

PSYCHOLOGICAL METHODS OF ASSISTANCE TO PEOPLE WHO HAVE FALLEN INTO ISLAMIC GROUPS OR SECTS

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ABSTRACT

This article provides information on the psychology of radical personality and the mental state of fanatical communities and religious sects, psychological methods of helping those who have joined non-Islamic groups or sects, and preventive work with those affected by the current.

KEYWORDS: *Hierarchy, Method, Group, Sect, Radical, External, Internal, Dialogue, Freedom, Authority.*

INTRODUCTION

Let's assume was approached by an unknown or unfamiliar person. At the beginning of the conversation, that person encourages actions aimed at learning the basics of Islam and talks about such topics as the duty and responsibility of a true Muslim. Then, with indirect questions, he is interested in information related to him, in particular, religious and political views.

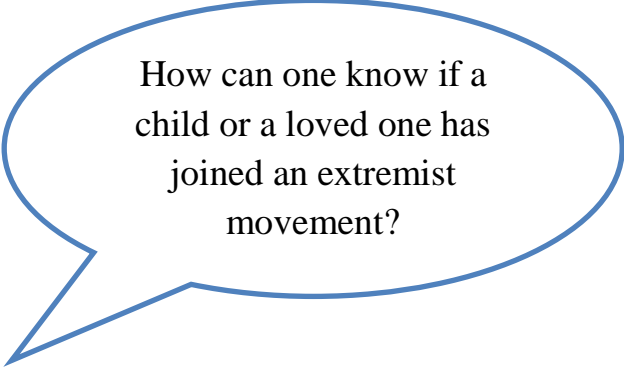
At the end of the conversation, he says that he has a great interest in Islam and that he and his close “brothers” are thoroughly acquiring religious knowledge, and offers the same to the “bait”. It is worth noting that such conversations can take place in one conversation or extend to several meetings.

Of course, not all those who propose to study Islamic beliefs together intend to poison a person with extremist ideas and involve them in illegal activities. However, the effort to have complete information about what kind of community a person is involved in will save him and his family from serious disappointments in the future.

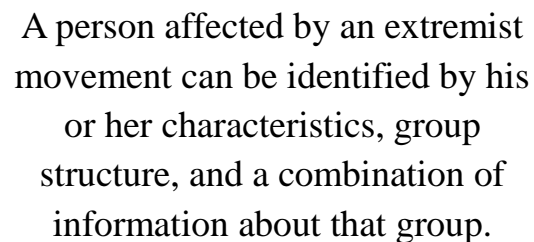
For example, if the “interlocutor” limited himself to the general answer to the question, “from whom and through what sources can one learn knowledge about Islam deeply and thoroughly?”, that is, it is necessary to try to get a broader answer from him. If the interlocutor rejects the traditional and official methods, emphasizes their shallowness, or if the place of publication is

not indicated, unofficial literature, such as “Islamic law” written by Taqiuddin Nabahani, “Holy calls to the Islamic world”, “Towards izzat wa sharaf” by Yusuf al-Sabotin, Abdul Qadim If Zallum mentions books such as “The End of the Caliphate” and “The way to faith”, “The story of the sweet soul”, whose author is not specified, or if he speaks positively about the place of the mentioned persons in the Islamic world, then one can be sure that he is a supporter of fanatical (radical) ideas.

It should be noted that members of the religious fanatic (radical) movement do not always talk in detail about unofficial literature and people from the first conversation. They recommend learning through officially recognized religious literature in order to attract them to their communities. As appealing and true as all this may seem, learning "religious knowledge" from someone who uses religion for various purposes can have negative consequences.



How can one know if a child or a loved one has joined an extremist movement?



A person affected by an extremist movement can be identified by his or her characteristics, group structure, and a combination of information about that group.

	changes in a person's behavior, behavior, dress, vocabulary, and interests	giving unusual and repetitive evidence	
	lack of interest in family, friends, career or studies	weekly meeting, an increase in the number of meetings	
	trips around the country or abroad	the arrival of a large number of letters	
	change in eating habits	monotonous sound of the same tone	
	aggression or negligence	excessive excitement or enthusiasm for a new job	
	increased financial expenses, collecting money from friends and relatives	an increase in phone calls	
	impressions of a lecture heard or a speech memorized		

When determining what kind of group or sect it is, it is important to pay special attention to how its leader manifests himself, whether there is a strict “hierarchy”[1] (classification) in the group structure, how power is distributed in it, and who is led by whom. Also, it is necessary to have information about what methods of “recruitment” are used to attract new members to this group (honestly or through deception, lies, deception), where financial resources are obtained, how they are distributed and for what purposes they are used.

For this, Group Symbols Can Be Cited:

- 1. Teacher:** (leader, guide) is he there? How does he want to present himself?
- 2. Structure:** Does the (system) have a strict hierarchy (classification)? How is it structured and

maintained?

3. Power: (management) how is it distributed? Who manages and implements it?

4. Where is the money (benefit) obtained, how is it distributed and for what purposes?

5. Recruiting new members: is the process fast? Is the attraction system real or fake?

6. Freedom: (activity process) Do stream members have the freedom to act, receive information and discuss?

When determining whether a loved one has joined a religious fanatic (radical) group, it is recommended to pay serious attention to the extent of changes in his diet, daily routines, communication with loved ones, and in general his personal life. For this, in any case, it is advisable to act in consultation with the authorities or responsible persons, local imam-khatib, otinoyi, MFY chairpersons.

What should be done if such a situation occurs?

