

THE THREAT OF EXTREMIST IDEAS IN CYBERSPACE

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Abstract

This article presents the concept of cyberspace, the content of religious content in social networks, the threat of false ideas related to religion spreading in cyberspace, and proposals and recommendations for protecting citizens, especially young people, from them.

Keywords: Cyberspace, religion, information, network, social networks, extremism, terrorism, healthy beliefs.

The concept of "cyberspace" as a reality representing a space for communication carried out through computer networks has been developing and improving on a large scale since 1990. The concept of cyberspace was first introduced by Canadian writer William Gibson in his 1982 short story *Burning Chrome*. Later, Gibson used it in his techno-utopian science fiction trilogy *Neuromancer* (Uzbek translation: "Describer of Nervous Scenes," Russian: "Nervo-sochinitel"), which he completed in 1990. The concept of cyberspace in this work is described as a kind of collective mirage, a kind of fantasy of millions of people. Here, collective mirage or fantasy manifests itself as a subjective psychological state in the human mind.

From a social point of view, cyberspace is understood as a group of people who are connected to each other through a computer network and are simultaneously entangled in the graphical data of any existing computer that intersects at different geographical points.

In the present era, as a result of the development of science, technology and mainly computers, cyberspace and its governing image, the "supercorporation" technologies, and the alienation of social networks from humanity, attempts to commit social and cultural destruction under the guise of religion are becoming increasingly stronger. In particular, today's international terrorist and religious extremist organizations are widely using modern information and communication technologies, namely the Internet, social networks and other electronic mobile devices, to coordinate terrorist activities and replenish their ranks with "deceived" young people by promoting radical ideas, in order to escalate armed conflicts and bloody conflicts observed in various regions of the world, and to continue their participation in these dangerous conflicts and expand their sphere of influence. In particular, if in 1998 12 websites were created by terrorist groups, by 2005 the number of such websites exceeded 5,000. To date, the number of websites of a religious extremist and terrorist nature has exceeded 10 thousand. In addition,

the number of channels on social networks such as Facebook, Twitter, Instagram, VKontakte, Odnoklassniki, Telegram and messengers has exceeded 100 thousand. This is contributing to the rapid spread of various alien ideas among young people, who make up the bulk of network users.

The main signs of young men and women who have fallen under the influence of extremist ideology:

- Their actions become abrupt or rude, unusual or slang vocabulary is formed;
- Their style of dressing and appearance suddenly change in accordance with the rules of a certain subculture;
- Files, videos or images of political-extremist or socially-extreme content on their computer are increasing;
- Incomprehensible or unusual symbols and attributes, cold objects that can be used as weapons begin to appear in the house;
- He spends a lot of time on the computer, is engaged in education that is not related to school, higher education, fiction, films, computer games;
- He begins to talk a lot on political and social topics, while impatience and sharp remarks are observed;
- The pseudonym, password, etc. on the Internet acquires an extreme-political character.

Extremism on the Internet is primarily propaganda. A number of goals, views, and values that extremists believe in are promoted, their “advanced”, “normal” are proven, opponents and enemies are identified. If an organization believes in a certain subculture, it uses the “mechanism of cyberattack” in its propaganda and agitation. Examples of these include:

- Advice is given on issues such as dress, behavior, appearance, etc.;
- What can and cannot be done in everyday life;
- An invitation to do the “right” thing correctly, to “join” or “struggle” in one way or another.

In order to protect the younger generation against the “cyberattack mechanism” of those who, under the guise of religion, are trying to form a negative character in young people through the Internet, we can use the following “cyberprotection mechanism”:

First, “filtering” the information provided on the Internet or forming the ability of young people to “filter” it;

Secondly, to constantly provide young people interested in Internet information or computers with the necessary instructions about negative sites and their consequences;

Thirdly, to constantly conduct explanatory work for parents on the spot;

fourthly, to organize propaganda and awareness-raising work on Internet attacks and Internet literacy among the teaching staff, pupils and students of schools, lyceums, colleges and universities;

Fifthly, taking into account the teaching of special courses on Internet literacy in schools, lyceums, colleges and universities, as well as the training of teachers for schools, lyceums, colleges and universities in higher education institutions, it is advisable to form a separate topic on the topic "Religious information and content in cyberspace: the border of moderation and fanaticism" in the content of the subjects "Religious Studies" or "History of World Religions". It is also necessary to convey to students and young people the foundations of sound faith and the humanistic and patriotic ideas of Islam, reflecting them in themselves, by giving examples from the exemplary lives of our great ancestors.

In conclusion, it can be said that today, the "cyberspace", which is recognized as a "revolutionary innovation" in the information field, is gradually posing an increasingly serious threat to the world community. The fact that unprecedented threats to international security under the guise of religion are increasing, and concepts such as cybercrime, cyberattack, and cyberthreat are entering our lives, is worrying. So far, there is no weapon to resist this attack. As long as there is a need for information, cybercrime will continue to manifest itself in various forms and methods. The manifestation of the religious factor in it can lead to the emergence of national and religious conflicts.

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