Religious Extremism

Root Causes and Potential Remedies

From the Islamic Perspective

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ABSTRACT

The issue of "religious extremism" has posed an impending threat to the world peace. Extremism, in essence, is an expression of a doctrinal and ideological deviation that impedes human progress and hinders the potential renaissance of human communities. It is a universal phenomenon that is neither an Islamic invention, nor peculiar to Muslim communities. There are many causes for the rise of this destructive ideology as well as remedies and mechanisms to eliminate it.

The reasons underlying the rise of extremism include blind adherence to corrupt traditions; disruption of moral values and moral decay; the absence of referential authority; and educational isolation and doctrinal fanaticism fostered by unilateral education. Other causes include the prevalence of poverty and ignorance; the confiscation of freedoms and political vacuum; and seeking for personal interests and worldly gains as well as discrimination and absence of justice and equal opportunities.

As to the mechanisms proposed by the paper to overcome extremism, they include education and scientific thinking; political openness and elimination of restrictions on freedoms; promoting educational openness and culture of diversity; constructive dialogue and frank discussion; acknowledging the merits of the opponents and avoiding defamation; fostering equality and combating discrimination and enhancing the merits of intellectual forgiveness of the opponents as well as the reform of penal institutions.
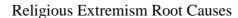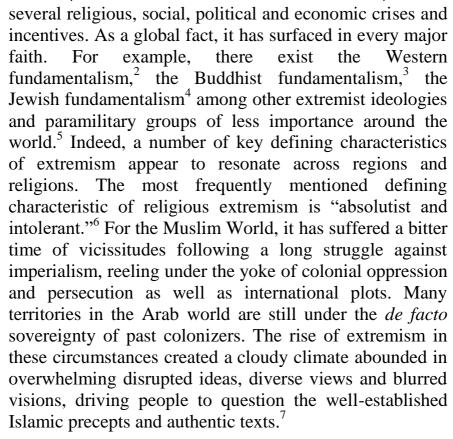
The effectuation of these mechanisms entails an active interaction of various ministries, education institutions and media outlets, such as newspapers, magazines, television and radio channels and programs to guarantee their effectiveness and success.

INTRODUCTION

At the very moment when this paper is written, scores of persons are killed, cities are bombarded, civil facilities are demolished and human civilization face grave losses in the name of religion. Over the last two decades, the threat of extremism is increasingly growing everywhere insomuch that the problem of "*extremism*" has become an impending international threat to the world peace. Pundits and experts from different areas of knowledge have widely explored this issue. Clearly, the negative effects of *extremism* are well observed in sectarian rivalries, civil wars and terrorist attacks that many countries suffer, especially in the Arab region with the consequent rise of chaotic armed groups. The sweep and power of extremist philosophy appears to be so strong that it forms a growing danger to human societies in a life threatening manner.[1]The new false prophets of radicalism promote the culture of excommunication, exclusion, apostasy and bloodshed spreading havoc in several regions around the world. Extremism, in essence, is an expression of a doctrinal and ideological deviation that impedes human progress and hinders the potential renaissance of human communities. It is a universal phenomenon that is neither an Islamic invention, nor peculiar to Muslim communities.

Indeed, many forms of extremism have materialized in non-Muslim environments. It has risen in response to

several religious, social, political and economic crises and incentives. As a global fact, it has surfaced in every major faith. For example, there exist the Wes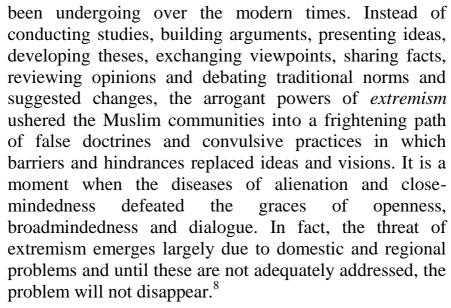tern fundamentalism,[2] the Buddhist fundamentalism,[3] the Jewish fundamentalism[4] among other extremist ideologies and paramilitary groups of less importance around the world.[5] Indeed, a number of key defining characteristics of extremism appear to resonate across regions and religions. The most frequently mentioned defining characteristic of religious extremism is "absolutist and intolerant."[6] For the Muslim World, it has suffered a bitter time of vicissitudes following a long struggle against imperialism, reeling under the yoke of colonial oppression and persecution as well as international plots. Many territories in the Arab world are still under the *de facto* sovereignty of past colonizers. The rise of extremism in these circumstances created a cloudy climate abounded in overwhelming disrupted ideas, diverse views and blurred visions, driving people to question the well-established Islamic precepts and authentic texts.[7]

This paper aims to address the root causes of religious extremism in the local Muslim environment, for the devastating effects it left on Muslims worldwide with the aim of introducing some proper solutions to overcome it. Evidently, the armed terrorist attacks, violence and bloodshed are denounced by all people of sound minds and common sense. As far as the Arab region is concerned, they are a translation of the saddening transformation of Muslim intellectual and cultural dialogue and struggle for progress into an armed vendetta. This eruptive transformation reflects a menacing abyss in the main pedagogic structures of learning, culture, education and perceptions that Muslim communities have

been undergoing over the modern times. Instead of conducting studies, building arguments, presenting ideas, developing theses, exchanging viewpoints, sharing facts, reviewing opinions and debating traditional norms and suggested changes, the arrogant powers of *extremism* ushered the Muslim communities into a frightening path of false doctrines and convulsive practices in which barriers and hindrances replaced ideas and visions. It is a moment when the diseases of alienation and close-mindedness defeated the graces of openness, broadmindedness and dialogue. In fact, the threat of extremism emerges largely due to domestic and regional problems and until these are not adequately addressed, the problem will not disappear.[8]

As the standard referential authority, be it intellectual, religious or social, is absent, Muslims exchanged bullets and hate instead of ideas and compassion. The rigid monopoly of truth and contempt prevailed. Contempt of the other is a very devilish infectious heresy that led, Satan is exemplary, to doom. It is then when ideas and perspectives are distorted and their very right of existence is denied. In the mid of confusion, the Muslim laity began to question faith and values and loudly decry the proliferation of shallow motifs, terrible violence and injustices. However, the powers of bigotry and chaos will never silence the voice of truth and right. Given the current circumstances, the importance of addressing extremism becomes rather evident. Combating extremism is only possible when its origins, purposes and fragile structure are exposed. For any future success, it is seriously important to eliminate various causes and incentives of extremism, be they intellectual, religious, nationalistic, educational, social, economic, political,

factional or ethnic. This paper carefully revisits the strategies laid down in the Holy Quran and Sunnah for a proper treatment of the historical seeds and real examples of extremism as prescribed in relation to different nations and various regions and times with focus on the Prophet's approach in confronting extremism. The study comes in an introduction, three parts and conclusion.

I. **Extremism: Origins and History:** This part presents a theoretical framework of the concept, characteristics and history of extremism in four points:

   A. Extremism: Concept and related terms

   B. Extremism is devilish and criminal

   C. Extremism: A History of grievances and bloodshed.

   D. Extremism confiscates the freedom of belief.

II. **Extremism: Causes and Incentives:** The second part addresses the causes of the extremism in eight points:

   A. Corrupt traditions

   B. Disruption of values

   C. Absence of Referential Authority

   D. Educational isolation and doctrinal fanaticism

   E. Poverty and ignorance.

   F. Confiscation of freedoms and political vacuum

   G. Personal Interests

   H. Discrimination and weak patriotism:

III. **Extremism: Solutions and Remedies:** The third part examines the suggested mechanisms for addressing extremism as follows:
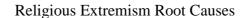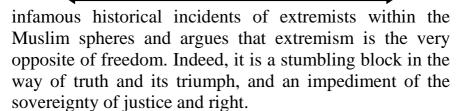
A. Education and scientific thinking

B. Building an Effective System of Values

C. Reviving Intellectual Referential Authority

D. Educational openness and pluralism

E. Positive Dialogues and Constructive Discussions

F. Holding open conferences and public gatherings with the youths

G. Respecting opponents and avoiding defamation

H. Advocating equality and deepening patriotism

I. Intellectual forgiveness and tolerance

J. Reform of penal institutions

K. Political Openness and Elimination of Restrictions on Freedoms

At last, the conclusion underlines the main recommendations and findings.

I. EXTREMISM: ORIGINS AND HISTORY

Here is an in-depth examination of the linguistic and semantic dimensions of the term *taṭarruf* i.e. *extremism,* and its related terms with focus on their key characteristics and real effects. As far as the Quran is concerned, extremism is essentially devilish in thought and conduct.[9] Simply, Allah does not love *fasad,* and extremism is leading to horrible *fasad*. What is meant by *fasad* is clearly expressed in verse 205 of Surat al-Baqarāh; it is any action that result in disruption of the social system or causing losses in terms of life and property.[10] This section also sheds light on the most

infamous historical incidents of extremists within the Muslim spheres and argues that extremism is the very opposite of freedom. Indeed, it is a stumbling block in the way of truth and its triumph, and an impediment of the sovereignty of justice and right.

A. **Extremism: Concept and Related Terms:** *Taṭarruf*, i.e. *extremism*, is an approach of *fikr*. The mental image is deeply important to conceptualize the realities of extremism. The Arabic word "*fikr*", i.e. thinking, cognition or ideology, implies an intellectual reflection on what is known to discover what is unknown,[11] whereas the verb "*tafakkar*" is to contemplate or think deliberately over something. The derivatives of this root have been repeatedly used in the Quran for eighteen times, mostly in the third-person plural form, as an indication to the pressing need for grouping intellectual cross-fertilization and collective contemplative practices. The words "*fikr*" and "*tafkīr*" denote the exertion of intellectual efforts for the attainment of knowledge.[12] The term "*fikr*" only describes matters acceptable of conceptualization and perception by human intellect. That is why we are enjoined to "ponder over the Divine Blessings apart from the Divine Essence."[13] This cognitive processing of information requires a form of conceptualization. Serious questions about the essence and powers of thought always occurred. "What is thought, that strange being, which lives in the depths of ourselves without consuming a measurable quantity of chemical energy? Is it related to the known forms of energy? Could it be a constituent of our universe, ignored by the physicists, but infinitely more important than light? The mind is hidden within the living matter, completely neglected by physiologists and economists, almost unnoticed by physicians. And yet it is

the most colossal power of this world."[14] Truly, the powers of thought are well-known in different aspects and inventions of modern times.

Extremism in Arabic means "*taṭarruf*", from the root "*t – r – f*", which conveys two semantic meanings: first, the edge of an object; second, the movement of parts. It signifies the movement to the farthest edge of a spectrum of views, opinions or attitudes. The word "*ṭaraf*" means edge, border, side or a piece of any given thing and is equally used in physical and moral sense. It refers to meanings, objects and times among other things. It is said "*tabadalu aṭrāf al-ḥadīth*" i.e. they engaged in a conversation exchanging views with one another.[15] Allah ﷻ says: "Do they not see that We come to the land and reduce it from *atrāfiha* (its borders)?"[16] Taking side with one of the conflicting *aṭrāf* (pl. of *ṭaraf* i.e. parties) denotes the empowerment of one party against the other. Likewise, Allah says: "And establish prayers at *ṭarafi al-nahār* (the two *"ends"* of the day) and at the approach of the night,"[17] namely, in the morning and the evening.[18]*Taṭarruf* literally refers to the outermost part from the center. In other words, it signifies what goes beyond the norm of views or actions. It is the departure from the center to one of the extremes, concrete or abstract, without taking into account the inherent diversity, an exclusion which results in many evil consequences. Relatedly, extremism is defined as a move away from the center towards the extreme rather than an equilibrium position. It is also a characteristic of the way beliefs are held rather than their location along some dimension.[19] Indeed, the horrible effects of extremism is not confined to terrorism. It, first, confiscates the others' right to thinking, reasoning, choices or sometimes their right to existence. Secondly, it

carries the stigma of bias and discrimination and begets unfairness and prejudices. Thirdly, like *ta'assuf,* it personifies a deliberate misinterpretation of words beyond their proper meanings.[20] Fourthly, it gives rise to a variety of equally destabilizing non-conventional, but also non-violent types of political behavior, such as general strike and civil disobedience. Fifthly, it can obstruct institutional performance and destabilize the system from within the system itself.[21]

Extremism is the direct antonym of moderation. Indeed, anything has two extremes and a center. A virtue itself is the midpoint between two extremes (vices). The virtue of courage lies in the midpoint between the two extremes of cowardice and audacity. Generosity is the midpoint between greed and extravagance. Moderation is the midpoint between deviation and extremism and so on. When a person goes beyond the boundary of moderation, s/he moves to the point of extreme, i.e. immoderation and extremism. As such, extremism is a form of overstepping the extent of moderation in thought or in conduct[22] as an anomaly that goes beyond the normal order or rule. This linguistic root of *taṭarruf* literally and contextually reflects a specific inseparable geographic sense; namely, being far away from the center and closer to the borders or extremes in the original linguistic, physical and intellectual sense. The Arabs even said '*tarafat al-naqah'* i.e. a camel went to the most distant area of the pasture apart from other camels. They also say, "*naqatun tarifah* i.e. pasturing in several areas without residence in one place."[23] This literal meanings is identical with the fact that extremists normally occupy the remote parts and pockets of communities far away from the cultural and urban centers

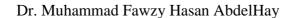rich with open discussions, cultural active circles, exchange of views and pursuit of knowledge. Extremists are usually vacillating and rarely have personal certainty about their views and beliefs. Their suffering of volatility makes them squander their energies and that others around them in suspicious fluctuations and constant prejudices. We would be remiss, however, if we did not also note that the extreme behavior can be a potent force for social change—extremism can create uncertainty and thus make individuals and groups reconsider their beliefs and practices and then change them.[24]

It is worth noting that the connotation of the Arabic term is identical with the description of body limbs or borders of objects. Although the limbs are physically parts of the body, they are not essential for its life and existence. As such, the Arabs described the limbs as "*aṭrāf*" and did not describe the head or face as such. The derivatives of the root "*T – r -f*" is used eleven times in the Quran to convey several meanings, such as the eye;[25] a group of people;[26] and the time or spatial limits of a particular event or object.[27] As far as the Quranic usage is concerned, the term *i'tidā',* i.e. transgression, is used to convey several forms of extremism in behavior in occasion of war, marital conflicts, lawful food and establishment of justice (the Quran, 2:190, 231; 5:2,87).
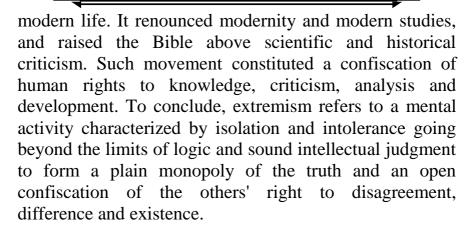
A very close term to extremism is "*tanaṭṭu'*" i.e. indulgence in hairsplitting discussions, questions and activities beyond all necessary limits. As such, the Prophet strictly forbade it saying: "Ruined are those who indulge in hairsplitting debates." He repeated it thrice.[28] Those interested in redundantly hairsplitting and immoderately pedantic discussions, as per the Prophetic

statement, go beyond all proper limits in speech and actions."[29] The religious extremism is defined as a form of immoderate attitude in worship and, as far as the jurisprudential reasoning is concerned, a confiscation of others' rights to freedom of independent different reasoning.[30] Another relevant term is '*tashaddud*', which denotes inflexibility or rigidity as opposed to flexibility and moderation. It is literally used in reference to the fastening of bonds.[31] *Tashaddud* is indicative of rigidity in religious matters. However, it is different from the pursuit of perfection in religiosity, which is certainly praiseworthy.[32] Actually, all forms of religious immoderation and intolerance are forbidden in Islam; the Prophet ﷺ said: "Do not impose unnecessary restrictions on yourselves, lest they become compulsory upon you."[33] To sum up, rigidity, intolerance, arbitrariness and excessiveness are all manifestations of religious extremism—going beyond the limits of moderation in speech, action or understanding. It is the source of enormous human suffering and represents a significant social problem.[34] Evildoings, corruption, and outrageous evils are also likely consequences.[35] Like negligence, rogue opinions and indifference, extremism and immoderation are abhorrent. They are plagues afflicting human thought and taking it from the right path of moderation—acceptable to sound minds and logic rules, to a misleading maze of darkness and perplexing depths. Consequently, grave spiritual and material offenses follow turning hearts merciless and leaving behind atrocities of bloodshed and terrorism. The faults may even lure their doers out of the fold of Islam and religiosity into heresies and misguidance.

