

Violence in the Ideology of Extremist Groups

By

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Abstracts

The study aimed to explain the concept of violence in the political intellect of extremist Islamic groups in the Arab world, evaluating the intellectual perspective extremist groups manifest from, verifying the hypothesis the study is built on: extremism is a manifestation of social maladjustment, it reflects the existence of a large gap in the deviation of values and standards from the natural and average level, as it does not result from moderation in the application of provisions and rules , as it in fact reflect the excesses and exaggeration in the political thought. As the study deals with violence in the ideology in the extremist groups , therefore the appropriate method for the study is the mythology of group analysis, as this approach depends on the study of extremist groups of violence in their political thought. The study concluded that some of the extremist groups and movements, uses violence as a tool to reach political, social or cultural change . This raises some questions about the extent to which this tool is effective in achieving the desired goal , and on the effectiveness of this mean in achieving that goal on the long term, and the possible adverse effect of violence that causes great harm, if it doesn't eliminate the goal , since the principle of purpose justifies the mean, is a principle based on argument that seeks to seize opportunities to achieve the goals by any means, even if they contradicts the desired goal

Keyword: *Violence, Ideology, Extremism, Groups, movements*

1. Introduction

Despite the cultural evolution of humanity, and the emergence of many international concepts related to justice and human equality, violence us still present and exists in its all shapes and forms. Extremism stems from social deprivation, from the disturbance in the relationship between the individual and the symbols of authority in the family, school of in the mosque, extremism also arises from the misperception or ignorance of belief and doctrine, from injustice and the feelings of oppression, aggression, and the use of cruelty against human beings. The lack of dialogue or its rejection, poverty and unemployment, which the individual or group is suffering from helps the development of extremism, extremism also arises from the concentration on the identity of the group, through preferring it on the rest of groups. Some extremist groups emerged which infidels the society and the political system, it also infidels the "appeasement" groups to it like The Muslim Brotherhood, in addition to scholars who they describe as " The scholars of the Sultan", until the Jihadist movement arrived in Afghanistan against the Soviet Union to provide an open field and a golden time space for the growth of the Extremist Islamic Political trend and establishing the ideology of violence and hatred against everything, This sphere was open because of the lack of scientific references and rational political leaders so the Islamists found in Europe and the United States the ideal environment to work in the same direction; so there was a great motivation for establishing Islamic Centers and party organizations thanks to the openness and tolerance provided by the Western countries for the Islamic work, this represented an extension of the arena of jihadist chaos in Afghanistan, so each party, association, and organization had its own offices, conferences and media.

The modern Islamic thought trends and the contemporary Islamic world are divided into three intellectual trends, these trends represent the contemporary intellectual reference. The first of these trends is the tradition trend and the origin of this trend is the thought of the predecessors (Salafi), which went through mistakes the made it complicated at times and made it rise once again; as the thought of the Salaf went

through stages of degeneration and development to finally surrender to stagnation and non-renewal that these Salafies pick up from (Al-Turabi 1995:68).

Mohammad Amara pointed out that " the starting points and the origins of this trend is the thought of our ancestors, which crystallized in the periods of decline of our Islamic civilization particularly, in addition to the limiting so its people and institutions does not know much about the reality of the core and pure origin of the Islamic culture, they also don't care much about referring the era of prosperity to this civilization" (Amara, 1980:81)

It is possible to divide the owners of this trend into factions, including the inherited educational institutions such as Al-Azhare and the Sufi and Scriptures ways , for those and whatever was said about them , their rigidness and excluding themselves from change, the credit goes back to them in preserving the religious heritage as they inherited it, but they are also a reason for the rigidity of Islamic jurisprudence. The Sheikh " Mohammad Abdo" talked about Al-Azhar and his children in his time saying " They learn in Al-Azhar only some jurisprudential issues and a part of the doctrine on an approach which reality is further away than it is close to them, the accumulation of their knowledge is those appendages which were added to the religion and is feared from what harm it cause as it doesn't not seem to ever benefit it, thus they are closer to be affected by the illusion and led by the whispers from the public, more keen to practicing it than them, that's why them staying as they are delays the followers" (Amara, 1979: 112-114)

The Sudanese thinker Hassan Al-Turabi sees that " Whatever is the official arrangements of the sources of Fiqh (Quran, Sunnah, and diligence) , what is really practiced by the traditional Islamic societies is referring first to the words of the owners of footnotes and annotations from the editors and records of Al-Fiqh and then through those to the opinions of diligence imams, which only includes a few scholars" (Al-Turabi, 1995:69)

Thus this study came to look into the intellectual rooting for the concept of violence in the political thought of the extremist groups that attempt to justify the violent behavior in spreading their ideology.

Study importance: Perhaps one of the most important issues and problems facing the researcher in studying the violence in the thought of extremist and terrorist groups and its movements, is in drawing a clear and defining line between the legitimate political violence as resisting the occupation or political struggle and strife against the dictatorial regimes and illegal political violence as terrorism. So this study came to clarify the reality of violence in the political thought of the movements which adopt violence as a tool to spread their extremist ideology.