A person who knows that his child or a loved one has joined a religious fanatic (radical) group or sect movement should not lose himself, should not fall into danger, should not fall into the illusion that something cannot be changed. On the contrary, it is necessary to maintain an internal relationship with a person under the influence of an informal group, to be in a positive mood towards him, to be calm and sincere when talking.

It is important to never directly (even jokingly) attack his beliefs, asking more questions to understand him from the point of view of common sense.

Exposing disagreements and conflicts between them can make them feel more attached to the group.

It is necessary not to give up the idea of returning (rescuing) him because he has reached the age of adulthood and knows what to do, and not to believe that common sense will turn him back from what he is doing. Despite his claims, it has not been proven that he can get everything right.

It is necessary to solve this issue in consultation with neighborhood elders, mosque imams, and representatives of law enforcement agencies without being isolated with problems.

Finally, it is necessary not to think that a person who falls under the influence of a group will become the same as before, to draw correct conclusions from life experience, not to lose vigilance even for a moment, to protect it like a young sprout.

The following questionnaire can be used to determine the group:

It is desirable that this questionnaire should never be conducted in the form of a survey (investigation), but in the form of a sincere friendly dialogue.

1. Don't you feel that you don't have time, food, or sleep for yourself in the group?

2. Does the group not allow you to communicate with people who are not in the group, but you trust?

3. Aren't you being asked to devote your entire life to your personal life?

4. Do you deserve a group just the way you are? Do you feel it is important to let go of the

ideas you once thought were right and become a new person?

5. Does the group evaluate your past life negatively?
6. Are you allowed to deceive people for the benefit of the group?
7. Are “teachers” or “leaders” considered capable of performing miracles?
7. Do they show these miracles only to the pious?
8. Are you embarrassed by the group's attitude towards women?
9. Are the rules the same for group leaders and regular members?
10. If the answer to some questions is “yes”, then you should be very careful.
11. Especially if the situation in the group seems interesting to you.
12. The longer a person stays in a group (in most cases, at least a month), the harder it is to leave. The main thing is to act quickly.

What not to do?

Don't panic: Don't think that something can't be done, but first:

- ✓ Do not give money to your son or to the group. No group can function without funds. Better yet, give something that cannot be bought or exchanged;
- ✓ Keep documents related to your son or the group;
- ✓ Do not trust "experts" who offer to help your son through treatment or legal intervention for a certain fee until you are completely sure;
- ✓ Don't let pressure, slander, intimidation, coercion of your son or the group frighten you, do not give in to the fact that they are trying to neutralize you;
- ✓ Don't let anyone make you guilty;
- ✓ Don't be isolated with your problems: how many other families are facing the same problems as you, regardless of their faith or social status. Try to contact them.

Necessary Measures:

1. Collect data and make references:
2. Write down the names, addresses and phone numbers of the people involved in your son's work.
3. Collect any information related to the group (media articles, messages and leaflets) on an ongoing basis.
4. Keep a diary of events related to your son and the group. Keep a record of the funds that pass directly or indirectly through your son.
5. If you don't know the direction of the flow, keep a record of the readings, vocabulary, charts, names, and nicknames that make up your son's new environment.
6. It will help the expert to find the right way to what you are looking for.

7. You may need to take medical or legal action. The attending physician can provide information about your son's medical condition before entering the group.

It should be emphasized that today extremism and terrorism threaten vital interests of individuals, society and the state in almost all countries of the world. Author O'Hasanboev's article entitled "Religious extremism and terrorism - a threat to the development of society" talks about the dangerous consequences of religious extremism on the life of individuals and society.

In particular, a person who has become part of a religious fanatic (radical) group:

- Loses his family, relatives and close people;
- Loses his social position in society, loses the opportunity to gain deep knowledge, become a good professional and occupy a decent place in life;
- He is forced to look at reality only from the point of view of the group, not having a personal attitude to the processes around him;
- His life will be spent in prison or in other countries in poverty and wandering, he will not be able to fulfill his human obligations towards his parents, spouse and children"[2].

"In turn, the harmful effects of extremist ideas and bigoted views on the socio-spiritual environment and gradual development in society can be reflected in the following:

- Families, which are the primary link of the society, are disorganized, children are left without upbringing, and families are neglected due to the fact that a member of the movement is subjected to legal punishment or leaves for foreign countries under the claim of "emigration";

the system of transmission of traditional values from generation to generation and the process of Gradual development in the society are broken;

It harms spirituality due to the loss of importance of national, cultural and historical values that have held an important place for centuries;

by committing extremist and terrorist actions, the "threshold of evil" in society decreases, people get used to crimes such as murder, torture, invasion, hostage-taking, slavery. At the same time, these evils cause panic in a certain part of society, a stream of refugees appears;

social instability caused by terrorism and extremism causes an increase in criminal offenses in society;

Spending budget funds by the state to take security measures, as well as the material damage caused by a terrorist act will cause great economic damage to the society;

The number of unemployment in the society will increase, the projects aimed at social protection will not be implemented and it will lead to a decrease in the standard of living of the population;

He fate of the country will depend on the economic donor and arms selling countries"[3].

REFERENCES:

1. 1.Hierarchy - (Greek Hierarchia, hieros - saint and arche - rule, authority) - arrangement of some parts or elements of a whole thing or events from top to bottom.

2. 2.www.religions.uz. O'Hasanboev, "Religious extremism and terrorism - a threat to the development of society" 2016.
3. 3.www.religions.uz. O'Hasanboev, "Religious extremism and terrorism - a threat to the development of society" 2016.