Another important term—"*uṣūliyyah*" i.e. *fundamentalism*, is a commonly used term. Until quite recently, the term *fundamentalism* was not even found in French dictionaries to refer to a religious doctrine.[36] French philosopher Roger Garaudy traced its usage as it first appeared in Larousse Mini Dictionary 1966. Its meaning was rather vague and inaccurate; it denoted the general attitudes of a group of Catholics known for their strict adherence to the past, rigidity and denial of innovations as well as inability to adapt their doctrines and tenets in accordance with the new events of life and developments in France. The term dramatically evolved after the Second Vatican Council and extended beyond the area of the Catholic religious studies into the broader fields of politics and sociology to describe the rigid conservative political stances. Fundamentalism is defined as an organized, conservative movement dates from the early part of the 20th century. It developed out of a series of Bible conferences in the 19th and the 20th century, which were called by members of various denominations. It began to flourish in the USA with the publication and distribution of 12 books called the *Fundamentals*. About this time a number of Bible institutes began to teach Fundamentalist beliefs and doctrines. However, fundamentalism lost momentum in the early 1930s, because of the acceptance by most Americans of modern scientific theories and methods and more liberal religious doctrines.[37]Clearly, the western fundamentalism is a source of extremism based on the belief in a set of past tenets and beliefs in total rejection of anything new, even when such beliefs proved contrary to reason and logic. It rejected the concept of evolution and the laws of science and refused to comply with the evolving scientific and

modern life. It renounced modernity and modern studies, and raised the Bible above scientific and historical criticism. Such movement constituted a confiscation of human rights to knowledge, criticism, analysis and development. To conclude, extremism refers to a mental activity characterized by isolation and intolerance going beyond the limits of logic and sound intellectual judgment to form a plain monopoly of the truth and an open confiscation of the others' right to disagreement, difference and existence.

B. Extremism is Devilish and Criminal: A prudent observer will not have the slightest doubt that *extremism* is originally a devilish innovation introduced by Satan in departure from the judgment of sound reasoning and balanced conduct. It carries the satanic stigma; whoever goes beyond the limits of truth and moderation has indeed fallen into of the satanic trap, which later became the cause of the first crime committed on the earth involving bloodshed, severing ties of kinship and causing corruption. The balanced and prudent understanding and acceptance of the different views is the governing factor in this regard. Similarly, the violation of such factor and going beyond it is declared a blameworthy extremism and a satanic innovation. This is evident in the account of the creation of Adam and the honor conferred upon him by the Lord. He elevates the ranks of whoever He wishes and humiliates whoever He wishes for great wisdoms and purposes only known to Him, even if unperceived by the wisest of human minds.

After creating Adam, Allah commanded the angels to prostrate before him as an expression of reverence. Satan had been endowed with great blessings. Nevertheless,

immersed in his extremism and prejudices, Satan envied Adam for the Divine blessings he had. The story of Satanic extremism was perfectly depicted in brief and detailed Quranic contexts revealed both in Mecca and Medina to alert Muslims and refine their very nature and ethics to get them out of the darkness of extremism and prejudices into the light of moderation and salvation. The story introduces the approach of the first extremist in making false arguments and fabricating fallacies; he presented fabricated excuses in his argument with His Lord and arrogantly sequestered the truth declaring his own superiority against Adam's inferiority, with implied injustice and ignorance attributed to the Lord. The Quran accurately lists these excuses in many contexts, some of which are the following:

▪ Surat Al-A'rāf (the Quran, 7:11-12): "And We have certainly created you, [O Mankind], and given you [human] form. Then We said to the angels, "Prostrate to Adam"; so they prostrated, except for Satan. He was not of those who prostrated. [Allah] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "*I am better than him. You created me from fire and created him from clay.*"

▪ Surat Al-Ḥijr (the Quran, 15: 33): "He said, "*Never would I prostrate to a human whom You created out of clay from an altered black mud.*" The arrogant manners of extremism are evident in Satan's pleading, "My Lord, because *You have put me in error*, I will surely make disobedience attractive to them on earth and I will mislead them all."[38]

▪ Surat Al-Isrā' (the Quran, 17:61-62): "We said to the angles, "Prostrate to Adam" and they prostrated except

for Satan. He said, "*Should I prostrate to one You created from clay?* Do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, *I will surely destroy his descendants,* except for a few."

▪ Surat Ṣad (the Quran, 38:71-76): "When your Lord said to the angels, "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My soul, then fall down to him in prostration." So the angels prostrated—all of them entirely, except Satan; he was arrogant and became among the disbelievers. [Allah] said, "O Satan, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?" He said, "*I am better than him. You created me from fire and created him from clay*."

These verses unveil the moral and psychological flaws of extremists and expose their distorted doctrines, mental vices and selfishly pompous views of themselves and degradation of others among other shortcomings, which can be summarized as follows:

▪ **Selfishness and Narcissism**: The extremist's character is plagued with an inflated sense of self-esteem, overestimation of one's value and self-importance. The extremists only see and listen to the voice of their over-inflated *egos*. They are too much in haste to stop for the slow process of induction and the gradual teaching of experience.[39] That is why the leading extremist, Satan, repeated the pronoun *"I"* frequently in his arguments and attributed absolute superiority to his *ego*. His speech in the Quranic

contexts demonstrates how he ascribed injustice and un-wisdom to Divinity for commanding him to prostrate to Adam while he believed himself superior to Adam. In fact, this is a recurrent lie resonated in the literature of all extremists. The extremist may be poorly educated, yet they are driven by over-inflated egos to believe their claims with all the earnestness of the unshakable conviction; they even write theses in refutation of the views of great knowledgeable scholars in disregard of the well-established rules. Sometimes, they may rudely attribute them to foolishness, religious innovations and misguidance!

- **Claims to Absolute Superiority**: "*I am better than him. You created me from fire and created him from clay*," Satan protested. This is a common claim recurrent in the literature of the advocates of religious innovations and extremism that does not require much refutation. They accused the whole Muslim community and their respected scholars of misguidance and religious innovations as documented in many theses and articles. The paper shall shed some light on the bloody history of extremism and how the extremists launched armed and violent rebellions against Muslim scholars and masses accused them of disbelief.

- **Monopoly of Truth and Contempt of The Other**: "Do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few," Satan threatens.[40] Such is the claim of all ignorant extremists who look down on people and harbors

nothing but contempt towards others. This attitude is a direct corollary of their false sense of superiority.

- **Vanity and Arrogance**: "We said to the angles, "Prostrate to Adam." So they prostrated except for Satan, who said, "Shall I prostrate to one you have created from clay"[41] Another verse states, "Except Satan; he was arrogant and became of the disbelievers."[42] Arrogance and vanity hinder minds from perceiving the truth. This vice is a barrier between a person and Paradise. Ibn Masʿūd ﷺ reported that the Prophet ﷺ said: "S/He who has, in heart, the minimum weight of arrogance will not enter Paradise." A man said: "One likes to wear beautiful clothes and shoes?" In response, the Prophet said, "Allah is Beautiful; He loves beauty; arrogance is disregarding the Truth and despising people."[43] Disdaining the truth yields hatred and contempt for other people's virtues and merits, perceiving them as vices. This is why religious extremists scorn people's acts of worship.

- **Hatred and Mischief**: Like Satan, an extremist is naturally intransigent and corrupt as proven in the Quranic narration of the words of Satan:

- "Because You have *put me in error*, I will surely sit in wait for them on Your straight path. Then, I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]."[44]

- "Because You have *put me in error,* I will surely make disobedience attractive to them on earth and I will mislead them all."[45]

- "Do You see that one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few."[46]

The extremist fails to see his own shortcomings and faults and attributes them to others. Satan believed that he did not disobey his Lord nor did he go beyond the proper limits by misleading others. Driven by his hunger for revenge, he strives in repelling people from the truth, fogging their judgment and urging their hearts to grow ungrateful towards the Blessings of their Lord and reject the Divine Guidance. This sense of arrogance on the part of the extremist, who sinks into the abyss of vanity and illusion of superiority, was actually the cause of the very first bloodshed on Earth. It all began when Cain yielded to the sinful urges of extremism as he questioned the Divine Decree and Wisdom in accepting the offering of his brother and refusing his oblation, refusing the law that Abel should marry his twin sister and he should marry Abel's twin sister. Cain arrogantly said to Abel: "I am more deserving of marrying my own twin sister, because we were born in Paradise, and you were born here on Earth!" Cain transgressed against his brother Abel and killed him out of envy that Allah bestowed upon him the grace of accepting his offering and refused his.[47] As such, Cain gave up piety, sound judgment and the duty of honoring ties of kinship. The first crime on earth constituted a horrific shock to mankind after that of man's expulsion from Paradise because of the deceptive temptations of the first extremist, Satan. Pondering over the overall crimes committed in all parts of the world, such as bloodshed, corruption, infringement of rights and desecrations reveals that they are mere products of the

intellectual deviation and individualistic extremism, deluding the extremist into false beliefs of his absolute superiority and utter entitlement to the promised refined status, which lead him to fall into the clutches of sin and the abyss of whimsical lusts.

C. **Extremism: A Long History of Grievances and Bloodshed**

Here is a quick review of several examples of extremism that occurred in the Muslim history. Indeed, extremism has a long dark history that abounds in suspicions, allegations and fabrications. It is an endless outrageous history of injustices, bloodshed and evils that gave rise to an outbreak of wicked stubbornness and destruction. Accordingly, the Muslim peoples suffered from backwardness and lost their role in guiding mankind. The influence of the Muslims was significantly undermined, disagreement and disunity overrode their communities and their powers faded away. As such, they suffered invasion and their enemies killed them and ridiculed their Scripture and cunningly tricked their youth, driving some of them to believe in and advocate their cause and live and die for their sake. The march of extremism started very early, right after the death of the Prophet ﷺ. A group of the Arabs apostatized leaving a rift in the community, and openly withheld *zakah* (obligatory charity). Extremism elevates the interests of individual and narrow loyalties over the national and social interests. It renounces the collective duties towards the nation, as underlined in the words of Qurrah Ibn Hubayrah to ʻAmr Ibn Al-ʻAṣṣ: "Forsake the *zakah*, for the Arabs are not bound to pay you any tribute!" Upon hearing it, ʻAmr got angry and reported the statement to Abū Bakr ﷺ.[48] Abū

Bakr, the then Muslim ruler, fought against rebellious extremists until order was restored and extremists were overcome.[49] This is why 'Umar ﷺ approved the opinion of Abū Bakr and defended his fight against the deniers of *zakah*. 'Umar even kissed the head of Abū Bakr and said, "I sacrifice my life for you; if it not were for you, Muslims would have perished."[50]

It is worth noting that the extremists develop their own parlance to support their views and stances. They described *zakah* as 'tribute', although it is well-known that *zakah* is the due right of the poor, needy, insolvent debtors to ensure social peace and stability. They chose a term with negative connotations reflecting injustice to replace the term "*zakah*," which linguistically denotes refinement, growth, increase and purification. The extremists consistently use similar terms, imparting ugliness to the beautiful and beautifying the ugly. It is not odd that modern extremists mirrored their late peers in their perception of Abū Bakr's war against the apostates, accusing Abū Bakr of usurping the Prophet's rights and power, forcing the believers to abide by teachings alien to Islam. They also perceived Abū Bakr's blame for 'Umar's discussion of Abū Bakr's decision to fight against the apostates—as "a new approach in which the president or caliph accuses his deputy, minister or commander of weakness if he disagrees with him and refuses to comply with his decisions."[51] In other words, they claimed that Abū Bakr was actually laying the foundation for dictatorship.

After the era of Abū Bakr, the rebellious ideas of extremists penetrated into several spheres of life. They instigated some Muslims to murder the third caliph

'Uthman whose death initiated disagreements among Muslims; a group of Muslims repelled against 'Ali Ibn Abū Ṭalib, the fourth caliph, denying him the right to governance until justice is established and expeditious retaliation from the murders of 'Uthman is carried, though the murderers were thousands. Undoubtedly, the principle of expeditious retaliation and punishment of offenders is commendable and essential but balance must be maintained when it comes to the application of law, weighing the gains and losses and taking into account the potential effects resulting from the timing of the application so as not to incur graver evil. As a result, the Muslim state was divided into two major groups fighting against one another. The bloodshed continued until both parties agreed to bring the matter to arbitration on the basis of the Quran. A new type of extremism emerged by means of which a group of Muslims repelled against 'Ali, declaring the Muslims disbelievers and rendering lawful shedding the blood of Muslims, raising the pretext of "How could you prefer human arbitration to that of the Allah?! [52]

The paper records some historical accounts in this regard with the aim of highlighting the effects of extremism and corrupt opinions on Muslim community. Extremism is not exclusive to the political arena. For example, the disciplines of Islamic jurisprudence and scholastic theology, significantly flourished during the Abbasids, which gave rise to a large number of schools, the most famous of which was the Mu'tazili school of theology and the Shafi'i and Ḥanbali schools of *fiqh*. The Sunni judges and scholars of Hadith and *fiqh* faced great tribulations because of the Mu'tazilite extremism, backed by authorities, starting in 218 AH/833 CE. They killed,

imprisoned and flogged a number of *imams* and scholars. It was a serious plight that is too famous to be detailed in this paper.[53]The Ḥanbali school emerged during the 'Abbasid rule, but did not have a good share of followers until the fifth century, thanks to Judge Abū Ya'la al-Farrā' (380-458 AH) and his students. Since the Ḥanbali school had not got enough fame at the end of the third century, Ibn Jarīr al-Ṭabari (d. 310 AH/922 CE) did not mention the different views of Imam Ahmad Ibn Ḥanbal in his book "*Ikhtilāf al-Fuqahā' i.e. Juristic Differences*." When asked about that, he said: "He was not a scholar of *fiqh* and was only a scholar of Hadith." Al-Ṭabari's view aroused the dispute between him and the Ḥanbali extremists. Baghdad was the homeland of Ahmad Ibn Ḥanbal and the official stronghold of Ḥanbali School. The Ḥanbali extremists of Baghdad considered al-Ṭabari disrespectful to the founding father of their school and persecuted him and his disciples. Their persecution went so far that people could not even visit al-Ṭabāri. They even prevented him from Friday prayers and congregational prayers and debarred his students from visiting him. After his death, they denied him the right to burial and he was buried in his house.[54]

As the Abbasid State grew weaker in Baghdad, Buyyids succeeded them in power; it was an interlude between the rule of the Abbasid Arabs and the Seljuq Turks. The Buyid dynasty fell in 447 AH/1055 CE when Tughrul, a fair Sunni ruler, conquered Baghdad—the seat of caliphate, and ousted the last of the Buyid rulers, founding The Seljuk dynasty.[55] His reign witnessed another sectarian turmoil when the Shafi'i and Ash'ari scholars suffered persecution at the hands of his vizier

Abū Nasr Manṣūr Ibn Muhammad Al-Kundari, who was a fanatic Mu'tazili infamous for his intolerance towards the Sunnis. The vizier al-Kunduri initiated the curse of religious heretics on pulpits and he cursed the Ash'aris and Shafi'is on the pulpits of Nishapur and prevented them from preaching, teaching and public speaking. Many were even arrested, such as al-Furāti, Abū Qāsim al-Qushayri, al-Juwayni—the then Imam of the Two Holy Mosques, and Abū Sahl Ibn al-Muwaffaq. They were exiled and prevented from open gatherings. Al-Juwayni was obliged to take refuge in Hejaz where he settled and earned his epithet "*Imam al-Ḥaramayn* i.e. the Imam of the Two Holy Mosques." The scholars of Khorasan fled from Nishapur, Merv, and neighboring towns. During the reign of the Seljuk vizier Niẓam Al-Mulk, he welcomed the scholars who fled earlier and honored them.[56] He also built the Niẓamiyyah College for religious studies in Baghdad and Nishapur[57] to consolidate the Sunni school of thought and defend it academically and politically in response to the Fatimid exclusive extremism against the Sunnis in Egypt.