Study Objectives: The study seeks to achieve a number of objectives, most important: Stating the concept of violence in the political thought of extremist Islamic groups in the Arab world, and assessing the intellectual perspective that these extremist groups stems from.

Study problem and questions: This study attempts to answer the following main problem: is the relationship between the modern political Islamic movements and the phenomenon of political violence an organic problem (that is, political violence is an organic/ ideological part in the political intellect system of these movements) , or is it a cause/ circumstantial relation (meaning that the referring to using political violence by these movements is linked to specific circumstantial causes) ?

Forth: The hypotheses of the study: The study seeks to prove the thesis that it emerged from which is: Extremism is one of the manifestations of poor social consensus, which reflects the existence of a large gap in the deviation of values and standards from its natural and moderate level, as it doesn't result from moderation in applying the provisions and rules, it actually expresses excessiveness and huge exaggeration in the political intellect.

2. Study Terminology

The definition of violence:

A- Violence in its linguistic meaning: Verbally/ linguistically the word Violence is derived from the Latin word (Violentia) which means " An unattended show of force in response to deliberate use of force."

B- Violence in the sense of terminology : The Arabic philosophical encyclopedia indicates that violence is " an act which the actor intends to rape the characters of others, by breaking into the depth of its existential entity and forcing it in its actions and fate taking away its rights, property or both.

C- Political intellect: The political intellect is defined as the group of opinions and ideas formulated by the human mind to explain the political phenomenon, and its relationship with the world and society in terms of its power, its existence or not, functions, characteristics and those who maintain it (Ghali, Issa, 1974:35), political thought is also known as the product of the political philosopher, or political thinker mind, in reality it is the product of the interaction of thought with its community, and represents the set of ideas about a community, its present and future as it is presented in the political thought, for the political intellect deals with the theory and thinking of human political behavior in the framework of political life, it also focuses mainly on the study of the political phenomenon: the phenomenon of rule in the country and how to achieve political commitment within it (Sabine, 1971:19)

3. Previous Studies

Perhaps the most important of these previous studies:

Suliman, Radieh 1996 study, entitled " The political intellect in Islam: Al-Farabi and Al-Mawardi as a model". An unpublished Master thesis, Damascus university, Syria. It deals with the traditional Islamic political intellect, or what is known as Sultani judgments by reviewing the writings of both Al-Farabi and Al-Mawardi as they are the first to origin jurisprudence in this field, it is a study that belongs to the field of political philosophy.

Abu Zeined, Muhammad Salem, 2000 study, entitled " The stance of Islam on the Phenomenon of Violence". Unpublished Master thesis, Al-Quds University, Jerusalem. This is a thesis submitted to obtain Master's degree in Islamic studies, it also deals with the position of Islam on the issue of violence in terms of mainly legitimacy/ jurisprudence, as in it provides a legal and juridical foundation for the subject of violence based upon the Islamic legal texts.

Christina 2008 study entitled " Political Violence and Underdevelopment". This study discusses the social, economic and political, motives and reasons which leads to the political violence phenomenon, considering that it is the ideal solution for some groups and movements which resorted to violence to express their demands and its serious implications on the political and social stability, for the concern of the security of countries became one of the strategic considerations in addition to its impact on maintaining the stability and independence of the country. This study also produced a number of important results, most notably the fact that there is a relationship between the communities suffering from political, economic and social problems and its effect in motivating the expression of demands for violence and the nature of that violence differs depending on the conditions that the country is mainly suffering from. The indicators showed the increase of violence results mainly from economic reasons as proved by study cases in Africa, thus the terrorist movements and groups exploit the economic deterioration of the society to justify their actions and directions in accomplishing it goals, and sometime through an intellectual framework to acquire legitimacy to implement.

Al-Fallahi Abdullah 2009 study , titled " The Phenomenon of Intellectual Extremism and its Practice by Some Contemporary Islamic Groups- illusions of expectations, and Mistakes of Ratifications" . This study aimed to uncover the relationship between the phenomena of terrorism and intellectual extremism , and their practical applications in some contemporary Islamic groups, and especially the military ones. To achieve this goal, the researcher used several scientific approaches: The historical approach, descriptive analytical approach, the comparative critical approach. The study reached a number of results , some of the most important : Incomplete or false religious intellectual sufficiency, the claim of monopoly of truth among some people, the weakness of the median, rational intellectually enlightened religious discourse, the multiplicity of intellectual education modes and its contradictions, the confusion of educational curricula in the Arab countries and its philosophies, poverty and unemployment, violence and counter-violence, the old-new colonizer and his interventions, and his dissemination of sectarian and groups divisions.

Bashar Haasan Yousef 2011 study, titled " The concept of violence for Islamic movements (The Muslim Brotherhood in Egypt)". Faculty of Basic education research magazine, Vol.11, Edition 1. This study aimed to clarify the phenomenon of violence, one of the phenomena which engaged the political circles, and is often attached to religious political movements, particularly the Islamic, it is also considered one of the fundamental problems in the political and social analysis, it varies according to the political, social and cultural motives and reasons. The importance of the search is the focus on the concept of violence in the Islamic movements, and especially the Muslim Brotherhood in Egypt, describing it as the hat which other Islamic movements emerged from, the study concluded to a number of results ; some of the most important was that the Muslim Brotherhood refuses to resort to violence in achieving its political goals, while at the same time it was accused of being violent in expressing its interests and achieving its goals, so it was in a sporadic relationship with the successive Egyptian regimes.

