Often some passages in the Qur'an and hadiths, especially the instructions on the holy war - jihad, are misinterpreted in the spirit of militancy. However, from a purely Islamic point of view, such wars are mainly for defensive purposes.

The word "jihad" is Arabic, and its literal meaning is to expend one's strength and energy in the pursuit of a goal. In Islamic terminology, jihad is basically of three kinds. The first is to fight against lust, that is, not to follow in the footsteps of lust and commit sins and criminal acts. The second is to fight the devil, that is, to avoid the temptations of the devil and to engage in unclean and forbidden deeds. The third is to fight the beast. The Prophet (peace and blessings of Allah be upon him) said that doing the service of one's parents and obtaining their consent is also a form of jihad. It is no secret that many people today understand the meaning of "jihad" as "war, fighting." This is a sad case, of course. Because anyone who has studied the history and teachings of Islam would not have given such a conclusion.

Well-known scholars of our time have developed moderate views and views on jihad. In particular, Muhammad Said Ramazan Buti accepted the view that the goal of jihad was protection and emphasized religious tolerance.

Today, extremist organizations interpret the concept of "jihad" of our religion as a holy war of Muslims against non-Muslims. For example, Ahmad ibn Taymiyyah, one of the founders of Salafism, argued in one of his fatwas that a ruler who does not rule the country according to the Shari'ah should declare jihad. Sayyid Qutb, the leader of the Muslim Brotherhood, used

²⁶That book. - B.109

²⁷Tawil means figurative interpretation

²⁸That book. - B. 102.

the concept of jihad in his book, Signs on the Road, to fight non-believers, even Muslims who do not agree with his interpretation.

In this regard, Sheikh Abdulaziz Mansur says: "If jihad had been introduced to build an Islamic state or to force people to convert to religion, the Messenger of Allah (peace and blessings of Allah be upon him) himself would have set an example in this regard. That is, he would have been the first to fight the elders of the polytheists in Mecca and declare jihad to establish an Islamic state. However, our Prophet (peace and blessings of Allah be upon him) did not do so. On the contrary, they have fought for the protection of the Muslim community in a peaceful and natural way.²⁹" As evidence for this idea, we can cite verse 190 of Surat al-Baqara as an example, "And fight in the cause of Allah those who fight and persecute you, but commit no aggression. Surely, Allah does not love the aggressors."

Sheikh Muhammad Sadiq, the leader of the sect, emphasized that it is obligatory to perform jihad on the basis of the alliances of our imams, and cited verse 95 of Surat an-Nisa 'as evidence. "Such of the believers as stay (at home) excepting the disabled ones, and those who strive in the cause of Allah with their substance and their lives, are not equal. Allah has exalted in rank those who strive (in His cause) with their substance and their lives above those who stay (at home), and yet to each one Allah has promised good but Allah has indeed granted eminence to those who strive (in His cause) over those who stay (at home) by giving them much better reward."

It was narrated on the authority of Imam Bukhari and Imam Muslim that a man came to the Messenger of Allah (peace and blessings of Allah be upon him) and asked his permission to go to jihad. He said, "Are your parents alive?" they said. He said, "Yes." He said, "Fight in both of them." That is, "go to them, help them, serve them! This is your jihad"³⁰.

The clerics responded to ISIS's notion of emigration by saying, "You have called on Muslims around the world to emigrate to areas with the influence of the so-called Islamic State, Iraq and Damascus." Abu Muslim Kanadi (one of the ISIS soldiers) said, "Come to Syria before the doors close." In short, the Messenger of Allah (peace and blessings of Allah be upon him) said: **There is no emigration after the conquest.**³¹

This means that all the actions of terrorist organizations today that encourage jihad and migration are contrary to the basic tenets of Islam. They are only trying to use the verses of the Qur'an from the Holy Book of Islam for their own selfish ends.

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²⁹Abdulaziz Mansur. Rejection of the false claims of destructive currents // Peace and tranquility - a noble blessing. - Tashkent: Movarounnahr, 2013. - P.16.

³⁰Religious bigotry: essence, purpose and ways of prevention. - B. 70

³¹Sheikh Muhammad Sadiq Muhammad Yusuf. B. 162

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