Despite the Fatimid efforts to create a strong academic environment and huge libraries, their main attention was the promotion of Isma'ilism and philosophical sciences[58] with prejudices against and restrictions placed on the Sunnis, who faced several tribulations following the Fatimid dominance of the Greater Maghreb and Egypt. The third Fatimid Caliph (d. 411 AH/1020 CE)[59] even "Ordered the construction of schools, appointed scholars and Sheikhs therein, and then he killed them and demolished the schools!"[60] The Fatimid prejudices and injustices against the Malikis intensified, as they were the main Sunni scholars of

jurisprudence in Egypt.[61] The situation went so worse that an Egyptian Maliki jurist was severely lashed in 381 AH/989 CE and subjected to public humiliation because a copy of Imam Malik's book «*Al-Muwaṭṭa*» was found at his house![62] Abū Bakr Ibn al-Arabi of Seville (d. 543 AH/1148 CE) described the Islamic sciences in Egypt at the second half of the fifth century in his travel memoirs:

> "We have traveled until we reached Egypt where we met a group of scholars of *Hadith*, *fiqh* and scholastic theology overpowered by the ruler. They were idle and inactive and forsook people that none was bold enough to point them out. They cannot be attributed to knowledge in the slightest sense and none is attributed to them in any given filed of knowledge."[63]
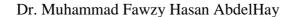
Another example of the historical ugly extremism is the Ḥanbali extremism against the Ashʿaris in Baghdad when theologian and preacher Abū Naṣr Ibn Abū al-Qāsim al-Qushayri arrived in Baghdad on his journey to Hajj. He delivered a speech at the Niẓamiyyah College and attempts to preach Ashʿarism. His action triggered conflicts and skirmishes with the Ḥanbali extremists because he preached Ashʿarism attracting many followers. His followers and partisans were numerous, but the Ḥanbali opponents and their followers mercilessly attacked the Niẓamiyyah school and killed several people. Sheikh Abū Isḥaq al-Shirazi and many notables defended Sheikh al-Qushayri. Serious bloody incidents took place between the two parties. In the following year, the strife was triggered again and led to a war between the two parties during which twenty people killed and many injured.[64] Extremism may even drive people to accept unreasonable contraries and behave imprudently as if they are insane follies. The chronicles of
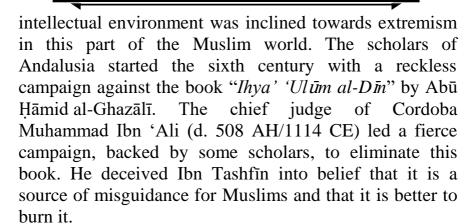
extremism relate that some extremists from Baghdad had a woman sit on a camel and two other men accompanying her, naming her 'Aishah and the two men: Ṭalḥah and al-Zubayr in reference to the famous Battle of the Camel led by 'Aishah; they gathered the masses around them. When the news reached the Shiites of al-Karkh neighborhood, they fanatically rushed in crowds equipped with arms and fought them fiercely. They hit the woman "'Aishah" and the two men "Ṭalḥah and al-Zubayr" severely![65]

Another example was the riot in Nishapur after Ibn al-Sam'ani (489 AH/1096 CE) gave up the Ḥanafi School in favor of the Shafi'i School, which ended up with closing the door of the Oldest Mosque and denied the Shafi'is the right to attend the Friday prayers![66] Another example is the hostilities among the adherents of different schools of thought. Some extremist Ḥanbalis even criticized the Ḥanbali scholar Ibn Aqil for studying the Mu'tazili literature.[67] Given such atmosphere of tension among the followers of the different legal schools and scholastic theology, we can easily perceive the biased exaggeration of Judge 'Abdel-Jabbar al-Hamdani who denied his opponents any authoritative weight in the formation of *ijmā'*,[68] even though they made up the Muslim masses. Moreover, the signs of this fanatical attitude are reflected in the book "*Al-Iḥkam*" by Ibn Ḥazm in which he used a set of fanatical terminology, entirely inappropriate in reference to many scholars.

In Morocco, a conflict arose between the Almoravids and Almohads led Ibn Toumert and 'Abd al-Mu'min Ibn 'Ali, the founder of Almohad Dynasty. The conflict ended up with the fall of the Almoravids when Almohads overthrew them in 541 AH/1147 CE. The

intellectual environment was inclined towards extremism in this part of the Muslim world. The scholars of Andalusia started the sixth century with a reckless campaign against the book "*Ihya' 'Ulūm al-Dīn*" by Abū Ḥāmid al-Ghazālī. The chief judge of Cordoba Muhammad Ibn 'Ali (d. 508 AH/1114 CE) led a fierce campaign, backed by some scholars, to eliminate this book. He deceived Ibn Tashfīn into belief that it is a source of misguidance for Muslims and that it is better to burn it.

The chief judge even went as far as to declare the author a disbeliever. The religious scholars of Cordoba wrote to the Almoravid Emir 'Alī Ibn Yūsuf, demanding that he should order that the work be burned throughout Andalusia and North Africa. He then confiscated and burned the book across the lands of Andalusia and North Africa. Private and public libraries were inspected in search of the book. When someone was doubted to have read the book, he had to take an oath that he does not own a copy of it! He banned the circulation of al-Ghazali's books in Morocco and Andalusia. All the copies of "*Iḥyā' 'Ulūm al-Dīn*" were confiscated and burned in 503 AH.[69] The campaign against al-Ghazālī in Maghreb continued throughout the first half of the sixth century; al-Ṭarṭushi (d. 520 AH/1126 CE), al-Maziri (d. 536 AH/1141 CE) and Ibn al-'Arabi (d. 543 AH/1148 CE) criticized it. The burning and confiscation of the book continued during the reign of Tashfīn Ibn 'Ali (d. 538 AH/1144). He sent a formal decree to the people of Valencia in 538 AH ordering them to look for books advocating religious innovations and heresies, especially the books of Abū Ḥamid al-Ghazali and burn them; whoever is accused of

hiding any of such books was ordered to take an oath of denial.[70]

Al-Razi was not any luckier in the eastern part of the Muslim world. In 595 AH/1199 CE, al-Razi visited Khorasan and had warm welcome by Ghiyāth al-Dīn Muhammad al-Ghori (d. 602 AH/1206 CE), the Sultan of Ghurid Empire. He showed great hospitality to al-Razi and built him a school. However, the people of Ghazni mostly followed the Karramiyya sect. They were envious of al-Razi and conspired to drive him out of Ghazni. They gathered a group of extremists. One of them debated with him and provoked al-Razi to offensive talks. The following day, a Sheikh delivered a speech and indirectly hinted to al-Razi and instigated people against him. They referred the case to the Sultan, who ordered exile of al-Razi.[71]These were examples from different eras of the Muslim history reflecting the evil effects of extremism on the confiscation on others' right to thought and behavior and even to confiscate the right of life, leading people to fall into the abyss of killing humans against the Divine Law.

D. Extremism Confiscates the Freedom of Belief:
Extremism implicitly denies the freedoms of thought, belief, expression and research; it denies the others/the opponents their right to give lectures, address the masses or teach students. The extremism imposes opinions and premises about the extremists' limited perception of realities that all other people seemed to have failed to see. Such situation is similar to the Mu'tazili arbitrary situation with the Sunni Imams during the famous sedition about the Creation of the Quran in the second decade of the third Islamic century. Confiscating his right to

difference, the Mu'tazili-backed Abbasid ruler sentenced Imam Yūsuf Ibn Yaḥya Al-Buwayṭi (231 AH/845 CE), the student of al-Shafi'i, to imprisonment where he died in shackles after being denied the attendance of Friday prayers and congregational prayers.[72] Likewise, Ahmad Ibn Ḥanbal suffered imprisonment and torture.[73] Later, the extremist Ḥanbalis of Baghdad persecuted Ibn Jarīr and so did the people of Maghreb with the books of al-Ghazali, the people of Khorasan with Imam al-Razi, and recently the adherents of the extremism kidnapped and killed Dr. Muhammad Ḥusayn al-Dhahabi, the former Egyptian Minister of Awqaf.

Extremism is infamous for reductionism, narrow-mindedness and monopolization of the truth. It confiscates ideas and keeps one rigid approach in reflection on and evaluation of facts, which leads to bloodshed, burning of books and ideological despotism. It is no wonder that extremists do not tolerate intellectual pluralism. In the ancient past, the Ḥanbali extremists denied their fellow Ibn 'Aqīl's right to study the Mu'tazili doctrines and harassed him so badly that he had to flee and seek refuge in the Sultan's palace until he finally wrote a statement of repentance proclaiming his renunciation of the study of Mu'tazili doctrines and underlining that it is impermissible to write, review or believe their doctrines.[74]

It is reported that Ibn 'Aqīl said, "Our Ḥanbali companions wanted me to forsake a group of scholars, which deprived me of great beneficial knowledge."[75] Evidently, the structure of extremists' psychology is really brittle and, thus, they are uncertain and afraid to face battles of logic. Only, the confiscation of man's right to knowledge remains a possible solution. In essence, it is a

confiscation of pluralism and diversity entrenched in the Quranic declaration: "Had your Lord so willed, He could have made mankind one community; but they will not cease to differ."[76] He also says, "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you."[77]

The Quran acknowledges diversity in legislation, giving a variety of provisions for different situations of individuals competent for religious assignments. For example, the Sharī'ah offers the individual various alternatives in cases of expiation for breaking an oath or for *zihar*, i.e. telling one's wife that she is as forbidden as one's mother's back. The individual is also given options to make up for the missed days of fasting on any given days of his/her choice. Another example is performing the prayers at any time within its due time, even if it is deemed better to perform the prayers in their preferred times. The Islamic Sharia opens wide doors for diversity whereas extremism closes them and narrows wide spaces. More to this point, the strategy of extremists is polarization; they endeavor to split people wholly into two distinctive warring groups, making it inevitable for each person to participate in the management of the savage conflict.[78]

Again, this destructive strategy of extremism refuses compromises and has no intentions to reach a middle ground appropriate for peacemaking, which eventually leads to total ruins. Here, the polarization as a horrendous strategy may falsely preached by presidents of democratic States, such as George W. Bush, who—in the aftermath of
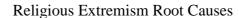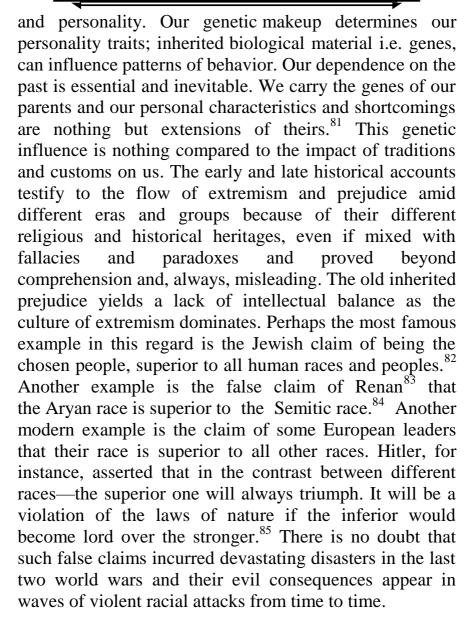
September 11, said: "You are either with us, or against us; you are either evil, or you are good."[79] According to Bush Doctrine, one could either be with the US or against it in the fight against terrorism.[80] Here, terrorism is entirely denied and condemned but the revenge went against the innocent nations. In corollary, the destruction of extremism and polarization befell several Muslim nations. Extremism never begets peace. It is all about destruction, whether sponsored by rebellious jihadists or States' presidents.

II. EXTREMISM: CAUSES AND INCENTIVES

It is necessary for the physician to know the causes and identify the symptoms of diseases in order to be able to give the correct diagnosis and treatment. It is not adequate to know the symptoms only in order to prescribe the optimal remedy of a disease and overcome it permanently. As such, it is necessary to identify the causes of extremism; how it appeared and spread? Why does it reappear in different eras and countries? How does humanity fade in hearts of extremists, driving them to violate the honors of others and belittle the knowledgeable scholars? Then, an extremist becomes a plight for his people as well as others. Investigating this issue reveals a number of reasons behind the emergence and spread of extremism, the most important of which are the following:

A. Corrupt Traditions: It is a scientific fact that our inherited genes play a great role in determining who we are, how we think or act. Genes play an essential role in passing hereditary characteristics from one generation to the next. They also influence behavioral characteristics

and personality. Our genetic makeup determines our personality traits; inherited biological material i.e. genes, can influence patterns of behavior. Our dependence on the past is essential and inevitable. We carry the genes of our parents and our personal characteristics and shortcomings are nothing but extensions of theirs.[81] This genetic influence is nothing compared to the impact of traditions and customs on us. The early and late historical accounts testify to the flow of extremism and prejudice amid different eras and groups because of their different religious and historical heritages, even if mixed with fallacies and paradoxes and proved beyond comprehension and, always, misleading. The old inherited prejudice yields a lack of intellectual balance as the culture of extremism dominates. Perhaps the most famous example in this regard is the Jewish claim of being the chosen people, superior to all human races and peoples.[82] Another example is the false claim of Renan[83] that the Aryan race is superior to the Semitic race.[84] Another modern example is the claim of some European leaders that their race is superior to all other races. Hitler, for instance, asserted that in the contrast between different races—the superior one will always triumph. It will be a violation of the laws of nature if the inferior would become lord over the stronger.[85] There is no doubt that such false claims incurred devastating disasters in the last two world wars and their evil consequences appear in waves of violent racial attacks from time to time.
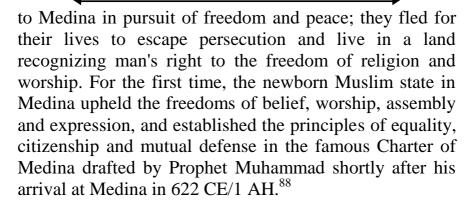
The Quran acknowledges the existence of this intellectual prejudice and extremism, whose result is the departure from the judgment of sound logic: "Whenever We sent, before your time, a warner to any community, those of its people who had lost themselves entirely in the
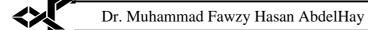
pursuit of pleasures would always say, "Behold, *we found our forefathers agreed on what to believe and, verily, it is but in their footsteps that we follow!* [In reply, the prophet would] say, "Why, even though I bring you a guidance better than that which you found your forefathers believing in?" they would reply, "Behold, we deny that there is any truth in [what you claim to be) your messages!"[86] The Quran adopts a scientific method of persuasion through research and comparison as reflected in the following verse: "[In reply, the prophet would] say, "Why, even though I bring you a guidance better than that which you found your forefathers believing in." The Prophets urged them to consider the two different stances and decide as which is most guided; however, their hearts and minds were overwhelmed with prejudice and extremism. Their response was persistently passive and they decided on disbelief. The scientific thinking, as will be shown later, is one of the effective mechanisms to overcome extremism. The extremism and prejudice of Meccan people was displayed in their fierce opposition to the Prophet and persecution of Muslims. They intransigently adhered to their inherited polytheism, misguidance and idol-worship. Immersed in extremism and prejudice against Muslims, they denied the new Muslim converts their right to the freedom of belief, the freedom of worship, the freedom of assembly and unanimously agreed to impose an unjust economic and social boycott on Muslims forcing them to retire to the desert narrow valley of Abi-Ṭaleb. They formed a confederacy against the Hashimites and proscribed marriage, sale and dealings with them of all kinds.[87]

Muslims were forced out of their homeland twice; the persecuted Muslims migrated once to Abyssinia and then

to Medina in pursuit of freedom and peace; they fled for their lives to escape persecution and live in a land recognizing man's right to the freedom of religion and worship. For the first time, the newborn Muslim state in Medina upheld the freedoms of belief, worship, assembly and expression, and established the principles of equality, citizenship and mutual defense in the famous Charter of Medina drafted by Prophet Muhammad shortly after his arrival at Medina in 622 CE/1 AH.[88]
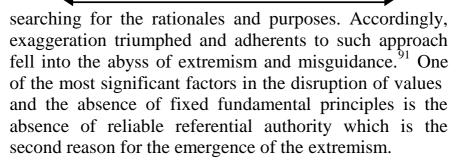
In a following era, extremism dominated the Iberian Peninsula after the fall of the Muslim state in Spain. The Christian fanatics, who held on to the medieval traditions and inherited hostility towards the other, coerced the Spanish Muslims to convert to Christianity and forced them out of their homeland.[89] More recently, the contemporary Jewish authorities are trying to impose the Jewish identity on Muslims in Palestine, carrying out their scheme of Judaizing Jerusalem and forcing Muslims out of their lands. These examples, among many others, underline how extremism to worn-out traditions leads to crimes against humanity and confiscates man's right to life.

B. **Disruption of Values**: The blind imitation of the old traditions yields outrageous crimes against humanity. It results in the disruption of the value order and distortion of principles, giving rise to various forms of extremism. Distorted values and new principles introduced to societies cause a rift in the structure of human communities and trigger insurgency, violence, and prejudices against the society and its moral values. Many doctrines of diverse natures emerged as a rebellion against religion, calling for rejection of religion and breaking free
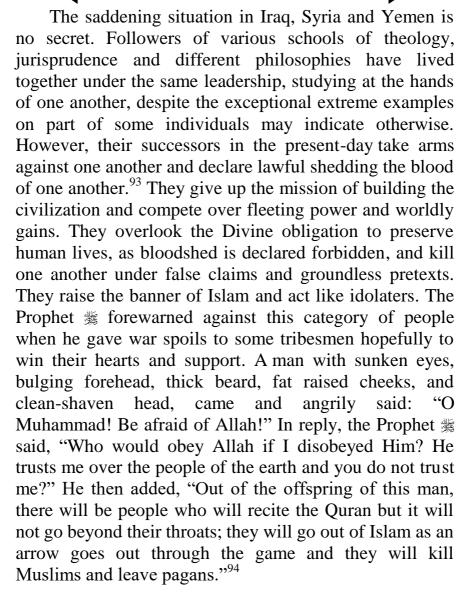
from it. People also started to repel against the traditional structure of family and undermined its bonds. Accordingly, the bonds of the very foundation of the Islamic society, i.e. family, grew terribly shaken and shattered. The individual selfishness was reinforced at the expense of the family and the community, over-emphasizing the material side at the expense of the spiritual. As a result, the status of religion was undermined and the value of morality was diminished and its impact on people's lives faded out.[90] Despite the predominance of the western values pertaining to freedoms and individualism, there is a difference between the application of such values in the East and in the West. The Western political system, given the glamour of the refined principles declared in formal documents and treaties, is still attempting to expand and exercise sovereignty over the weak nations, especially in the Middle East and Africa. The ultimate end is to have control over this part of the world and exhaust the resources of these countries, denying them the very rights to life and other kinds of freedom. Given the prevalence of the material principles, the individualist selfishness and search after personal desires and interests dominated, a moral decay then prevailed in various parts of the Muslim societies. In fact, this moral decay is a manifestation of the extremism enhanced by the struggles of Muslim peoples with poor education, poverty and civilizational defeat. In reaction to this overwhelming environment, a new approach fond of formalities and artificial religiosity appeared, losing sight of the essence of true righteousness. This approach called for strict adherence to the outward appearances and exaggerated emphasis on the application of the apparent indication of the religious texts without

searching for the rationales and purposes. Accordingly, exaggeration triumphed and adherents to such approach fell into the abyss of extremism and misguidance.[91] One of the most significant factors in the disruption of values and the absence of fixed fundamental principles is the absence of reliable referential authority which is the second reason for the emergence of the extremism.