Abdullah Amen Al-Halak 2013 study, entitled " In the political Islam and the Military Islam in Syria". This study aimed to shed the light in some of the lines which embodies the reality of the Islamization of the Syrian revolution, also seeking to investigate the historical, security and cultural roots of these threads. This study emerged from the question " Is the Islamic problem political or cultural? Syria as a theater". The study concluded that Islam is one and multiple, it also points to a series of important books supervised by the Tunisian researcher Abd Al-Majied Al-Sharfi, The Islam is givens, and each country or community has a model or a state that suites it which does not necessarily fits other countries, the position of political or public Islam for the people in Syria is different form that in Indonesia, Tunisia, Egypt , European Union countries and Saudi Arabia.

Hamza Al-Mustafa, Abd AL-Azeiz Al-Hayes 2014 Study: Entitled " ISIS psychology". The study aims to raise more attention and questions through new dimensions for the extremism phenomenon embodied in Daesh. Those who are eager to fight in the circles of extremism are the closest to the racist, for those who are racist are physiologically ill, for they don't know their own problems or realize it, he is different from the normal human, because the latter knows his problems and suffers from concern and fatigue in the face of it, and yet remains in the natural framework. The sick extremist, is under the influence of extreme interpretations of the imaginations which uses the memory, the past, dreams and aspirations.

Bobko 2016 study , titled " Terrorism & Political Violence Risk Map. The Researcher talked about the concept of political violence and its spread factors around the world, pointing out in this study to the most affected areas by those conditions and that the most important factors and reasons which contributed to the spread of the political violence and terrorism phenomena is the deterioration of economic and political conditions, He also alludes that the international interventions and especially the Unites States of America, uses terrorism as a pretext for its international interventions, noting that it considered this a political gain for it at the international level. The researcher also conceded that the phenomenon of

terrorism didn't come from thin air, but it came as a result of many reasons but especially the state of marginalization experienced by the people and societies which suffer from a low level in various fields.

4. Research Methodology

Based upon the questions and hypothesis presented by the study, and the fact that the study deals with the subject of violence in the ideology of extremist groups, therefore the appropriate approach for this study is (Methodology of group analysis) as this approach depends on studying the extremist groups for violence in their political thought. This approach depends on the groups as a number of people who have common interests and interact with each other seeking common goals, and the impact of the groups on its members depends on the intensity of their affiliation on the one hand, and their interest in political topics on the other.

What distinguishes this study from previous studies:

Previous studies focused directly or indirectly on the subject of Islamic movements and the phenomenon of extremism, and didn't address in detail a controversial topic and debate about the political thought of extremist groups, and what is the reality of attitudes and thoughts which these groups depend on in its adoption of the concept of violence, as an intellect and a behavior expressing the opinion of these groups and their political and religious stances.

First: Intellectualization of the concept of violence

Violence linguistically: Ibin Al- Manthour in the tongue of Arabs defines violence as " a breach of the matter, and a lack of compassion to it, it is the opposite of compassion. Violent is taking the thing harshly, and it is bashing and blaming (Ibin Al-Manthour. 1956:257), As for the Basic Arabic dictionary it defined violence as " Using power in illegally or unlawfully " (Al-Aed 1989:872).

Political violence : Harold Ledner believes that the political violence is " acts of destruction, vandalism, and causing damage and loss which is directed at selected goals or victims or environmental conditions, means or tools, which results has a political nature which could modify, alter or change the behavior of others in the position of bargaining which also has consequences on the social system (Izz Al-Dien. 1986:15). Violence takes many forms and shapes, for there is the political violence, the social and cultural violence, there is also as the Islamic thinker Muhammad Arkoun stated, a holy violence that removes legitimacy from itself through the divine teachings of religions, there is also purely materialistic or earthly violence that has been stripped of the shackles of sanctification (Arkoun, 1997:374). As far as the issue of political violence is concerned, there are many different definitions to the concept, and there is an agreement among most scholars of the phenomenon of political violence, that the violence becomes political when its aims and motives are political (Tawfiq, 1992:41)