C. **Absence of Referential Authority**: In a distorted environment characterized with unfounded claims, lack of role models, absence of voices of reason, the movement of vice go on an base people ascend to leadership positions. There exists a lack of the established criteria for judgment. As such, human soul loses its way after the loss of certainty, treading the paths of uncertainty and volatility. Here, it must be emphasized that the community lacks the intellectual referential authority that earns the trust of youth as well as the confidence and acceptance of the masses. The absence of the intellectual referential authority and the questioning of the existing referential authorities[92] lead people to lose sight of the truth. Accordingly, the voices of other referential authorities grow higher budding from frustration, calling for factional demands and giving priority to their political interests and personal agenda over the right and the truth. Each group of people has their own referential authority, supporters and party. They lost their way to the illumination of revelation and the true guidance to adopt the darkness of authoritarianism and misguided pursuit of superiority and leadership. They turned into enemies and conflicting parties. Many fell into the abyss of *takfīr*, labeling others as disbelievers, misguided and advocates of religious innovations, confiscating the others' rights to difference, existence and equal life.

The saddening situation in Iraq, Syria and Yemen is no secret. Followers of various schools of theology, jurisprudence and different philosophies have lived together under the same leadership, studying at the hands of one another, despite the exceptional extreme examples on part of some individuals may indicate otherwise. However, their successors in the present-day take arms against one another and declare lawful shedding the blood of one another.[93] They give up the mission of building the civilization and compete over fleeting power and worldly gains. They overlook the Divine obligation to preserve human lives, as bloodshed is declared forbidden, and kill one another under false claims and groundless pretexts. They raise the banner of Islam and act like idolaters. The Prophet ﷺ forewarned against this category of people when he gave war spoils to some tribesmen hopefully to win their hearts and support. A man with sunken eyes, bulging forehead, thick beard, fat raised cheeks, and clean-shaven head, came and angrily said: "O Muhammad! Be afraid of Allah!" In reply, the Prophet ﷺ said, "Who would obey Allah if I disobeyed Him? He trusts me over the people of the earth and you do not trust me?" He then added, "Out of the offspring of this man, there will be people who will recite the Quran but it will not go beyond their throats; they will go out of Islam as an arrow goes out through the game and they will kill Muslims and leave pagans."[94]
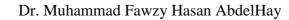
Clearly, this doubtful extremist hastened to question the supreme referential authority of the Muslim Ummah and formed his judgment based on no evidence and without having an adequate knowledge or plain proof. There is no doubt that such questioning incurs the destruction of the unity of Muslims and undermines their
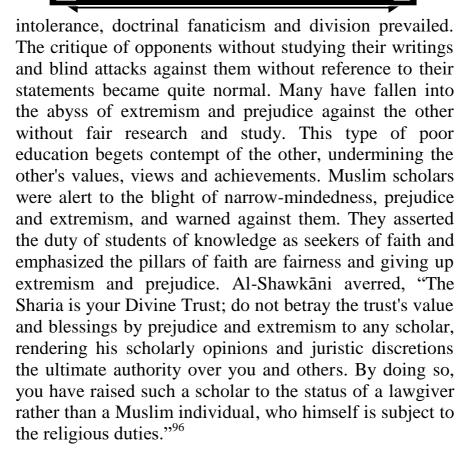
leadership opening doors to endless evils. When human societies are left without models and their referential authorities and leaders are broken, they lose the way to the truth. They fail to find guidance and then the ignorant move to leadership positions at such times and usher people to misguidance; some would declare lawful what Allah has deemed unlawful. Accordingly, the doctrine of social amity and unity fades out and strife, temptations and tribulations take control. Meanwhile, people turn into conflicting enemies fighting against one another as see today in Yemen, Syria and Iraq.
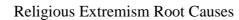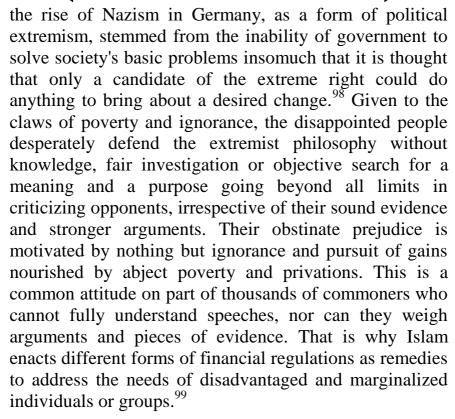
D. Educational Isolation and Doctrinal Fanaticism: Educational isolation is a serious problem generated by *extremism* throughout centuries. The isolated educational institutions grounded in reductionism is characterized by individualistic orientation in thought and presentation as manifestations of intellectual dictatorship over building minds. Such educational institutions propagate extremism and fail to see other than their own views and perspectives. They did not perceive the other nor did they assign any weight or value to their opponents or counterevidence. In fact, they did not acknowledge their right to hold different views and perspectives. Perhaps the excellence of Al-Azhar learning characterized with pluralism, diversity and comparative studies is what made the overall academic and scholarly body of Al-Azhar immune to the plague of fanaticism and stigma of extremism giving them the privilege of integrity of thought and moderate judgment.[95] They proved to be rightly judges at times of divergence and conflict. However, Al-Azhar unique educational model has been missing in different parts of the Muslim world and other parts of the world. Accordingly, unilateralism,

intolerance, doctrinal fanaticism and division prevailed. The critique of opponents without studying their writings and blind attacks against them without reference to their statements became quite normal. Many have fallen into the abyss of extremism and prejudice against the other without fair research and study. This type of poor education begets contempt of the other, undermining the other's values, views and achievements. Muslim scholars were alert to the blight of narrow-mindedness, prejudice and extremism, and warned against them. They asserted the duty of students of knowledge as seekers of faith and emphasized the pillars of faith are fairness and giving up extremism and prejudice. Al-Shawkāni averred, "The Sharia is your Divine Trust; do not betray the trust's value and blessings by prejudice and extremism to any scholar, rendering his scholarly opinions and juristic discretions the ultimate authority over you and others. By doing so, you have raised such a scholar to the status of a lawgiver rather than a Muslim individual, who himself is subject to the religious duties."[96]

E. Poverty and Ignorance: Extremism finds a fertile land in deprived societies and poorly educated communities where life standards are very low, critical thinking is rarely extant and psychological and mental faculties are interest-oriented in pursuit of material or social gains. Such societies have a multitude of lay people and high dropout rates, who form potential extremists. The fundamental movements in all faiths share certain characteristics. They reveal a deep disappointment and disenchantment with the modern experiment, which has not fulfilled all that it promised.[97] This disappointment leads many to follow the extremist philosophy in thought, action and even in election. It should not be forgotten that

the rise of Nazism in Germany, as a form of political extremism, stemmed from the inability of government to solve society's basic problems insomuch that it is thought that only a candidate of the extreme right could do anything to bring about a desired change.[98] Given to the claws of poverty and ignorance, the disappointed people desperately defend the extremist philosophy without knowledge, fair investigation or objective search for a meaning and a purpose going beyond all limits in criticizing opponents, irrespective of their sound evidence and stronger arguments. Their obstinate prejudice is motivated by nothing but ignorance and pursuit of gains nourished by abject poverty and privations. This is a common attitude on part of thousands of commoners who cannot fully understand speeches, nor can they weigh arguments and pieces of evidence. That is why Islam enacts different forms of financial regulations as remedies to address the needs of disadvantaged and marginalized individuals or groups.[99]

More to this point, family disengagements and conflicts as well as rising divorce rates also help a chaotic climate plagued with poverty and ignorance to dominate.[100] In the wake of the information revolution and quick transformation of news, the malicious miseries of poverty went worse with excessive disappointment. Many countries endeavor to create regional referential authorities; they provide them with great libraries, publishing houses and media channels and newspapers to be an effective instruments in forming political and social reality in the area so as to serve the interests of those countries. The presence of such referential authorities invests in ignorance, as many follow them without knowing anything about their real purposes and
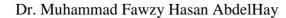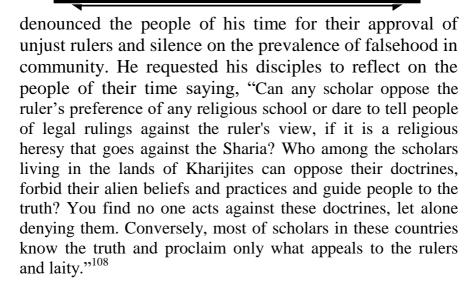
objectives. Poverty and need are stronger motives for the pursuit of gains devoid of morals. Moreover, ignorance is a manifestation of the mental vacuum that makes the recipient's mind more prone to be filled with medleys of beneficial and harmful materials. Such minds, by and large, lack the critical mental abilities to distinguish the right from the wrong and the truth from falsehood. In conclusion, religious extremism is sometimes linked with poverty and ignorance. Poor areas—from the Middle East and Asia to the Us, the UK, Spain and Germany—are all home to extremist groups;[101] the influence of extremists usually flourishes in the slums and poor communities.[102]

F. Confiscation of Freedoms and Political Vacuum: Another fundamental reason for the denial of sound reasoning and departure from logic is the confiscation of freedoms, when people are left preys to the political vacuum and inability to feel their role in decision-making and electing their administration. This reason, in particular, is largely related to the tragedies that happened in the Arab region over the last decade. The restrictions imposed on freedoms provide an excuse for instigators of sedition and insurgence to circulate lies and confuse minds of new generations, triggering their resentment on the society and luring them into rebellion. The persecution of different Muslim nations and communities around the world in absence of any defense of Muslim victims led many to disappointment and despair, as the best fuel of extremism and terrorism. Over their history, Muslims had sought a Divine meaning in political events, and even their setbacks and tragedies had led to major developments in theology and spirituality. However, the current humiliation of the Muslim nations is not merely in their political catastrophes, but touched a Muslim's very

soul.[103] As such, if the ruling administration fails to reflect the views and ambitions of individuals and, meanwhile, deny them the freedom of expression, they fall prey to misleading ideas shaping their views about realities and forming them a discriminative consciousness, which accepts one fact and ignores others and frequently fails to highlight the truth in piles of falsehoods.
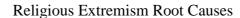
G. Personal Interests: The ultimate end of Sharia is to help individuals have full control of their desires, wants and urges on the long human journey to perfection qualifying them to win salvation. Allah condemns the violation of this objective saying: "As for s/he who transgresses and prefers the life of the world, then indeed, Hellfire will be [his/her] refuge. But as for s/he who fears the position of his/her Lord and prevents the soul from [unlawful] inclination, then Paradise will be [his/her] refuge."[104] The essence of disobedience lies in following one's sinful urges and whims in pursuit of immediate gains. Allah definitely puts it, "Nor does he [Prophet Muhammad] speak from his own desire; it is not but a revelation revealed."[105] The verse identifies authority in two sources: the divine revelation i.e. the Sharia, and the submission to personal desires.[106] There is no doubt that worldly temptations and yearning for power and authority are significantly seductive and destructive; they lead many of those endowed with intelligent minds to their own destruction; how about the laity who simply follow the herd. Indeed, the worldly temptations and desire for power and authority form a strong instrument misleading minds to immoderation or negligence. A person may desert the truth and go to the extreme in support of falsities to preserve worldly interests or in anticipation of a desire or authority.[107] For example, al-Shawkāni
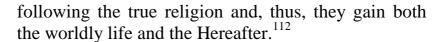
denounced the people of his time for their approval of unjust rulers and silence on the prevalence of falsehood in community. He requested his disciples to reflect on the people of their time saying, "Can any scholar oppose the ruler's preference of any religious school or dare to tell people of legal rulings against the ruler's view, if it is a religious heresy that goes against the Sharia? Who among the scholars living in the lands of Kharijites can oppose their doctrines, forbid their alien beliefs and practices and guide people to the truth? You find no one acts against these doctrines, let alone denying them. Conversely, most of scholars in these countries know the truth and proclaim only what appeals to the rulers and laity."[108]

The Quran decisively states that giving up one's greed for personal interests is a sign of sincerity and piety; prophets, for instance, never requested any personal benefits from their people in return for their mission. The following instances are evident in support of this fact:

- Prophet Noah said to his people: "O my people, I ask not of you for it any wealth. My reward is not but from Allah."[109]

- Prophet Hud said to his people: "O my people, I do not ask you for it any reward. My reward is only from the one who created me."110

- "And there came from the farthest end of the city a man, running. He said, "O my people! Follow the messengers. Follow those who do not ask of you [any] payment and they are [rightly] guided."[111] In his commentary on this verse, al-Zamakhshari averred that it is a concise advice aims at encouragement. It means that you will not lose any worldly gains by following them; you shall gain the rewards for

following the true religion and, thus, they gain both the worldly life and the Hereafter.[112]

H.   Discrimination   and   Weak   Patriotism: Discrimination is a manifestation of extremism in thought and behavior. The victim of discrimination is vulnerable to the sense of injustice, which agitates the desire for revenge and hinders human logical reasoning. Moreover, it undermines patriotism. Patriotism—the reasonable, natural and wholesome loyalty to one's country and compatriots—is deeply essential for the progress and peace of any nation. For it connects individuals, as members, to their community, its history, tradition, institutions, and aspirations.[113] The Prophetic Muslim State showed due care for the sense of true patriotism, as all citizens of Medina—indigenous or immigrants, Muslims, Jews or idolaters, refugees or residents, Arabs or non-Arabs, men or women—shared the same rights and duties of without the least discrimination. Indeed, discrimination is a societal deviation and a major vice that drives people against the law, homeland and patriotism in departure from the limits of reason and logic. It takes them away from moderation towards extremism and intolerance. It may be on the basis of religion, factional and political affiliation, gender, race, color, geographic region, social standing or other erroneous considerations. Other stark aspects of discrimination are the inequality of opportunity, lack of equal access to justice or denial of full citizenship benefits. All these aspects undermine patriotism. Discrimination between citizens is not only a strong factor in the rise of extremism, but is also a clear proof on the absence of justice and the rule of law. It is a sign of unsuccessful state models as described by Christian Parenti: "Most failed or semi-failed states are like
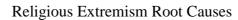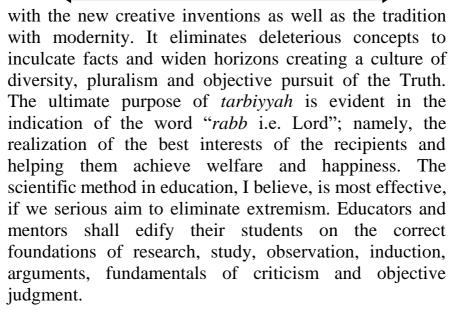
that—they have hollowed out governments. Each has a flag, a currency, and a seat at the United Nations, but there is little or no law and order or functioning infrastructure."[114] In an environment replete with discriminatory practices, the values of justice fade and extremism prevails undermining the sense of national loyalty when people serve their personal interests at the expense of those of their countries.

III. EXTREMISM: SOLUTIONS AND REMEDIES

In the light of the root causes reviewed, several remedies and mechanisms may be suggested to overcome extremism. However, they all fall into one frame; namely, influencing the way that people think, change their perspectives to realities and their approach to evaluation of the world to break free from their narrow inner world of isolation that they built themselves or others built to them. The most important mechanisms can be summed up as follows:

A. Education and Scientific Thinking: The Arabic word *tarbiyah* (education) is derived from the word *rabba* i.e. rearing and brining something or someone up unto perfection. The *rabb* (Lord) is Allah, Who disposes the affairs of His creation and meets the needs of all.[115] Tarbiyah signifies the method of teaching and learning; it is the act of taking care of young children—to bring out, develop, nurture and foster them, until they are grown up.[116] The mentor does what is in the best interests of the ones s/he rears. Like a farmer, who uproots the weeds, trims wheat so as it grows better and gives a better harvest.[117] This kind of ideal education instills values, corrects perspectives and harmonizes the past heritage
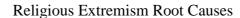
with the new creative inventions as well as the tradition with modernity. It eliminates deleterious concepts to inculcate facts and widen horizons creating a culture of diversity, pluralism and objective pursuit of the Truth. The ultimate purpose of *tarbiyyah* is evident in the indication of the word "*rabb* i.e. Lord"; namely, the realization of the best interests of the recipients and helping them achieve welfare and happiness. The scientific method in education, I believe, is most effective, if we serious aim to eliminate extremism. Educators and mentors shall edify their students on the correct foundations of research, study, observation, induction, arguments, fundamentals of criticism and objective judgment.