The concept of political violence in the Islamic political Intellect

As for the Islamic political intellect or the political jurisprudence or what is known as the Royal Rulings, this thought has come to deal with the phenomenon of political violence under the term of oppression, barbarism, sedition or exiting, in reference to the armed political conflict, especially between the ruling party and the eloquent jurisprudence Imamate: The ruling party (the Imam) and the ruled part (The people) or some of its categories, a dispute dating back to the heart of Islam, when Muslim suffered after the death of the prophet from cases of political armed oppression (Hassan, 2002:5), starting with the wars of apostasy during the reign of the first Caliph "Aby Bakar Al-Siddiq" - may Allah be pleased with him- which some scholars of Islamic history sees it as an armed political opposition for the political system, which title and not origin was the refusal to pay zakat to the state, and that it had been dealt with by the political system as a deviation from religion rather than only the political power, which made some consider that the "wars of apostasy in the mediator Islamic world was the first official statement announcing the ideology of atonement, expressing the judgment of atonement is paired with fighting the party included by that judgment, thus atonement is transmitted from mere opinion and fatwa to a direct

political materialistic action" (Balqiz, 2004:89), this is what opened the door widely to all political authority and protest movements opposed to using political violence under the cloak of atonement, and then a great sedition came, which is the opposition which transformed to an armed rebellion which led to the assassination of the Caliph, entering the political history after that in a long civil war, started with the political opposition assassinating Othman Bin Affan without ending with the Jihad organization assassinating Al-Sadat, and Political authority assassinating Al-Hussien Bin Ali and executing Abdullah Bin Al-Zubier, and without ending with Political Authority assassination of Hussein Al-Banna and its execution of Saied Qutob, moving through the wars of Camel, Safin, and Karbala.

Then the third stage came, which was the Kharijites, who rebelled on the political power represented by "Ali Bin Abi Talib" and transformed to an armed political opposition for his political regime, opening the doors wide for the emergence of Islamist rejection movements, which practiced political violence against the ruling regimes; starting from "Abdallah Bin Alzubier" movement against the Umayyas-Marwani political system, and not ending with the movements of "Jhiman Al-Otaibi" and Jihad and the Islamic group, Takfir, Al-Hijar and Al-Qaeda, as in from "Abdullah Bin Al-Zubier" to "Osama Bin Laden".

The contemporary Islamic Jurisprudence scholars addressed the phenomenon of political violence, particularly in its image directed from the bottom to the top, as in the violence directed against the political system, under several names, thus Mohammad Amara called it "rebellious on the ruler" or "The armed rebellion or rise" (Amara, 1980:13) while Abd AlQadir Odah called it "the Civil War" (Odah, 2000:149), as for Mohammad Khair Haykal called it in different terms like: The Islamic revolution, The Armed Revolution, The epic, The sedition, Fighting the darkness, princes fight, rebelling on the ruler, the sword (Abu Znieed, 2000:163). The Islamic discourse of political violence emerges in Islamic political thought with its concepts, literature, and its special movements, to form what is known as the sword speech or the opinion of the sword people, or the doctrine of the epic in the face of the speech of moderation or peaceful discourse or the opinion of the people of patience, or the jurisprudence of mercy. It should be pointed out here that there is a systematic problem, represented in the coincidence of the concepts of political violence and extremism in the writings which deal with the phenomena of Islamic violence since the two concepts have a fixed directly proportional relationship, which is methodically incorrect, for the intersection between the two concepts doesn't drop from either their independence in significance and nature, extremism doesn't necessarily lead to violence (Balqiz, 2004:81-82, for Hezbollah and Hamas engaged in armed violence without being ideologically extremists, and the Muslim Brotherhood engaged in armed violence against the English without being radical, while the movements such as Al-Salafieh, Al-Wahhabi and Hizb Al-Tahrier didn't exercise violence despite their extreme extremism in their principles and positions.

We could say that political Violence has three basic components:

1. Realities, events and practices which could be interpreted by individuals or groups against the political system or as one of its symbols of populist violence, or by the political regime against the citizens or a class of official violence.
2. The actual use of force (riot, rebellion, revolution, assassination, emergency state, torture, arrest, execution, military courts, physical liquidation).
3. The existence of political goal or objective, such as the cancellation of political decisions, influencing or modifying it, or changing political people, or expanding the political participation, overthrowing the political system, or imposing the authority and prestige of the country.

Second: References that rely on extremist movements in adopting violence:

Ahmad Bin Abd Al-Halim Bin Taymiyyah, is considered the most prominent historical religious symbol among the modern Salafis, and one of the scholars who detailed in the issues of Tawheed and Aqeeda during the seventh century AH, and Bin Taymiyyah divided al Tawheed into three pillars: Unification of names and attributes, the unification of Godliness and the unification of God; and this great interest in

unification (Al-Tawheed) was linked to the intellectual interest in that period, in which several sects and doctrines emerged, requiring that the Tawheed in the pole of conflict between them. Bin Taymiyyah's predictions paved the way for the reform movements that emerged in the following centuries, as these movements were inspired by the intellect of the man and tried to down load it according to the social and political conditions in which they emerged in. In the 19th century, Mohammed Bin Abd Al-Wahhab's movements emerged in the Arabian Peninsula, which worked on renewing the Tawheed and purifying it of polytheism, and the movement in this project used political work to fight polytheism, and superstitions that were widespread in the name of religion.

The Salafist Jihadist groups are keen to turn the principle of unification (Tawjeed) into a rupturing factor among Muslim communities, for in the first of the twentieth century, during the so-called Renaissance with the pioneers of modern reform, the issue of Al-Tawheed was central to the intellectual, political and civilization renewal, this Sheikh Mohammad Abduo wrote his well-known letter " Al-Tawheed Message", where he tried to link the renewal of unification and the civilization renewal for the nation, in the framework of median intellect, mental diligence and the human freedom (Al-Turabi, 1995:75).