The Quran relies on the scientific thinking in addressing the extremism to eliminate man's propensity to corrupt behaviors and traditions. It provokes people's residual knowledge of their gods and how should the entities worthy of worship be like. In a systematic approach, the Quran addresses the characteristics of these false gods and draws people's attention to the fact that their gods lack the genuine attributes of GOD, Who is Ever-Living, Capable of bringing about benefit and harm—to be worthy of worship. It also asserts the necessary proofs to support their claims to worship and lordship in denial of their groundless claims to divinity. For example, Allah ﷻ says: "To Him belongs whoever is in the heavens and the earth. And those near Him are not prevented by arrogance from His worship, nor do they tire. They exalt [Him] night and day [and] do not slacken. Or have men taken for themselves gods from the earth who resurrect [the dead]? Had there been within the heavens and earth gods besides Allah, they both would
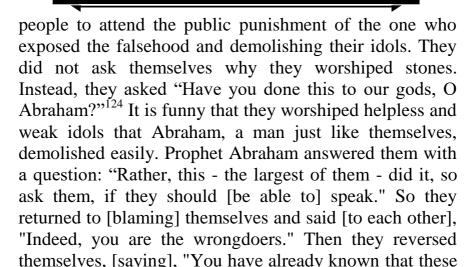
have been ruined…Or have they taken gods besides Him? Say, [O Muhammad], "Produce your proof. This [Quran] is the message for those with me and the message of those before me. But most of them do not know the truth, so they are turning away."[118] The true GOD Who is worthy of worship and lordship is praised and glorified by His creation day and night. He does whatever He wishes and none can question His actions or repel His decrees. As such, produce your evidence!! It is inconceivable that He should have anyone, like or equal, to repel His decrees. Had there been partners and more than one god ruling over the world, each of these gods would have managed and established his control over the realm of his own creations; the heavens and the earth would have been ruined. Moreover, there is no proof to support the claim of plurality of gods. The story of Prophet Abraham ﷺ in the Quran underlines the confrontation between the critical scientific approach applied in the Quranic discourse and the traditional dull thinking of the extremists. The statement of the people of Abraham reflects the haphazard and illogical patterns of thinking in which traditions substituted proofs in the process of reaching the truth. Allah ﷻ says: "Recite to them the news of Abraham, when he said to his father and his people, "What do you worship?" They said, "We worship idols and remain to them devoted." He said, "Do they hear you when you supplicate? Or do they benefit you, or do they harm?" They said, "But we found our fathers doing that."[119]

They justified their stand saying, "We found our fathers doing thus," and relied on the practice of their forefathers as evidence on the Truth! Indeed, it is plainly a weak proof. The worst was their narrow-mindedness and blind imitation of their ancestors in adherence to disbelief

out of false vanity, refusing to listen to the voice of reason. This attitude was also depicted in the debate between Prophet Abraham and his people. He endeavors to stimulate critical thinking and insightful criticism. Allah ﷻ says, "He said to his father and his people, "What are these statues to which you are devoted?"[120] This systematic insightful and thought-provoking question about the nature of their idols intended to alert them to the essential falsity of their gods but they answered: "We found our fathers worshippers of them."[121] Prophet Abraham attempted to stimulate their minds and draw their attention to the falsehood instilled in their minds: "You were certainly, you and your fathers, in manifest error!" They said, "Have you come to us with truth or are you of those who jest? He said, " No, rather, your Lord is the Lord of the heavens and the earth Who created them, and I, to that, am of those who testify. And I swear by Allah that I will surely plan against your idols after you have turned and gone away. He then made them into fragments, except a large one among them, that they might return to it and question."[122]Employing this intellectual argument, Abraham brought forth a piece of physical evidence. He demolished their idols to remove their images and erase their existence, stirring the dull minds and stagnant thinking. In response, they merely raised a silly question about the person who had dared to challenge and demolish their idols rather than asking themselves how it could be possible that their idols were demolished in the first place: "They said, "Who has done this to our gods? Indeed, he is of the wrongdoers." They said, "We heard a young man mention them who is called Abraham." They said, "Then bring him before the eyes of the people that they may testify."[123]They summoned all
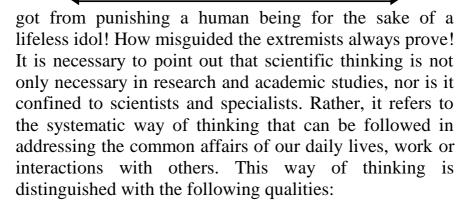
people to attend the public punishment of the one who exposed the falsehood and demolishing their idols. They did not ask themselves why they worshiped stones. Instead, they asked "Have you done this to our gods, O Abraham?"[124] It is funny that they worshiped helpless and weak idols that Abraham, a man just like themselves, demolished easily. Prophet Abraham answered them with a question: "Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak." So they returned to [blaming] themselves and said [to each other], "Indeed, you are the wrongdoers." Then they reversed themselves, [saying], "You have already known that these do not speak!"[125]

Perhaps they had a moment of self-revision; they said, "Indeed, you are the wrongdoers!" Their proclamation may have been the impact of their great shock given the presence of all people witnessing the event. However, the urges to yield to their past traditions and the drives of extremism prevailed. This was depicted in the Quranic expression "*returned to [blaming] themselves.*" They gave up the worship of the Perfect and True Lord for the worship of false idols, which—they declared— cannot speak. Indeed, it is an aspect of imperfection that is unbecoming of a god. Prophet Abraham attempted to provoke their thinking again to seek for benefits or trigger their fears of harm. He said "Do you worship instead of Allah that which does not benefit you at all or harm you? Fie on you and upon what you worship instead of Allah. Then will you not use reason?"[126] He appealed to their intellect, if they still had any. The overwhelming inclinations to extremism triumphed and they yielded to savagery: "Burn him and support your gods, if you are to act."[127] What support they

got from punishing a human being for the sake of a lifeless idol! How misguided the extremists always prove! It is necessary to point out that scientific thinking is not only necessary in research and academic studies, nor is it confined to scientists and specialists. Rather, it refers to the systematic way of thinking that can be followed in addressing the common affairs of our daily lives, work or interactions with others. This way of thinking is distinguished with the following qualities:

a. Accumulation, growth and development: If the scientific knowledge is subject to development, the Sharia law is flexible and extensive. It is necessary to avail ourselves of the accumulation of human knowledge in opening new horizons to foster the cohesion of religious texts and the realities of the world, the interaction of the Divine Revelation, i.e. the Quran, and the visible revelation (i.e. the universe), ensuring that the religious text copes with the various developments of the present day.

b. Methodology and order: These two attributes are indispensable for conscious thinking. Evidently, Allah created the universe's miraculous order in its exact balance.

c. Investigating the proofs and reasons and identifying the objectives and purposes: The Quran enjoins contemplation on the heavens and earth, exploration of the signs of Allah to attain certainty and knowledge and verify the Divine Higher Objectives (*maqaṣid*) of the creation.

d. Comprehensive understanding of the subject in question through the in-depth study of different views and measurement of pieces of evidence.

e. Objective certainty as opposed to subjective certainty or personal conviction: Objective certainty is founded on evidence and proofs that can be identified and explained, whereas the subjective certainty varies from one person to the other.

f. Seeking high quality results, accuracy and objectivity.[128]

B. Building an Effective System of Values: The early verses revealed in Mecca stressed the role of values in the creation of mindful and sympathetic society: "Indeed, Allah enjoins justice, good conduct and giving to relatives, and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. And fulfill the covenant of Allah when you have taken it and do not break oaths after their confirmation."[129] These two verses laid down the primary origin of the refined ethics in Islam. They underline justice, good conduct, forgiveness and kindness towards people, especially parents, relatives, neighbors, honoring the covenant, trusts, fulfillment of oaths, contracts, and promises. The Prophet ﷺ said: "S/he has no faith the one who betrays his/her trusts; there is no place for them in religion who cares not for their pledged word or promise."[130] The establishment of justice, preservation of people's rights and fulfillment of trusts save the weak victims from the urges for revenge and restrain them from the clutches of extremism. When the ethical system is practically effective, backed by the dominance of

transparency and justice, no one has a pretext for extremism or an excuse for preaching delusions.

Fair laws and ethics are the genuine guarantees of peace, security and collective solidarity among the members of any human community. As such, the first thing the Prophet ﷺ did in Medina after the construction of the mosque was the establishment of fraternity bonds between the *Immigrants* and *Supporters*. This lofty faith-oriented brotherhood was founded on a range of moral values vitally entrenched in the community, such as kindness, sympathy, affection, benevolence, altruism, volunteer work, teamwork, solidarity and food security.

Meanwhile, it undermined hatred, rancor and grudge, which lead to class conflicts, extremism and tyrannies. Building this moral system and breathing the religious and patriotic sense into hearts entail a concerted cooperation between all parties concerned to make a good use of media outlets and educational curricula. However, the value order should not be an exported translation of other modern societies. Since the best view is to allow each community building upon its inherent moral base, rather than imposing outside morals that may or may not reflect the popular consensus. Nearly all successful assertions of human rights are achieved because of struggles from within, not from without.[131]The convention of Muslim fraternity in Medina proved most successful in the past and any new ones is most likely to meet the same success when sincerely planned and contrived.

C. Reviving Intellectual Referential Authority: There must be clear guarantees for the absolute independence of the educational, intellectual, religious and media institutions and their departure from the narrow partisan

and sectarian interests and conflicts in order to revive the culture of referential authority that settle conflicts and guide people out of the darkness of confusion and uncertainty into the light of certainty and tranquility. Thus, the culture of the role models and good examples for youth—to emulate—is revived to put an end to vacillating uncertainty or personal propensities towards extremism and its advocates. There must be a guided leadership and model examples to usher people in the straight path. In other words, guidance is associated with leadership in knowledge and religion in line with the Quranic wisdom:

- "We made from among them *leaders guiding* by Our command when they were *patient* and were *certain* of Our signs."[132]

- "And We made them *leaders guiding* by Our command. And We inspired to them the doing of *good deeds*, establishment of prayer, and giving of *zakah*; and they were *worshippers* of Us."[133]

This guiding leadership must be sincere in intention, statement and actions to be exclusively devoted to Allah. It is therefore necessary to provide independent subsidy for the religious institutions so that they can establish specialized and in-depth research centers for vivid and positive communication with local and regional communities to identify the problems of youth, train qualified media personnel to address these problems systematically. Good media channels and modern websites are indispensable for the promotion of the true image of Islam as helpful means supporting the religious institutions in fulfilling their duties to immunize the youth to potential threats of extremism.
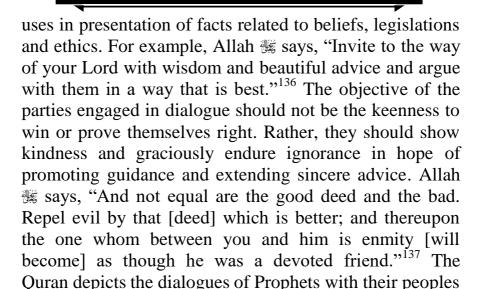
D. Educational Openness and Pluralism: The educational openness that recognizes and fosters intellectual pluralism, academic freedom, free exchange of views, open discussions and comparison of diverse doctrines and opinions without any restrictions, narrow-mindedness or coercion are the shortest way to build healthy human personalities that accept the other, respect the truth and embrace diversity. This is the genuine approach of Al-Azhar education where diverse opinions are reviewed and examined. The Islamic scripture itself nurtures diversity, which naturally inspired the several interpretations of laws. Indeed, the authentic texts of the divine revelation never defy the logic of sound minds. The Quranic teachings lay emphasis on the concepts of pluralism and diversity as fundamental characteristics of any human gathering. Allah ﷻ says, "Had your Lord so willed, He could have made mankind one community; but they will not cease to differ."[134] He also says, "O mankind, indeed, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you."[135] The academic cross-fertilization between Islamic schools of thought and between other schools of thought in the East and the West, the publication of academic studies in academic journals and uploading information on the internet to facilitate access pave the way for an open-minded generation to rise. This helps human beings have better interaction and knowledge of one another in line with the Quranic ultimate objective of making mankind into different peoples and tribes.

E. Positive Dialogues and Constructive Discussions: Dialogue is one of the main techniques that the Quran
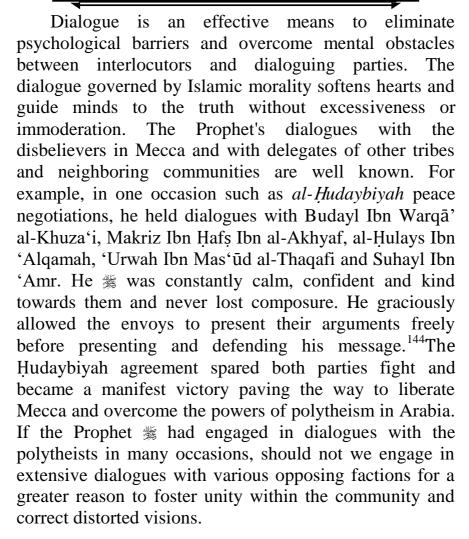
uses in presentation of facts related to beliefs, legislations and ethics. For example, Allah ﷻ says, "Invite to the way of your Lord with wisdom and beautiful advice and argue with them in a way that is best."[136] The objective of the parties engaged in dialogue should not be the keenness to win or prove themselves right. Rather, they should show kindness and graciously endure ignorance in hope of promoting guidance and extending sincere advice. Allah ﷻ says, "And not equal are the good deed and the bad. Repel evil by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend."[137] The Quran depicts the dialogues of Prophets with their peoples in many contexts of which we cite the following as just examples:

- The dialogue of Prophet Noah with his people.[138]

- The dialogue of Prophets Moses and Aaron with Pharaoh and his people[139] in which kindness and gentleness proved an essential element for any positive dialogue: "Speak to him with gentle speech that perhaps he may be reminded or fear."[140]

- The dialogue of Prophet Hud with the people of 'Aad.[141]

- The dialogue of Prophet Ṣaleh with the people of Thamud.[142]

- The dialogue of Prophet Shu'ayb with the people of Madyan.[143]

- The dialogue of Prophet Muhammad with his people as documented in Hadith collections and biography of the Prophet.

Dialogue is an effective means to eliminate psychological barriers and overcome mental obstacles between interlocutors and dialoguing parties. The dialogue governed by Islamic morality softens hearts and guide minds to the truth without excessiveness or immoderation. The Prophet's dialogues with the disbelievers in Mecca and with delegates of other tribes and neighboring communities are well known. For example, in one occasion such as *al-Ḥudaybiyah* peace negotiations, he held dialogues with Budayl Ibn Warqā' al-Khuzaʿi, Makriz Ibn Ḥafṣ Ibn al-Akhyaf, al-Ḥulays Ibn ʿAlqamah, ʿUrwah Ibn Masʿūd al-Thaqafi and Suhayl Ibn ʿAmr. He ﷺ was constantly calm, confident and kind towards them and never lost composure. He graciously allowed the envoys to present their arguments freely before presenting and defending his message.[144] The Ḥudaybiyah agreement spared both parties fight and became a manifest victory paving the way to liberate Mecca and overcome the powers of polytheism in Arabia. If the Prophet ﷺ had engaged in dialogues with the polytheists in many occasions, should not we engage in extensive dialogues with various opposing factions for a greater reason to foster unity within the community and correct distorted visions.

It is unforgettable that ʿAbdullah Ibn ʿAbbas held a long dialogue with the rebels against ʿAli Ibn Abi Ṭalib before arbitration, convincing some to return to ʿAli's camp. Allah has even made dialogue a reason for guiding great numbers of deviated people back to the straight path. Historians narrated that ʿAli sent ʿAbdullah Ibn ʿAbbas to dialogue with the Kharijites and said to him, "Do not hasten to debate with them until I come to

you." However, they hastened to start dialogue and Ibn 'Abbas had to debate with them. He asked them, "Why have you harbored malice against the two arbitrators whereas Allah says, "And if you have reason to fear that a breach might occur between a married couple, appoint an arbiter from his people and an arbiter from her people; if they both want to set things right, Allah may bring about their reconciliation."[145] Evidently, the affairs of Muslims are worthier of that judgment." The Kharijites answered him, "What Allah has left for people to decide on is up to them and what He has already determined, people has no right to change. He has determined that a fornicator is to be whipped a hundred whips, a thief's hand is to be cut off; therefore, people have no right to change it. Ibn 'Abbas replied, "Allah says, "with two persons of probity giving their judgment thereon."[146] Do you regard the ruling of game and the intercourse between a wife and her husband like the ruling of the Muslim bloods? This verse is between you and us. Is Ibn al-'Aṣ, in your view, just while he yesterday killed us and shed our blood? If he was just, then we were not just when we fought against him. You made the men judge in a matter decided by Allah when Allah had decreed His command on Mu'awiyah and his party that they should be killed or return to the truth. Before that, we had summoned them to the Book of Allah, but they refused. Then, you wrote a letter between you and him, and made peace and cordiality between you and him, while Allah has prevented peace and cordiality between Muslims and those who fight them since *Surat al-Barā'ah* (Quran, 9) was revealed; the enemies shall only submit to the tribute. 'Abdullah Ibn 'Abbas went on debating with them and so did they. The definite proofs he gave to refute their wrong viewpoints did not yield much

success. Imam 'Ali along with a group of his companions went to debate with them. He, then, walked towards the people and saw 'Abdullah Ibn 'Abbas debating with them. He blamed him, saying, "Refrain from debating with them! Have I not prohibited you? May Allah have mercy on you!"

He turned to them and said, "O Allah, this is the place where whoever succeeds is more appropriate for success on the Day of Resurrection, and whoever says or makes mischief shall be blind in the Hereafter and more erring from the way." He asked them, "Who is your leader?" In reply, they said: Abdullah Ibn al-Kawwā'. Imam 'Ali addressed him asking, "What is the reasons for your mutinies against us? Your decision at the Battle of Ṣiffin! I adjure you before Allah. Did you know when they raised the copies of the Quran, you said, "We respond to them for Allah's Book!" I said to you: "I am more aware of the people than you… Go on your right and truthfulness! The people have raised these copies of the Quran as a trick and a plot. However, you refused my opinion and said 'No!' Rather we accept from them. So, I said to you, 'Remember my speech to you and your disobedience to me. When you refused all choices but the Book, I made a condition on the two arbitrators that they should enliven what the Quran has enlivened and deaden what the Quran has deadened. If they acted according to the precept of the Quran, then we would have no right to oppose what the arbitrators decided according to that which was in the Quran, and if they refused, then we would disown their decision!" This brilliant argument refuted their weak arguments and they inclined to the Imam with gentleness, saying to him, "Do you think that it was an act of justice to appoint some men as arbitrators

over bloods (killed people)? In reply, He said "We did not appoint men as judges; rather we appoint the Quran as the judge. This is the Quran, which is written between two covers. It does not utter; rather men utter it." They said: "Tell us about the fixed time. Why did you appoint it between you and them? In response, 'Ali said: "I fixed it so that the ignorant may know, the knowledgeable may be firm, and that Allah, the Great, may set right the affairs of this community in this truce." Imam 'Ali knew that they had yielded to his speech, so he said to them, "Enter your city!" They responded positively and followed him to Kufa."[147] If Muslims had engaged in dialogues with their enemies to reach a mutual understanding for peace and security to preserve human life and safeguard human rights, should not we engage in dialogues with our local opponents and extremists with whom we share religious and national affiliation for a greater reason with the aim of guiding them back to the straight path and shield them against destructive delusions and deceptive voodoos.

F. Holding Open Conferences and Meetings with the Youth: one of the most effective mechanisms in dismantling the Extremism is creating outlets for raising the awareness, promoting open discussion, reviving the culture of intellectual gatherings and conferences with the youth, and funding religious, social and political talk shows and cultural programs. Open discussions of all contentious issues, commonly evaded thinkers and writers, including the heritage-related issues, ancient and modern political differences, democracy-related issues, political parties, Islam-oriented concept of *Shūra* (consultation), differences and fight of the Prophet's Companions, mistakes committed by early Muslims, issues related to women, children and gender equality,

differences and disputes among the Muslim sects and the like heated issues are all important.

It is also important to edify the Muslim youth on the correct Islamic point of view on these heated issues and those of others directly instead of learning about them from other sources. It is vital that we discuss with them the historical errors committed in the Islamic history while addressing some of these issues and identify the reasons for these errors. Self-criticism, self-review, and promotion of the knowledge of such issues do not weaken people's certainty and conviction in their religion. Rather, this enhances their faith in their heritage and history and instills in their hearts the importance of overlooking the negative models and focus on the successful and rational ones.

The Prophet served as the finest example in his concise proclamation of Islam before the Muslim masses when he was first commanded to communicate the divine message to his people publicly and as he did when first migrated to Medina, and later on during the conquest of Mecca, in the farewell pilgrimage, and other public gatherings. He explained to them the provisions and teachings of Islam, underlining its general rules and explaining its tenets. He consulted with Muslims and sought their help like the case when he consulted with his companions as whether to go out of Medina to meet the disbelievers attacking them in the battle of Uḥud. This effective strategy is the path to persuasion and is a primary indication on openness and transparency. The youth must feel engaged by the decision-makers and perceive themselves effective participants in the community and social and political arena and are taken

into account in the present and future plans and has a cultural role to play.

G. Respecting Opponents and Avoiding Defamation: Fairness and justice to the opponents entail crediting them for their good attributes and stances like we do with our allies and those whom we love. We must fairly acknowledge the merits and virtues of our opponents. This is a vital manifestation of Justice. Likewise, it is a well-planed technique in bridging rifts and eliminating disputes, especially among the adherents of the same religion and nationality. It is worth noting that the Prophet praised 'Umar Ibn al-Khaṭṭab and Khalid Ibn al-Walid for their sound judgment and merits before their conversion to Islam. He praised them directly until Allah guided them to Islam in spite of 'Umar's extremist attitude, hostility and antagonism towards Islam and Muslims. He said: "O Allah! Strengthen Islam with 'Umar Ibn Khaṭṭab on particular."[148] 'Umar was known for his hostility and oppression of Muslims that it was said, 'Not until the donkey of Al-Khaṭṭab embraces Islam will Umar do the same!'[149] However, the Prophet had his conscious ways to guide hearts of people to the truth.

In a similar context, Khalid Ibn al-Walīd reflected on his past attitude during events of great importance and said, "When Allah wished good for me, He guided my heart to Islam. I fought all those battles against Prophet Muhammad ﷺ. Every time I felt that all my efforts were to no avail. I was certain that Muhammad would eventually be the winner. When the Prophet ﷺ came and encamped at Ḥudaybiyah, I commanded a detachment of horsemen from among the idolaters until we met the Prophet and his companions at 'Asafān. I drew close to

him to provoke him. He and his companions prayed Ẓuhr in front of us. We thought of attacking them, but we refrained. He must have realized what we were thinking of when the next prayer, 'Aṣr, was due. He therefore, led his companions in what is known as "the prayers of fear." That affected us profoundly. We realized that he was immune from our attack. We therefore drew back. When the terms of the peace agreement of Ḥudaybiyah were eventually negotiated and the Prophet and his companions went home, I started thinking about what might come next and what was in store for us. I thought hard: Where should I go? Should I join Negus? But then I remembered that he had already become a follower of Muhammad and that Muhammad's companions were safe under his protection. Should I go and join Heraclius? That would have made me a Christian or a Jewish convert. That prospect did not appeal to me. Should I emigrate or should I stay where I was, waiting for something to happen?" This state of confusion was not to be easily resolved for Khalid. He did not wish to emigrate where he would have had to prove his worth. If he stayed in Mecca, on the other hand, he knew for certain that the eventual triumph of Islam was only a matter of time. His confusion, however, clouded his vision and he could not see that the right course of action was to look at Islam objectively. Weeks and months passed and he could not make up his mind. A year was over and Prophet Muhammad and his companions came to Mecca for compensatory 'Umrah, but Khalid did not wish to see them in Mecca. He went into the mountains and stayed until the Prophet and his companions departed. When he went back home, he found a letter left by his Muslim brother al-Walīd Ibn Al-Walīd. The letter came as follows: "In the name of Allah, the

Merciful, the Beneficent. I am infinitely amazed at the fact that you continue to turn away from Islam when you are as intelligent as I know you to be. No one can be so blind to the truth of Islam. The Prophet asked me about you and said: 'Where is Khalid?' I said to him: 'Allah will bring him to us.' He said: 'A man with acumen and wisdom like him cannot remain ignorant of Islam. If he would use his intelligence and experience for the Muslims against the idolaters, he would benefit from it a great deal. We would certainly give him precedence over others.' It is high time, brother, for you to make amends for the great benefits you have missed."[150]

When Khalid read his brother's letter, he felt as if a curtain which had blurred his vision for a long time was removed. He was pleased at the fact that the Prophet himself inquired about him. He felt a strong desire to become a Muslim. That night he dreamt that he was in a narrow strip of land in a barren desert and he was walking on and on until he came into an open, green, limitless field. It did not take him long to make up his mind that the right course for him was to become a Muslim."[151]Evidently, the Prophet ﷺ wished that Khalid and Umar ؓ would convert to Islam and besought Allah for their guidance. His words of praise and supplications reached them and they were urged to embrace Islam because of that. They were encouraged to give up disbelief and embrace Islam when deeply respected and their merits are acknowledged. If Muslims nurtured this attitude and credited their opponents for their merits and virtues instead of each party's claimed monopoly of the truth and contempt for the other, they would have found in their gracious brotherhood bonds of unity and refuge to restore intimacy and compassion.

H. Advocating Equality and Deepening Patriotism: Perhaps one of the most serious reasons of ignoring the judgment of reason and the prevalence of deviation and extremism is the lack of equality and the predominance of discrimination in the community and the marginalization of the sense of patriotism and national affiliation. This is due to the previously mentioned assumption of superiority and acting upon such a false assumption. This yields discrimination in the society; accordingly, a segment of the society loses the due respect and is deprived of equal opportunities, which generates the bitterness in the hearts and stands as a stumbling block between the minds and establishing of just governance. Indeed, the message of Islam emphasizes the value of equality among all human beings and deepening the spirit of brotherhood in humanity. Islam sets piety and spiritual excellence as the criteria for superiority in mankind. Allah says, "Indeed, the most noble of you in the sight of Allah is the most righteous."[152]The Prophet ﷺ was asked, "Who is the most honorable amongst the people?" He said, "The most righteous one."[153] He denounced all calls to discrimination as a form of the backward practices of the pre-Islamic era of ignorance. He delivered a speech upon the Conquest of Mecca, which was a day of victory and honor, calling for the celebration of pride saying, "O you people! Verily Allah has removed the slogans of ignorance and the ignorant reverence of tribal forefathers from you. Now, there are two types of men: A man who is righteous and, then, honorable before Allah or a wicked man, who is miserable and, thus, insignificant to Allah. People are children of Adam and Allah created Adam from dust."[154] Around the Prophet, his Companions came from all walks of life: men and women, young and old,

Arabs and non-Arabs, free and slaves, rich and poor, notables and commoners. All carried out the same religious duties and had equal rights. The declaration of equality and elimination of all forms of discrimination were celebrated in the Prophet's speech in Mecca at the Farewell Hajj in which he said: "All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black, nor a black has any superiority over a white except by piety and good action. A Muslim is a brother to every Muslim and Muslims constitute one brotherhood."[155] The first and second articles of the Universal Declaration of Human Rights (UDHR) affirm this Prophetic declaration: "All human beings are born are all free and equal in dignity and rights and that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, particularly because of race, color, or national origin."[156] Likewise, the International Convention on the Elimination of All Forms of Racial Discrimination, came into force on January 4, 1969, prohibited all numerous forms of discrimination under Article Five: "In compliance with the fundamental obligations, laid down in article 2 of this Convention, States Parties undertake to prohibit and to eliminate racial discrimination in all its forms and to guarantee the right of everyone, without distinction as to race, color, or national or ethnic origin, to equality before the law, notably in the enjoyment of the following rights:

(a) The right to equal treatment before the tribunals and all other organs administering justice;

(b) The right to security of person and protection by the State against violence or bodily harm, whether

inflicted by government officials or by any individual group or institution;

(c) Political rights, in particular the right to participate in elections-to vote and to stand for election-on the basis of universal and equal suffrage, to take part in the Government as well as in the conduct of public affairs at any level and to have equal access to public service."[157]

There is no doubt that discrimination yields a feeling of injustice and generates an urge for revenge. It blinds reason and moderation and fosters extremism, hatred and intolerance. As such, it is essential to endeavor to erase every vestige of discrimination and uphold genuine justice and equality for all citizens until extremism is uprooted and eradicated.

I. Intellectual Forgiveness and Tolerance: The Quran constantly encourages forgiveness and tolerance in numerous contexts and situations. Pardon is even a unique quality of the winners of Paradise: "Who pardon the people and Allah loves the doers of good."[158] It is also a means to win the Divine forgiveness: "But if you pardon and overlook and forgive, then indeed, Allah is Forgiving and Merciful."[159]Cancelling the unpaid debts and forgiving the unfilled obligations are indications of refined morals and high piety in Islam. For example, the wife or her legal guardian is entitled to give up the wife's right to dowry in case of divorce before the consummation of marriage.[160] The Prophet ﷺ said: "Allah increases the honor of him who forgives."[161] Likewise, Jesus even issued a startling command to love one's enemies.[162] He set the positive model of the love of enemies and his "Love your enemies" teaching contained an edge against

the Jewish tradition.[163] This call, for intellectual pardon and tolerance to bring together all opponents, helps rectifying the deviation of extremists and forcing their advocates to review their attitudes towards societies and reevaluate their views on religion and life. The Prophet ﷺ pardoned the intransigent extremists of Quraysh and offered many of them gifts to soften their hearts. Indeed, people are slaves of kindness. To sum up, following the example of Prophet in pardoning dissidents and opponents is an important mechanism for dismantling the intellectual rigidity of extremists.

J. Reform of Penal Institutions: Human beings are liable to mistakes and misdeeds. In fact, it is part of the inherent human nature; to err is human. A person makes a mistake is punished in one of the penal institutions, then it is important to amend and correct any potential deviation, intolerance or extremism during the punitive period. This should not be addressed with cruelty. The punishment must be applied in a descent manner that preserves human dignity, respects human beliefs, provides health and medical care and revives the good within hearts and minds to breathe life into their virtues. Continuous meetings shall be held between experts and prisoners to open the doors of hope for a better tomorrow and have them engaged in building their countries instead of undermining it. The prisoner may have the chance to change conceptions about life and rearrange personal goals and values. This can only be realized by winning his/her confidence through kind treatment and promotion of human dignity and conscience. Let us recall the gentleness of the Prophet's treatment with the prisoners of war at the Battle of Badr, although they were killers and enemies of Muslims. He said: "Be kind to the prisoners of war."[164]

Actually, the Quran instructs Muslims to either exchange enemy prisoners for their Muslim counterpart, or to release them in exchange for ransom, or simply to free them as an act of favor.[165] In practice, if they are not exchanged with Muslim captives or not freed for ransom, their release without ransom is recommended.[166] Further to this point, in an expedition to Najd, the Prophet's Companions captive Thumamah Ibn Uthal, a great tribal chief from Bani Ḥanīfah. They fastened him to a pillar in the mosque. When the Prophet came, he talked to him gently and Thumamah replied in defiance. In the following day, the Prophet ordered them to release him. To their surprise, Thumamah went to a garden near the Mosque, took a bath and came back to the Prophet and said, "I bear witness that there is no deity worthy of worship but Allah and that Muhammad is His Messenger! By Allah, O Muhammad! There was no face on the surface of the earth most disliked to me than yours, but now your face has become the most beloved face to me. By Allah, there was no religion most disliked to me than yours, but now it is the most beloved religion to me. By Allah, there was no town most disliked to me than your town, but now it is the most beloved town to me."[167]Here, the due response to kindness and respect is normally positive and pleasing. There is no doubt that the prisoners are more deserving of good treatment than enemies. As such, developing a regulatory framework for good treatment that respects human dignity is deeply necessary.

It is also indispensable to provide the penal institutions with psychotherapists, sociologists, religious scholars and experts equipped with necessary educational materials and mediums to address the problematic questions and complexes of those imprisoned or detained for any

terrorism-related suspicions. It is also important to allocate lecture halls and libraries for them. In this regard, the Islamic universal principles entirely accord to the conventions of the UN concerning the treatment of prisoners. The first United Nations Conference for the Prevention of Crime and the Treatment of Offenders, held in Geneva in 1955, recommended in the first part of the Standard Minimum Rules for the Treatment of Prisoners several rules that shall be applied impartially, of which we quote the following:

- There shall be no discrimination on grounds of race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

- It is necessary to respect the religious beliefs and moral precepts of the group to which a prisoner belongs…

- In all places where prisoners are required to live or work the windows shall be large enough to enable the prisoners to read or work by natural light, and shall be so constructed that they can allow the entrance of fresh air whether or not there is artificial ventilation.

- Artificial light shall be provided sufficient for the prisoners to read or work without injury to eyesight…

- The sanitary installations shall be adequate to enable every prisoner to comply with the needs of nature when necessary and in a clean and decent manner...

- Food: Every prisoner shall be provided by the administration at the usual hours with food of

nutritional value adequate for health and strength, of wholesome quality and well prepared and served.

- Drinking water shall be available to every prisoner whenever he needs it.

- Personal hygiene: Prisoners shall be required to keep their persons clean, and to this end they shall be provided with water and with such toilet articles as are necessary for health and cleanliness.

- Books: Every institution shall have a library for the use of all categories of prisoners, adequately stocked with both recreational and instructional books, and prisoners shall be encouraged to make full use of it."[168]These mechanisms aim for rehabilitation and reintegration of prisoners into the society, rather than treating them as outcast, leaving them vulnerable to extremism.