The concept of monotheism in its both sides, underwent a radical transformation with the intellect of Abi Al-Ala Al-Mawdodi in India, during the first half of the 20th century, undoubtedly Al-Mawdodi was influenced by the conditions prevailing in his Indian society, in terms of multiplicity of religious sects and the sectarian conflicts, in addition to the need to clarify the concept of unification in the Islamic sense amid the mix of religions and non-Islamic religious doctrine. It is clear that he caused a transformation in the concept of Tawheed towards the political direction, because of his ambition to formulate a political identity for the Indian Muslims, as the concept for him became connected with the concept of the Islamic country, as a title for that desired distinction for the Muslims from other sects.

Al-Mawdodi formulated his definition for Tawheed in his book " The four terms in the Qur'an" which he published in 1941; in which he asserted that the unification is not true without being realistically achieved at the level of rule and authority, otherwise it is the shirk itself, as he says " Similarly, if the concept of these terms is ambiguously similar in the mind if man, and his knowledge of its definition in incomplete, there is no doubt that he is confused by all that the Qur'an has brought of guidance and direction, leaving his faith and deeds incomplete even though he is a believer in the Qur'an. He will not stop saying there is no god in Allah, but taking with it multiple gods without Allah, he will not stop declaring that there is no god but Allah an then in reality be obedient to gods without Allah, and he sincerely and genuinely declares that he doesn't worship but Allah and he is subjected to him only, but nevertheless he is keen on worshipping many gods but Allah"

Based on that theoretical principle, which tries to correct the doctrinal conception for the concept of Tawheedd, Al-mawdodi crystallized another practical principle, which is the concept of governance, to transition from the theoretical conception to the realistic one, represented in the Islamic Country ,Thus he asserted in his book " The Islamic coup approach", " The way to achieve ' Unifying governance' is to establish the Muslim, even if violence and power were used, because Islam opposes the kingdoms based on principles which opposes Islam , and is seeking to cut it off, and there is no hesitation to use military power to achieve that, and through this campaign it doesn't want to those who disagree with it in intellect to hate it"

There are other theoretical sources which forms the ideology and the model of the Brotherhood, such as "Hassan Al-Banna" writings, the memoirs of preaching and preacher, and the writings of the Brotherhood Egyptian intellectual " Abd Al-Qader Ohah", (Odah, 2000:245-246) who tried to establish comparisons between border criminal Islam, and contemporary criminal systems, and the jurisprudential legacies, which can contribute to the establishment of a Quranic Islamic society, in addition to his other writings which influenced the theoretical intellectual development of the Muslim Brotherhood, especially on the rule and money in Islam, the Western democracy has always been materialistic ,sensual and liberal, while

the Islamic regime was keen to ensure the public interest within the moral system, witnessed by history and remain in the hearts of it and it will stay so. The Brotherhoods orientations developed towards violence after being influenced by the writings of the Salafist Pakistani Islamic thinker Abi Al-Ala' Al-Mawdodi, whose ideas are considered one of the theoretical origins which dominate the political Brotherhood intellect (Al-Musilli, 2004:38). Al-Mawdodi, who established the Islamic Group in India in 1941, called for the establishment of the Islamic State and applying Islam as a way of life and an integrated system, focusing on reforming the intellect through diligence, emphasizing the principle of governance to Allah alone, for the ruler is Allah and the really authority is competent to him only, and those who are below him in this world are the subjects of his great power (Al-Mawdodi, 1967:29), and in the same context, the Brotherhood played an important role in advocating for the establishment of an Islamic state based on the Islamic Law, it is worthy to note that the influence of Al-Mawdodi intellect reached the Muslim Brotherhood and from there to the Arabian World, through the writings of Sayyid Qotub, who drew an important part of his thoughts from Al-Mawdodi, Especially the concept of the ignorance of the community, and the role of elites in establishing the foundations of the Islamic community (Al-Afandi, 2002:27). Sayyed Qotub is considered the main connoisseur for contemporary Islamic fundamentalism, who introduced a new saying in the group's ideology , calling the Muslims to retune directly to Islamic law in it general principles and its universal legislations (Qotub, 1987:60).

Sayeed Qotub emphasized in his book " Ignorance of the community and the atonement of the ruler". calling for the creation of an Islamic movement, facing theoretical ideological ignorance which are the foundation of many realistic system established by authorities with great material power, then it faces this whole reality with preaching and stating to correct the beliefs and perceptions, and with Jihad and power works to remove the regimes and authorities based on it, in addition to that it doesn't use the material oppression of the individuals , all of this is the same in the approach of this religion, as it moves to get people out of worshipping the people to worshipping Allah alone. Sayeed Qotub also called to form the individual believing group which is separated from this emotionally ignorant society, and seeks to radically change it by the means it deems appropriate, including the improper means (Qotub, 1982:64) Religion is considered one of the guiding principles of the social movement which seeks to change the intellectual system in any social reality, that is by considering religion as a response to certain social, economic, political and cultural conditions. Accordingly, the rapid change throws the individual in the concept of the self without limitations, so he begins questioning who i am and what is the purpose of my life, and then the religious intellect steps out as the broad antidote, curing the conflict of Social change. The religious political violence takes in general one of the following images:

The First Image: What is called sectarian political violence , in which the conflicting groups belong to one main religion, and then they differ in terms of their affiliation to one sect and not another, like the conflicts between the Catholics and Protestants despite their affiliation to one religion, and the Shiah and Sunnah in Islam.