K. Political Openness and Freedoms: No passion rules modern society like the passion for freedom.[169] As such, promoting the political openness and fostering the personal and public freedom can effectively combat the powers of extremism and counter many of their falsities. The prison of isolation suffocates many creative ideas in Muslim countries where the dominion of individualistic and unilateral approaches mirror the ruling authority. This approach engenders many forms of extremism. Addressing extremism requires educational openness, political openness and elimination of all restrictions placed on the fundamental public freedoms, especially freedom of expression, assembly and political participation. Political parties play an essential role in satisfying the personal urges of individuals to join larger

organized entities and achieve objectives, especially their nurtured tendency to participate in the administration of their country. Due to the absence of real political parties, many groups and entities made use of this innate human tendency to union and attracted thousands of supporters. In spite of the lack of transparency and openness in many of these groups, their members are convinced of the correctness of their views on religion, economics, politics and sociology due to the satisfaction of these personal needs. The youth are in need of larger organized entities to support their small dreams and build them social networks and friendships to which many people yearn. In fact, fostering an open transparent political climate and ensuring the freedom of political participation away from the control of authorities and interventions are among the most important mechanisms for eliminating the sources of extremism and engagement and integration of youth in social life and volunteer work to enhance their characters and develop their countries.

CONCLUSION

In the conclusion, it is clear that extremism is as old as human existence itself. Each era has its share and manifestation of this devilish phenomenon introduced first by Satan out of arrogance and was later imitated by the wicked of each human generation. There are causes for the rise and spread of this destructive ideology as well as remedies and mechanisms to eliminate it. The causes of the rise of extremism are: blind adherence to corrupt traditions; disruption of moral values and moral decay; the absence of referential authority and the culture of role model for youth to identify with and look up to;

educational isolation, doctrinal fanaticism fostered by unilateral education, the lack of comparison between different views and failure to familiarize oneself with the other; the prevalence of poverty and ignorance; the confiscation of freedoms and political vacuum and the generated frustration; seeking after personal interests and worldly gains; discrimination and absence of justice and equal opportunities. The mechanisms proposed by the paper include education and scientific thinking; political openness and elimination of restrictions of freedoms; promoting educational openness and culture of diversity; constructive dialogue and frank discussion; holding open gatherings and conferences and meetings with the youth; acknowledging the merits of opponents and avoiding defamation; fostering equality and combating discrimination; the intellectual forgiveness of the opponents; and the reform of penal institutions. The effectuation of these mechanisms entails the interaction of various ministries, education institutions and media outlets, such as newspapers, magazines, television and radio channels and programs to guarantee their effectiveness and success. As such, the following are recommended:

- The development of the foundations and mediums of the educational process and teaching students the basics of scientific thinking and objective criticism so as not to fall into the abyss of extremism.

- There shall be a form of serious cooperation and positive interaction between all concerned institutions and ministries to dismantle extremism; a considerable degree of coordination and harmonization between these institutions should be realized.

- Combating extremism is not only the duty of religious bodies, nor is it confined to religious scholars. Rather, it is the collective duty of all cultural institutions and media outlets and each must shoulder its relevant duty.

- It is urgently necessary to enhance and foster educational openness and culture of pluralism, applying these policies through the reform of laws and regulations.

- All forms of discrimination should be penalized. As such, justice and equality must be an equal right to all citizens.

- Extensive national dialogues should be held to discuss all controversial and heated issues to uproot extremism by means of reasonable, yet compelling arguments and strong convictions. This calls for fostering political openness and eliminating all restrictions imposed on freedoms to enhance the role of political parties, NGOs and civil society.

ENDNOTES

1 Ram, A. N. *Terrorism in Asia: A Global Challenge. Terrorism in South East Asia: Implications for South Asia.* Ed. Wilson John and Swati Parashar. (Singapore: Pearson Education, 2005), p. 5, adapted.

2 Armstrong, Karen. *Islam: A short History.* (New York: Random House, Inc., 2002), p. 164.

3 Nielsen, Niels Christian. *Fundamentalism, Mythos and World Religion.* (State University of New York Press: 1993), pp. 38-39.

4 Lustick, Ian S. *For the Land and the Lord: Jewish Fundamentalism in Israel.* (New York: Council on Foreign Relations Press, 1988), pp.17-41.

5 For example, the United States of America suffered domestic terroristic attacks by several violent groups for different reasons. From anti-abortion violence that left several casualties, eco-terrorists and animal liberation front who

attacked lumber companies, fur farms, animal testing facilities and genetic research firms to the Aryan Nations nationalist neo-Nazi organization, founded in the 1970s by Richard Girnt Butler, as an arm of the Christian Identity group known as the Church of Jesus Christ-Christian and the Jewish Defense League (JDL) founded in 1969 by Rabbi Meir Kahane in New York City. FBI statistics show that, from 1980 to 1985, 15 terrorist attacks were attempted in the U.S. by JDL members. Likewise, since 1968, ETA paramilitary group in Spain has been held responsible for killing 829 people, injuring thousands and undertaking dozens of kidnappings. See, e.g., https://en.wikipedia.org/wiki/Domestic_terrorism_in_the_Unit ed_States ;
https://en.wikipedia.org/wiki/ETA_%28separatist_group%29.

[6] Balckin, Kassandra. *Religious Fundamentalism on the Rise: A Case for Action.* Ed. Deepa Shankaran and Shareen Gokal, (AWID Publication: 2007), p. 6, adapted.

[7] The anti-Islamic and anti-Muslim writings endeavor to infiltrate the solid structure of the Islamic tenets and fundamentals through a systematic plan of intellectual and practical westernization sweeping in different areas, with purposeful distortion of Islamic principles and beliefs. Some western modern writings on Islam are very negative and instigative. See, e.g., Pipes Daniel. *Militant Islam Reaches America.*(New York: W.W. Norton, 2003); Emerson, Steven. American Jihad: The Terrorists Living Among Us (Free Press 2002); Bascio, Patrick. *Defeating Islamic Terrorism: An Alternative strategy.* (Branden Books: 2007); Kressel, Niel J. *Mass Hate: the Global Rise of Jenocide and Terror.* (USA: Westview, 2002).

[8] Wilson John and Swati Parashar. *Terrorism in South East Asia,* p. 145, adapted.

[9] More details on this point is yet to follow.

[10] Khan, Wahiddin. *Islam Rediscovered: Discovering Islam from Its Origin Sources,* pp. 143-144.

[11] Fares, Ahmad. *Mu'jam Maqayīs al-Lughah.* Ed. 'Abdel Salam Harūn, (Damascus: Dar al-Fikr: 1399 AH/1979 CE), 4: 446;

Majmaʻ al-Lughah al-ʻArabiyyah. *Al-Muʻjam al-Wasīt.* (Cairo: 1425 AH/2004 CE), p. 698.

12 *Al-Muʻjam al-Wasīt,* p. 698; Macquarie, John. *Existentialism.* Trans. Imam Abdel Fattah Imam, (Kuwait: ʻAlam al-Maʻrifah. Issue: 58. 1982 CE), p. 204.

13 Al-Fayrūzabadi, Majd al-Dīn Muhammad Ibn Yaʻqūb. *Baṣaʼir Dhawi al-Tamyīz fî Laṭaʼif al-Kitab al-ʻAzīz.* Ed. Muhammad ʻAli al-Najjar, (Cairo: Supreme Council for Islamic Affairs, 1427 AH/2006 CE), 5: 212.

14 Carrel, Alexis. *Man the Unknown,* (New York and London: 1935), p. 118.

15 Ibn Manẓūr, Jamal al-Dīn Muhammad Ibn Mukram (d. 711 AH/1311CE). *Lisān al-ʻArab,* 11:121; Al-Fayrūzabadi, *Baṣaʼir Dhawi al-Tamyīz,* p. 3: 501-503; Abū al-Baqāʼ al-Kafawi, *al-Kulliyyāt.* Ed. ʻAdnān Darwīsh and Muhammad al-Masri, (Beirut: Al-Risalah Foundation: 1419 AH/1998 CE), p. 586.

16 The Quran, 13:41.

17 The Quran, 11:114.

18 Al-Zamakshari, Maḥmūd Ibn ʻUmar (d. 538 AH/1143 CE). *Al-Kash-shāf ʻān Ḥaqāʼiq al-Tanzīl wa ʻUyūn al-Aqāwīl.* Ed. Yūsuf Ḥammadi, (Cairo: Maktabat Miṣr, n.d.), 2:436.

19 Breton, Albert et. al. *Political Extremism and Rationality.* (Cambridge University Press: 2002), p. xiii.

20 The term is commonly used to refer to the abuse of power or unfairly claims of rights beyond the proper limits. See, al-Jurjani, ʻAli Ibn Muhammad. *Al-Taʻrīfāt.* (Beirut: Maktabat Lebnan, 1985 CE), p. 63.

21 Martinez-Herrari, Enric. *Constitutional and Governmental Policies Towards Basque Nationalist extremists. Democracy and Human Rights in Multi-Cultural Societies.* Ed. Matthias Koenig and Paul DE Guchteneire, (London: UNESCO: 2007), p. 39.

22 Cf. Marzūq, Abdel-Ṣabūr. *Al-Taṭarruf. Al-Mawsūʻah al-Islamiyyah al-ʻAmmah,* (Cairo: the Supreme Council for Islamic Affairs: 1422 AH/2002 CE), p. 389.

23 Ibn Manẓūr, *Lisān al-ʻArab,* 11: 121.

24   Hogg, Michael A. and Blaylock, Danielle L. *Extremism and the Psychology of Uncertainty.* (UK: 2012), p. xxv.

25   The Quran, 14: 43; 27: 40; 37: 48; 38: 52; 42: 45; 55: 56.

26   The Quran, 3: 27.

27   The Quran, 20: 120 and 13: 41 respectively.

28   Al-Suyūti, Abdel Raḥmān Ibn Abi Bakr (d. 914 AH/1505 CE). *Al-Dībāj ʿAla Ṣaḥīḥ Muslim Ibn al-Ḥajjaj*, *Kitab al-ʿIlm,* (Saudi Arabia: al-Khubar, Dar Ibn ʿAffān, 1416 AH/1996 CE), 6: 34.

29   Al-Suyūti, *op. cit*., 6: 34.

30   Cf. Salaḥ al-Ṣawi. *Al-Taṭarruf al-Dīni: Al-Ra'y al-Akhar* (Religious Extremism: The Other Opinion)*,* (Cairo: Al-Afāq al-Dawliyyah lil-Iʿlām, 1993), p. 10.

31   The Quran, 47:4; Ibn Manẓūr, *Lisān al-ʿArab,* (Beirut: Dar Ṣader, n.d.), 3: 332-335.

32   Cf. Ibn Ḥajar, ʿAli Ibn Ahmad, *Fatḥ al-Bari Sharḥ Ṣaḥīḥ al-Bukhari,* (Cairo: Dar al-Rayyān, 1st ed. 1407 AH / 1986 CE), 1: 119.

33   Abū Dawūd, *Sunan, Kitab al-Adab, Bab fi al-Ḥasad*, (Hadith: 4904).

34   Michael A. Hogg, Arie Kruglanski and Kees Van den Bos. *Uncertainty and the Roots of Extremism.* Journal of Social Issues., Vol. 69, No. 3, 2013, p. 407.

35   Jad al-Ḥaqq, ʿAli Jad al-Ḥaqq, *al-Taṭarruf al-Dīni wa Abʿaduh Amniyyan wa Siyasiyyan wa Ijtimaʿiyyan,* Ṣafwat al-Shawadifi (intro.), (Cairo: Umm al-Qura li al-Ṭibaʿah, n.d.), p. 3.

36   Ruthven, Malise. Fundamentalism: *A Very Short Introduction.* 2nd ed. (Oxford University Press: 2007), p. 45.

37   For more information, review the following links: accessed on May 10, 2016. http://www.geocities.ws/dexlox/Fundy.html; http://autocww2.colorado.edu/~toldy2/E64ContentFiles/ReligiousGroups/fundamentalism.htm.

38   The Quran, 15:39.

39   Shea, James E. *Radicalism and Reform.* Proceedings of the American Political Science Association, Volume 3. (1907): 158-168.

40   The Quran, 17: 62.

41   The Quran, 17:61.

42   The Quran, 38: 74.

43   Muslim, *Ṣaḥīḥ, Kitab al-Imān, Bab: Taḥrīm al-Kibr wa Bayanu,* see Al-Suyūti, *al-Dībāj, op. cit.,* 1:106.

44   The Quran, 7:16-17.

45   The Quran, 15:39.

46   The Quran, 17:62.

47   Abū al-Ḥasan al-Mawardi, *al-Nukat wal-'Uyūn.* Ed. Al-Sayyed Abdel Maqsūd, (Beirut: Dar al-Kutub al-'Ilmiyyah), 2:28; Ibn Kathīr, Ismai'īl, *Tafsīr al-Qurān, al-'Aẓīm.* (Cairo: 1411 AH /1991 CE), 2:42.

48   For more information on the events of apostasy, see, e.g., Ibn Khaldūn, 'Abdel-Raḥmān, *Al-ibar wa Dīwān al-Mubtada' wal Khabar.* Ed. Abū Ṣuhaib al-Karmi, (Riyadh: Bayt al-Afkār al-Dawliyyah, n.d.), pp. 528-533.

49   In his argument against the extremist rebels, Abū Bakr said, "I will fight whoever separates prayer from *zakah*; by Allah, if they withhold from me a young goat that they used to give to the Messenger of Allah, I will fight them for it." See, al-Bukhari, *Ṣaḥīḥ, Kitab Istitabat al-Murtadīn, Bab: Man Qatal Man Aba al-Fara'id,* (Hadith: 6925).

50   Ibn al-Jawzy, Abdel-Raḥman. *Al-Muntaẓim fi Tarīkh al-Umam wal-Mulūk.* Ed. Muhammad A. 'Aṭa and Muṣtafa A. 'Aṭa, (Beirut: Dar al-Kutub al-'Ilmiyyah, 1412 AH/1992 CE), 4: 87.

51   Al-'Ashmāwi, Muhammad Sa'īd. *Al-Khilafah al-Islamiyyah,* (Cairo: General Egyptian Book Organization: 2014), p. 166-168.

52   Ibn al-Jawzi, *al-Muntaẓim, op. cit.,* 5: 123.

53   For more information, see Ibn Kathīr, Isma'īl. *Al-Bidayah wal-Nihayah.* (Cairo: Dar Hajar: 1419 AH/1998), 14: 207-213.

54   Ibn Khuzaymah said: "I know no one more knowledgeable than Ibn Jarīr but the Ḥanbalis dealt him unjustly." See, Ibn Kathīr, *al-Bidayah wal-Nihayah,* 14: 847; Ibn al-Athīr, Abū al-

Ḥasan 'Ali, *al-Kamil fi al-Tarīkh,* (Riyadh: Bayt al-Afkār al-Dawliyyah, n.d.), p. 1143.

55 Ibn al-Athīr, *al-Kamil fi al-Tarīkh,* p. 1450; al-Subki, Abdel-Wahhab Ibn 'Ali, *Ṭabaqāt al-Shafi'iyyah,* Ed. 'Abdel-Fattaḥ al-Ḥelw and Maḥmūd al-Ṭanaḥi, (Cairo: Dar Iḥyā' al-Kutub al-'Arabiyyah, 1383 AH/1964 CE), 3: 389.

56 Ibn al-Athīr, *al-Kamil fi al-Tarīkh,* p. 1469; al-Subki, *Ṭabaqāt al-Shafi'iyyah,* 3:390-391; Ibn Khaldūn, *al-'Ibar,* p. 861; Ibn al-'Imād al-Ḥanbali, *Shadharāt al-Dhahab fi Akhbār man Dhahab,* Ed. 'Abdel-Qader al-Arnā'ūṭ and Maḥmūd al-Arnā'ūṭ, (Damascus: Dar Ibn Kathīr, 1st ed. 1406 AH/1986 CE), 5: 244.

57 Ibn al-'Imād al-Ḥanbali, *Shadharāt al-Dhahab*, 5: 253.

58 Adam Mitz. *The Islamic Civilization in the Fourth Century of the Hegira* (*al-Ḥaḍārah al-Islamiyyah fi al-Qarn al-Rabi' al-Hijri*), Trans. Muhammad 'AbdelHadi Abureda, 5th ed. Dar al-Kitab al-'Arabi, 1:331.

59 He ascended to the throne following the death of his father al-'Azīz, see al-Suyūṭi, *Ḥusn al-Muḥaḍarah fi Tarīkh Maṣr wal Qahirah.* Ed. Muhammad Abū al-Faḍl Ibrahīm, (Cairo: Dar Iḥyā' al-Kutub al-'Arabiyyah, 1st ed. 1387 AH/1967 CE), 1: 603.

60 Al-Suyūṭi, *Ḥusn al-Muḥaḍarah*, 1: 601.

61 For example the educational session of Abū Bakr al-Ni'āli Muhammad Ibn Sulaiman extended around seventeen columns because of his numerous great audience. See, al-Suyūṭi, *Ḥusn al-Muḥaḍarah*, 1:451.