The Second Image: what is called internal religious political violence; in the sense of a conflict in the same sect about the authority, as each groups believes that it is committed to the teachings of the religions while the other does not, while the last image in the religious political violence is directed by another religious group but from another religion, and this violence is also about authority.

Third: The contradiction between the Takfiri intellect and the principles of Islam:

The contradiction between the Takfiri thought and the principles of Islam through the following :

1. The followers of the Takfiri intellect calls for their principles and works to impose them on people by oppression and domination, this has been demonstrated by their practices in Iraq, Syria, Libya and Afghanistan and in everywhere the authority on the people, and thus this method is not compatible with Islam, as the Quranic verse says " Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best" (Bees from verse 125), for the invitations is by dialogue,

discussion, love and persuasion, and it is not acceptable to oppress people on religion, " There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path" (Baqarah: verse 256), the mission of the Muslim or the preacher to Allah is reminding people to believe but not threatening or scaring them, " So remind, [O Muhammad]; you are only a reminder, You are not over them a controller."(Al-Ghashia:21-22)

2. Thus the call of these groups is not a call to bring people into Islam, instead it is a tool to oppress and control them, as an act of unjust and tyrannical authority, so this is the religion of tyrants throughout the ages, they seek religion as a path to rule which is their true objective.

3. Judging people with infidelity if they are not following their approach and understanding, making it a way to shed the blood of the Muslim opposes, you also see them putting limits that Allah didn't approve of, or his prophet and messenger, peace be upon him, this is indeed contrary to the Sunnah in calling to soften the hearts of the followers, as he peace be upon him accepted them saying that there was no god but Allah to be considered believers, as he told them, say there is no god but Allah you will succeed, and said " Who said there is no god but Allah and Mohammad his messenger , believing it, enters paradise", and whomever utters the two testimonies has the same rights and duties of the Muslims, he also accepted from people the sign of faith, considering that entering the mosque and repeating that is a sign of his faith, so he said " If you see the man frequenting the mosque, then bear witness to him of faith"

4. Expulsion of people from their countries and their homes if they were non believers or Muslims, as had happened with the Christians in Iraq and Syria and with the Azzids in Iraq, or killing them and capturing their women as well as the enslavement of their children, this all is contrary to the Sunnah of the prophet peace be upon him, and what the Muslims outside the Arabian Peninsula. The prophet didn't exile anyone from their countries except those who fought the Muslims or helped, like the Jews of Bani Quraita , Bani Al-Nathier and Bani Qainoqa' who conspired against the Muslims and fought them, in addition to supporting their enemies despite the treaty that was between them and the Muslims, as for the Jews outside the Arabian Peninsula they were not subjected to any abuse and remained in their homes and lands, none of them were forced to abandon their faith or religion, therefore Christianity , Sabians and other beliefs remained in Iraq, Syria and Persia.

5. The Muslim didn't violate the temples of the other nations, and religions nor any traces of those before them, they didn't destroyed them as some terrorist and Takfiri groups are doing in Syria, Iraq and Yemen, where the traces of the civilizations had been eradicated throughout history, in addition to the destruction of Islamic monuments, shrines, corners, sites ,Sofi places and mosque, all of this under the pretence of fighting heresies and deviations as if the nation is still living the days of worshipping idols, while in reality the goal of those groups is to wipe out the culture and history of the Muslims and the Arabs. This too contradicts the call of the Holy Quran to learn and consider form the conditions of those before them "Say , walk in the earth and see how it was the end of those before you"

6. Crimes of mass murder: The terrorist Takfiri groups exploits mass murder in order to instill fear and terror in the hearts of the adversaries, and compelling them to escape from confrontation in addition to bowing and surrendering to the murderers' will then joining their groups and implementing their plans. This is why they rely on booby-trapping cars with explosives and putting them in civilian crowded areas, such as people's markets, where women and children are present more than the young and older men, or in the mosques , temples, clubs and hussainyat, and other places, therefore because of these crimes, innocent people who had no fault but being in these targeted places are killed. Islam prohibited killing a human soul without a right; if that person didn't commit a crime punishable with execution, and the Prophet -PBUH- forbade killing those who are not warriors in war, were they men, women, children, persists or owners of temples, he also forbade exploiting peoples' properties from trees ,animals or buildings.

7. Defining the dead and killing people in a brutal way like cutting heads and detaching it from its bodies, killing with fire like they did with the Jordanian pilot Moath Kassasba, slaughtering victims with cold blood, for the prophet forbade defiling the dead, even if the body was of a dog.

Forth: Changing the intellectual premises of the extremist movements:

The transformations and the developments experience by Islamic movements suggest that ,the aspiration of the movements to new and modern formulations in its condemnatory political Islamic project to get out of its crises, therefore it began practicing public work and switched from being shut in and primitive, to openness, one example is " The Renaissance movement" in Tunisia, as the area of its interest was the social issues and the distribution of wealth in addition to political and democratic issues another example is the development of the Islamic movement in Sudan towards the realistic approach , the concerns of society and taking part in it, and changing what wrong making it right, this is all because there has been a rational intellectual and political growth , in addition to the emergence of intellectual thoughts calling for renewal and modernization as in the invitation of Hassan Al-Turabi and Rashed Al-Ghanoshi, and some of the most transformations are (Al-Qaradawi, 1997:10):

A. The stance from the other opinion, the movements in the modern world are calling for discussion with the other party, and with the various nationalist, lefties and patriots currents to stand on the points of contact and the shared characteristics to break out from division and wars which doesn't serve either parties and to be a model for the rest of countries, similar to what happened with the Palestinian factions, which included the national trend and the Communist Islamic party (The Islamic Jihad), and Hamas movement, the other was accepted in order to achieve the final goal, this also occurred in Tunisia, Sudan and Iraq after the US occupation of Iraq in 2003 (Al-Nafees, 1992:22).

B. The stance on democracy, which is a tactical position, as there was a change in the contemporary Islamic discourse from what it was before for some issues, which are controversial in the Islamic intellect like democracy, and then began participating with a rising pace and intensity in the Islamic discourse unveiling the transformation in the political vision and the change in the political thought theory for the Muslims, it also gave priorities for freedoms , human rights , expanding the participation adopting the system of nomination and election, taking the performance of the majority in meetings and conferences with large attendance. The issue of democracy is being raised at a growing and intensive pace in the contemporary Islamic discourse, using different approaches of analyzing, so it reveled the movement and the change of the Islamic political and intellectual perspective of Muslims, some of the supporters of this principle are, Abu Al-Ola Al-Mawdodi, and Rashed Al-Ghanowshi in Tunisia. (Zaki 1992:15)

C. The stance on violence, as the intellectual trends reject violence completely, and there is a broad Islamic intellectual trend that adopts the peaceful approach and rejects violence like the Muslim Brotherhood in Jordan and Egypt , the Muslim movement in Tunisia, and others, but the Western media which focuses on the groups which adopts violence had circulated that state on everyone (Al-Nafees, 1992:22).

D. Relinquishing the Islamic title, some of the Islamic movements relinquished the Islamic title , and were deleted, for political justification required by the circumstantial interest without changing the ideology, approach , content, and going along with the social, political and international conditions, some of these movements are, "The Renaissance Movement", which was named " The Islamic Direction" and "The Islamic Group" in Morocco, which became " National reformation part", and "The Muslim Group " in eastern Algeria, which transformed to be " The Renaissance Movement" and the "Welfare" party on Turkey, and finally the "Islamic Action Front" in Jordan instead of " The Muslim Brotherhood".

E. Transformation into a political party, some of the Islamic movements considered intervening in the political action within the Arab countries, as these movements were not recognized before, for these movements were able to advance on all of the political parties and participate in the political life wildly as

had happened in Jordan, Algeria and Tunisia, this is reflected by the public's holding on to the Islamic option as a civilized alternative to other options and alternatives, raising the voices in the Western world calling for the importance of laying out new international political foundations to contain the Islamic tide which replaced the Communist spread. This transformation was achieved through the positive events that happened in the activity of the Islamic movements in Egypt and the victory of the Islamic Rescue front in the Algerian elections 1993, and the Islamic rule in Sudan, and the Islamist procurement of the Jordanian, Kuwaiti and Yemeni parliaments' attendance, in addition to the political activity for Hamas movement in Palestine and its success in the elections, acquiring the majority of seats in the Palestinian Council, and finally reaching the rule in Turkey. (Al-Nafees, 1992:22)

F .The violence in the intellect of the Organization of the Islamic State in Iraq and Al-Sham (ISIS):

The organization (Daesh) adopted the radical "Salafist -Jihadist" takfiri ideology, which dates back to 2004, when "Abu Mosa'ab Al-Zarqawi" formed an organization called "Al-Tawheed and Jihad group" announcing his allegiance to Al-Qaeda leader "Osama Bin Laden", becoming the representative of Al-Qaeda in the region or what had been called "Al-Qaeda in Mesopotamia". The organization emerged on the Iraqi arena during the US occupation of Iraq, as a Jihadist organization against the US forces. The reasons for the emergence of the State organization "ISIS" as a result of the US invasion of Iraq and the Maliki sectarianism in addition to the Saudi-Iranian conflict, as for the speed of its expansion goes back to a number of reasons, some of which, Al-Maliki policy; which was a policy prisoner of the sectarian considerations, creating a cradle for Daesh, especially in the regions of Anbar and some Sunni tribes that Al-Maliki overlooked their demands for life and living, in addition to that Daesh has achieved an income from the oil it seized in northern Syria and in Iraqi areas, which includes about 2000 oil wells.