62 Al-Maqrīzi, Ahmad Ibn 'Ali, *Iti'āẓ al-Ḥunafā' bi-Akhbār al-Aimmah al-Khulafā',* Ed. Muhammad Ḥelmi, (Egypt: Al-Dhakhā'ir Series, issue: 59, n.d.), 1: 273; Adam Mitz, *op. cit.,* p. 393.

63 Ibn al-'Arabi, Muhammad Ibn 'Abdellah, *Qanūn al-Ta'wīl.* Ed. Muhammad al-Sulaymāni, (Jeddah: Dar al-Qiblah/Beiru: Muassasat 'Ulūm al-Qur'ān), p. 432.

64 Ibn Al-Athīr, *op. cit.,* p. 1488; Ibn Kathīr, *al-Bidayah wal Nihayah,* 12:110; Ibn Rajab al-Ḥanbali, *al-Dhayl 'Ala Ṭabaqāt al-Ḥanabilah.* Ed. Muhammad Ḥamid al-Fiqi, (Cairo:

Maṭbaʻat al-Sunnah al-Muḥammadiyyah, 1372 AH/1952 CE), 1: 19-21.

65   Al-Shawkāni, Muhammad Ibn ʻAli, *Adab al-Ṭalab wa Muntaha al-Arab.* Ed. ʻAbdullah Yaḥya al-Sarīḥi, (Beirut: Dar Ibn Ḥazm, 1ˢᵗ ed. 1419 AH/1998 CE), p. 144.

66   Al-Subki, *Ṭabaqāt al-Shafīʻiyyah*, 5: 340-344.

67   Ibn Rajab al-Ḥanbali, *al-Dhayl ʻAla Ṭabaqāt al-Ḥanabilah,* 1:144-145.

68   Qadi ʻAbdel-Jabbar al-Hamdāni, *al-Mughni Fi Abwāb al-ʻAdl wal Tawḥīd,* Ed. Taha Hussein et. al., 17: 168.

69   Lisān al-Dīn Ibn al-Khaṭīb. *Al-Akhbār al-Mushiyah fi Dhikr al-Akhbār al-Murrakishiyyah,* Ed. Al-Sayyed al-Bashīr. (Tunisia: Maṭbaʻat al-Taqaddum al-Islamiyyah, 1ˢᵗ ed.), pp. 76, 105.

70   Muhammad al-Sulayman's introduction to *Qanūn al-Ta'wīl,* p. 56.

71   Ibn Kathīr, *al-Bidayah wal Nihayah,* 13:18.

72   Ibn Khillikān, *Wafayāt al-A'yān.* Ed. Dr. Iḥsān ʻAbbas, (Beirut: Dar Ṣader), 7: 62; al-Subki, *op. cit.*, 2: 165-166.

73   Ibn Kathīr, *al-Bidayah wal Nihayah,* 14:393.

74   Ibn Rajab al-Ḥanbali, *al-Dhayl ʻAla Ṭabaqāt al-Ḥababilah,* 1:144-145.

75   Ibn al-ʻImad, *Shadharāt al-Dhahab,* 6: 59.

76   The Quran, 11:118.

77   The Quran, 49:13.

78   Naji, Abū Bakr. *The Management of Savagery: The Most Critical Stage Through Which the Ummah Will Pass.* Trans. William McCants. (John M. Olin Institute for Strategic Studies at Harvard University: 2006), p. 46.

79   Bush, George W. *Public Papers of the Presidents of the United States of America.* United States Government Printing Office. (Washington: 2004), p. 215.

80   Bakircioglo, Onder. *Self Defense in International and Criminal Law: the Doctrine of Imminence.* (New York: Routledge, 2011), p. 201.

81   Alexis Carrel, *Man the Unknown,* p. 298.

82   Alexis, Jonas E. Christianity and Rabbinic Judaism: A History of Conflict Between Christianity and Rabbinic Judaism, (USA: 2013), 2: 67, 219.

83   Joseph Ernest Renan (1823-1892) is a famous French philosopher and writer notorious for his prejudices against Arabs and Muslims. He was deeply interested in the history of Christianity and Judaism. He also wrote on the Muslim Spain and Ibn Baṭṭūṭa. See Badawi, 'Abdel-Raḥmān. *Mawsū'at al-Mustashrīqīn,* (Beirut: Dar al-'Ilm lil-Malayīn, 3ʳᵈ ed., 1993), p. 312-320.

84   Al-Julaynid, Muhammad al-Sayyed, *Min Qaḍaya al-Fekr al-Islami,* (Cairo: al-Maktabah al-Azhariyyah lit-Tūrāth, 2008), p. 36.

85   Weikart, Richard. *Hitler's Ethic: The Nazi Pursuit of Evolutionary Progress.*(Palgrave Macmillan: 2009), p.74.

86   The Quran, 43:23-24.

87   Ibn Hisham, *al-Sīrah al-Nabawiyyah,* (Beirut: Dar al-Kitab al-'Arabi, 3ʳᵈ ed. 1410 AH/1990 CE), 2:1.

88   Ibn Hisham, *op. cit.*, 2: 143-145.

89   'Anan, Muhammad 'Abdullah, *Dawlat al-Islam fi al-Andalus,* 8 vol. (Egypt: 2001), pp. 271, 310-349, 393-400.

90   Jad al-Ḥaqq, 'Ali Jad al-Ḥaqq, *al-Taṭarruf al-Dīni*, pp. 9-14.

91   Cf. Jad al-Ḥaqq, 'Ali Jad al-Ḥaqq, *al-Taṭarruf al-Dīni*, p. 26.

92   For example, the repeated attacks against Al-Azhar Leadership, education and institutes in newspapers, books and TV talk shows, which led many to confusion.

93   It is well known that Imam Abū Ḥahīfah, the founding father of the Ḥanafis, is the student of Zayd Ibn 'Ali, Muhammad al-Baqer and Ja'far al-Ṣadeq. Likewise, Imam Malek is the student of Ja'far al- Ṣadeq and the Teacher of Imam al-Shafi'i and Muhammad Ibn al-Ḥasan al-Ḥanafi. Imam Ahmad acknowledged his benefit from the books of Muhammad Ibn al-Ḥasan al-Ḥanafi, who was also the teacher of al-Shafi'i. It is also well known that Hadith scholars narrated from some Kharijites and other sources of Hadith among Muslim sects. See, Abū Zahrah, Muhammad, *Tarīkh al-Madhahib al-*

Islamiyyah, (Cairo: Dar al-Fekr al-'Arabi, 1996), pp. 358, 390, 427, 431.

[94] Al-Bukhari, *Ṣaḥīḥ, Kitab Aḥadīth ak-Anbiyā',* (Hadith: 3344).

[95] Baselessly, Patrick Bascio attacks Al-Azhar education because of teaching pan-Islamism as opposed to the concept of the nation-state (Bascio, *Defeating Islamic Terrorism,* p. 153). It is very strange that the USA and the EU are real examples for Al-Azhar's vision of Muslim union and cooperation. However, the westerners only defend their union as necessary and attack ours as a source of extremism.

[96] Al-Shawkāni, *op. cit.*, p. 86.

[97] Armstrong, Karen. *Islam: A Short History,* p. 165.

[98] Wintrobe, Ronald. *The Political Economy of Dictatorship.* (UK: Cambridge University Press. 1st ed. 1998)*,* p. 262.

[99] The Islamic financial package of legislations include *zakah* (i.e. obligatory charity) on different types of wealth and investments, financial expiations for various forms of religious violations, and charitable acts such as religious endowments, vows, sacrifices, donations and the like. The poor, needy and insolvent as well as public facilities are potential recipients of these financial payments. See Qaḍi 'Abdel-Wahhab al-Maliki (d. 422 AH/1031 CE). *Al-Ma'ūna 'ala Madh-hab 'Alim al-Madinah.* Ed. Muhammad Hasan al-Shafi'i, (Beirut: Dar al-Kutub al-'Ilmiyyah, 1418 AH/1998 CE), 1:268, 429; Ibn Rushd, Muhammad Ibn Ahmad (d. 595 AH/1199 CE) *Bidayat al-Mujtahid wa Nihayat al-Muqtaṣid.* Ed. Muhammad S. Ḥallaq, (Cairo: Maktabat Ibn Taymiyyah, 1st ed. 1415 CE)*,* 2:118-123.

[100] Al-Watan Egyptian Newspaper, for instances, issued a reportage on May 30, 2015, based on the statistics of the Egyptian Cabinet Information and Decision Support Center, that the total numbers of divorce in 2014-2015 amount to 324.000 cases. In other words, thousands of men, women and children joined the club of suffering and are liable to various forms of social and religious extremism.

[101] James, Otto. *Religious Extremism.* (London: 2010), p. 16.

[102] It is well known that Afghanistan fell prey to the clutches of the conflicting extremists and militants because of the abject poverty and prevalent ignorance, see Rise of Taliban and Islamic Fundamentalism on the following link: http://www.socialistalternative.org/right-wing-political-islam-taliban/rise-taliban-islamic-fundamentalism/ retrieved on October 20, 2015. Likewise, the dreadful poverty and ignorance in Sinai led several young people to adopt extremist ideologies and fight against the State.

[103] Armstrong, *op. cit.,* p. 152, adapted.

[104] The Quran, 79: 37-41.

[105] The Quran, 53:3-4.

[106] Abū Isḥāq al-Shaṭibi, Ibrahīm Ibn Mūsa (d. 791AH/1388CE). *Al-Muwafaqāt fi Uṣūl al-Sharī'ah,* Ed. 'Abdullah Draz, (Cairo: Al-Maktabah al-Tawfīqiyyah, 2003), 2:144-145.

[107] Al-Shawkāni, *op. cit.,* p. 113.

[108] Ibid., p. 115.

[109] The Quran, 11:29.

[110] The Quran, 11:51.

[111] The Quran, 36: 20-21.

[112] Al-Zamakhshari, *al-Kashshāf,* 3:647.

[113] Primoratz, Igor. *Patriotism and Morality: Mapping the Terrians.* Patriotism: Philosophical and Political Perspectives. Ed. Igor Primoratz and Aleksandar Pavkovic. (UK&USA: Ashgate Publishing Limited, 2007), p. 21-22.

[114] Parenti, Christian, *Tropic of Chaos: Climate Change and the New Geography of Violence,* (New York: Nation Books, 2011 CE), p. 89.

[115] Al-Raghib al-Aṣfahani, *al-Mufradāt fi Gharīb al-Qur'ān,* (Cairo: al-Maktabah al-Tawfīqiyyah, n.d.), p. 190.

[116] Memon, Nadeem A. *Discipline, Devotion and Dissent: Jewish, Catholic and Islamic Schooling.* Ed. McDonough, Graham P; Memon, Nadeem; Avi I Mintz, (Canada: Wilfred Laurier University Press: 2013)*,* p. 77.

[117]   Abū Hamid al-Ghazali, Muhammad Ibn Muhammad (d. 505 AH/1111 CE). *Ayyuha al-Walad,* (Beirut: Dar al-Basha'ir al-Islamiyyah, 4th ed. 2010 CE), p. 128; Ahmad, Maqbool,

Comprehensive Dictionary of Education, (New Delhi: Atlantic Publishers and Distributers, 2008), p. 240.

118   The Quran 21:19-24.

119   The Quran, 26:69-74.

120   The Quran, 21:52.

121   The Quran, 21:53.

122   The Quran, 21: 54-58.

123   The Quran, 21:59-61.

124   The Quran, 21:62.

125   The Quran, 21:63-65.

126   The Quran, 21:66-67.

127   The Quran, 21:67.

128   Zakariyya, Fuad. *Fi Simāt al-Tafkīr al-ʿIlmi.* (Kuwait: issue 3. March 1978), p. 5 ff.

129   The Quran 16:90-91.

130   Narrated by Ahmad in his Musnad, al-Bazzar in his Musnad, al-Ṭabarāni in his Muʿjam al-Awsat on the authority of Anas Ibn Malek. See, al-Mundhiri, ʿAbdel-ʿAẓīm. *al-Targhīb wal Tarhīb,* Ed. Muhammad ʿAli (Cairo: Dar al-Bayān al-ʿArabi, 1425 Ah/2004 CE), 2:337.

131   Reed, Melanie D. *Western Democracy and Islamic Tradition: The Application of Sharia in a Modern World.* (American University International Law Review 19, no.3, 2003), p. 486.

132   The Quran, 32:24.

133   The Quran, 21:73.

134   The Quran, 11:118.

135   The Quran, 49:13.

136   The Quran, 16:125.

137   The Quran, 41:34.

138   The Quran, 7:59-63; 23:23-26; 11:25-34; 71:2-20.

139   The Quran, 7:104-116; 10:77-79; 28:36-37.

140   The Quran, 20:44.

141   The Quran, 7:6571; 11:50-57.

142   The Quran, 7:73-79.

143   The Quran, 7:85-90.

144   Ibn Hisham, *al-Sīrah,* 3:258-260.

145   The Quran, 4:35.

146   The Quran, 5:95.

147   Al-Ṭabari, *Tarīkh al-Umam wal Mulūk.* Ed. Muhammad Abū al-Faḍl Ibrāhīm, (Egypt: Dar al-Ma'rif, 2ⁿᵈ ed.), 5:65; Ibn al-Athīr, *al-Kamel,* p. 442.

148   Ibn Majah, *Sunan, Kitab al-Sunnah. Bab fi Faḍl 'Umar*, (Hadith: 105).

149   Ibn Hisham, *al-Sīrah,* 1:200.

150   Abdel-Majid Ata. *Violence and Non-Violence in Models from Religious Texts: Quran and Prophet's Sunnah. The Third International Conference on Christian Muslim Relation: Violence and Non-Violence and Religion.* Ed. Jamal Khader and Angela Hawash, (*University of Bethlehem, Department of Religious Studies*: 9-11ᵗʰ February, 2011), p. 52.

151   Ibn al-Jawzy, Abdel-Raḥman. *Al-Muntaẓim fi Tarīkh al-Umam*, 4:312-313.

152   The Quran, 49:13.

153   Al-Bukhari, *Ṣaḥīḥ, Kitab al-Manaqib.* (Hadith: 3490); Ibn Ḥajar, *Fatḥ al-Bari,* 6:607.

154   Abū Dawūd, *Sunan*, *Kitab al-Adab*, *Bab: al-Tafakhur Bil-Aḥsāb,* (Hadith: 5116); al-Mundhiri, 'Abdel-'Aẓīm, *al-Targhīb wal Tarhīb,* 2:307; Ibn Ḥajar, *Fatḥ al-Bari,*6:906; Al-'Aẓīmabadi, *'Awn al-Ma'būd Sharḥ Sunan Abi Dawūd,*(Dar Ibn Ḥazm, 1ˢᵗ ed. 1426 AH/2005 CE), p. 2329.

155   Ibn Ḥajar, *Fatḥ al-Bari,*6:609.

156   http://www.un.org/ar/documents/udhr/.

157   See the articles of the International Convention on the Elimination of All Forms of Racial Discrimination on the following   link: http://www.ohchr.org/EN/ProfessionalInterest/Pages/CERD.as px.

158   The Quran, 3:134.

159   The Quran, 64:14.

160   The Quran, 2:237.

161   Muslim, *Ṣaḥīḥ, Kitab al-Adab wal Birr waṣ-Ṣilah,*Bab: Istiḥbāb al-'Afw, (Hadith: 2588)

162   Matthew. 5:22, see Dr. Leo D. Lefebure, *Christian Interpretations of Scripture in Relation to Muslims, The Third*

International Conference on Christian Muslim Relation: Violence and Non-Violence and Religion. Ed. Jamal Khader and Angela Hawash, (*University of Bethlehem, Department of Religious Studies*: 9-11th February, 2011), p. 55.

163 Swartley, Willard M.. *The Love of Enemy and Non-retaliation in the New Testament*, (Institute of Mennonite Studies, 1st ed., 1992), pp. 11-15.

164 Ibn Hisham, *op. cit.,* 2:287.

165 The Quran, 47: 4.

166 Bakircioglo, Onder. *Islam and Warfare: Context Compatibility with International Law*. (New York: Routledge: 2014), p. 61-62.

167 Al-Bukhari. *Ṣaḥīḥ, Kitab al-Maghazi; Bab: Wafd Bani Ḥanīfah wa-Ḥadīth Thumamah Ibn Uthal.* (Hadith:4372) with Tuḥfat al-Bari, a commentary by Abū Yaḥya Zakariyya al-Anṣāri. Ed. Sulaymān al-'Azimi, (Riyadh: Ibn Rushd Publishers, 1426 AH/2005 CE), 7:451.

168 See the rules that shall be applied to prisoners on the following   link: http://www.ohchr.org/EN/ProfessionalInterest/Pages/TreatmentOfPrisoners.aspx

169 Gardner, Stephen L. *Myths of Freedom: Equality, Modern Thought and Philosophical Radicalism.* (Westport, Connecticut/London: Greenwood Press, 1998), p. 5.

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