Violent acts have been associated with some groups which contemporary literature referred to as fundamentalist groups, keeping in mind that the term "fundamentalist" itself doesn't anchor to a precise definition, for fundamentalism has become to be associated with extremism, violence and terrorism. The fundamentalist groups are distinguished from the religious institutions connected to the country's apparatus as one of the institutions within it, which sponsors the religious affairs of individuals, the same distinction is also made between it and some of the groups which follows a political approach in applying their Muslim Shari'a-related project, but didn't follow a mechanism to implement its program which is related to the return of Islam as a thesis suitable for the management of society and authority.

Since the collapse of the Ottoman caliphate and the rise of nationalist and socialist trends, then their failures in the mid-twentieth century in achieving development, unity and anti-Zionist occupation of Palestine, and the growing feeling of the inability to participate politically, these groups grew through the international formation of the Muslim Brotherhood group. Despite many of its observations about the difference between democracy and Shura, some of its formations seek to harmonize these two concepts, thus the violence infiltrated to the first trend without being able to continue or succeed in applying his programs. One of the defining points in the history of these groups is the emergence of formations which grew in the Egyptian prisons during the 1960 and 1970, weaving under torture and pressure takfiri thoughts which sought to infidel both the country and the society, the first of these features showed in Sayyid Qutob's book " Milestone on the Road" which is based on the primacy of governance for Allah, after he rediscovered the ideologies of Abi Al-Alaa' Al-Mawdodi. According to this perspective, there is no legitimacy for ruling the country as an authority that monopolizes violence, or as an authority that follows the laws and legislations based on secular foundations (Abd Al-Razaq, and authors, 2011:215).

These ideas based on both objective and subjective factors led to many clashes, including the clash with the country's authority, which in turn forced many members of the violent groups into prisons, preventing them from explicit work, turning it into secretive, continuing the violent acts which with its transformation, transformed its members into human-bombs, a great destructive power that doesn't exclude the innocent and civilians even in mosques, places of residence and public gatherings, which

placed it in the category of extremism and terrorism, as according to the concept of extremism which is based on the validity of belief, lack of dialogue, excluding the other, these groups become the same, in addition to threatening the security of the civilians inside, making it a kind of terror against innocent people. (Howaidy, 1993:149)

Hence, the radicalization of ideas becomes the basis for the acts of violence with its association with atonement and negation, for if it was limited to the principle of governance and a state of mobilization which leads to its infiltration into various social classes, in a way that the society seeks to implement through its democratic tools, or through the revolution which doesn't use violence as one of the used means. Now if those groups directed their violent acts to repress external aggression which constitutes a threat to the security of its citizens, their lives and economy, we can class their violent acts as legitimate, based on the double standard in applying international laws, in the event that international court was not able to repress the external aggression, this violence issued by these groups is counter-violence, legitimized by the acts of violence towards them, however this includes it into the circle of counter-violence from the same country as an authority that monopolizes the acts of violence, apart from the debate about the importance of the country's role in providing the security for its people and protecting it from any external threat, a principle which should be carried out from the rights perspective.

5. Conclusion

- i. Some groups or movements use violence as a tool to reach political, social or cultural change. Problems raised by some questioning on the ability of this mean in achieving the desired goal, and on the affectivity of this mean achieving this separation on the long run, and the possible adverse effects of violence that causes great damage if it doesn't eliminate it most of the time, for the principle of The end Justifies the means is based upon an argument that seeks to seize opportunities to achieve the goals by any means, even if this mean contradicts the desired goal, thus through this principle the method become more important than the goal. Politics science rejects that, considering that the mean should be compatible with the end goal, serving it not the opposite, hence choosing a method and not another to achieve a political goal will have a fundamental impact on the desired goal itself, changing its own content, as it's not possible to achieve a society of freedom and justice by using oppressive and unjust means, this in turn leads to the rejection of the theory (The end justifies the means) because of the interconnectedness between them.
- ii. The problem of violence doesn't stop from the perspective of justifying the mean and the error of this principle; rather, the problem goes beyond the danger of violence as a tool and a two edged sword which could turn on its wielder finishing him. For violence in itself is a dangerous tool that could destroy the aspiration turning it into a margin in the path of the movement as the foundation of violence is the same, but in this case it is guided by end goal and mean, but the goal is surrounded by the danger that the mean which justify it and could will be the only thing to achieve it will go beyond the goal itself. It is clear that the means used to achieve basic goals often have more importance for the future world than the desired goals.
- iii. The dangerousness of violence stems from the fact that it transcends all other means becoming the only tool which controls the movements' behavior, exploiting the aspiration and engulfing it until it 'violence' becomes the only goal, the danger of using violence even within a non-extremist framework that reaches short term goals, is that it become the mean to accomplish aspirations quickly, resulting in the emergence of violence in the heart of the political entity, and what is more dangerous is the dramatic transformation that the violence will achieve when it is unable as a key tool to reach the desired goal, gradually turning the tools of violence into basic needs for self and external destruction, costing the group the ability to restore its internal balance and maintaining cohesion, thus losing its internal authority and public legitimacy.

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