EXTREMISM - ITS ESSENCE, RELATED CONCEPTS, AND THE RELATIONSHIP BETWEEN THEM

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Research Importance

The importance of this research is that violent extremism has become a social, political, security and economic phenomenon, and in this case it is closely linked to human life on this earth, and the relationship between individuals and the extent of its acceptability to the ruling political system, and its safety, security and livelihood, where the importance of extremism lies in considering it the gateway through which Through it, concepts close to extremism are implemented, as violent extremism leads to terrorism, atonement and racism, and terrorism is one of the types of violence, and for every extremism there is a counter extremism, and this in turn leads to fanaticism and extremism.

On the other hand, the large number of acts that can be described as "acts of violence, terrorism, takfir, violence, extremism, extremism and fanaticism" and all of these acts have occurred to extremists or extremists, whether they are individuals or groups and organizational movements, has created a misunderstanding of the Sharia and legal ruling for many of these acts, as well He created a mixture of descriptions that led to disagreement on the description that can be bestowed on those works, so addressing this issue with research and investigation is a very important work.

Study Methodology:

The researcher will rely on the descriptive approach by extrapolating the literature presented by thinkers, researchers and specialists in their view of the purity of extremism and the concepts close to extremism. The historical approach was also used, as it is used when mentioning the historical development of extremism, extremist movements and the intellectual origins of extremism, as well as when addressing the manifestations of violent extremism and processes Terrorism, and the analytical approach is relied upon in understanding phenomena and events and their connection to each other, in order to reach an understanding of the phenomenon of extremism and analyze the positions of states, organizations and political thinkers on this phenomenon.

the study Problem :

This study focuses on the following questions:

1- What do we mean by extremism and who are the concepts close to extremism?

2- What is the nature of the relationship between the phenomenon of extremism and other similar phenomena?

3- Does the tendency of extremism exist in all individuals of the universe or in a specific type of humanity? And when can extremism emerge in the midst of society?

Study hypothesis:

The study proceeds from the hypothesis that (that extremism is a social phenomenon that destabilizes political, security, social and economic stability and has similar concepts associated with it. Extremism is an introduction to these concepts such as terrorism, violence, infidelity, racism, fanaticism and extremism towards the different thought of the other, and extremism is a

latent phenomenon and a static state in the human psyche and in each individual on the face Mamoura, and extremism emerges and floats to the surface as soon as the static situation turns into a dynamic state that explodes as a result of several motives, factors, causes, and circumstances of a continuous and historical situation).

Introduction:
Extremism is one of the most preoccupied and preoccupied phenomena in the world in the past and the present, and one of the most followed, altruistic, and talked about events and issues, and in search of its motives, causes, and types. That date was in the ancient, the middle, or the modern, and in our contemporary era, and the phenomenon of extremism has occupied the forefront in many social, psychological, political, security, and military actions, which imposed itself on the local scene in Iraq and on the regional arena, such as the Middle East, especially in the State of Egypt, as well as on the global arena. Its effects have spread to Arab countries and societies, and many researchers and thinkers have emphasized that the phenomenon of extremism is not the result of our present era, which is called the age of technology, but rather it extends to the depths of the dawn of human history on the face of the earth.

And with the passage of ages and the succession of time periods and the great and great transformations that accompanied those periods and eras in the human march, and in the face of these major transformations, there was a shift in the concept of the phenomenon of extremism from the individual circle to the social circle, so that in our contemporary era it is one of the social phenomena that almost no society is devoid of. That society was one of the developing and underdeveloped societies or developed and civilized societies, and after extremism became a dangerous phenomenon that threatens the daily life of man, rather extremism became one of the strongest and most dangerous and terrifying threats to international, regional and national security, because those who carry in their minds these deviant ideas are only individuals or Groups or parties, movements, political and religious organizations with an extremist ideological tendency, they all practice acts of extremism, terrorism, violence, fanaticism, extremism and extremism.

The danger of extremist movements stems from the fact that they did not stop at the limit of the religious, cultural or political factor, but rather exceeded the limit of extremism and terrorism to sectarian and ethnic affiliations, which these movements sought to expand and spread in new regions and regions. The spirit of extremism has deepened and the spirit of fanaticism, extremism, adherence to religious texts, pride and reverence for the historical heritage has deepened, even if that heritage is marred by many impurities and black pages, all of which contributed to the deepening of extremism from one generation to another and then to the contemporary generations.

The phenomenon of extremism, like any other phenomenon, must define its essence and manifestations, identify its concept and the pillars on which it is based in its renaissance, escalation and continuity, and investigate and search for its roots and then distinguish between the phenomenon of extremism and other similar phenomena. Therefore, it is important to address this topic in three topics and as follows the next:-
The first topic: the nature of extremism
The second topic: Concepts close to extremism and their relations to extremism.

The first topic - the nature of extremism

The topic of extremism has taken the attention of most of the dialogues, conversations and concerns of people in our contemporary time, and extremism has taken on a wide global dimension so that the conversations have become common to all languages and different societies, religions, sects and nationalities, but if everyone speaks and utters the word extremism, they ultimately differ in defining extremism and the related terminology For him, the concept of extremism and the terms that are developed in the field of extremism such as (terrorism, fanaticism, extremism, violence and extremism) are among the concepts that have taken a wide space in the axes of international politics and global security, as a result of these concepts transformed from linguistic theoretical concepts into political and religious thought An extremist with an ideological tendency that crossed all international borders and moved to draw and define the features of the civilization of the twenty-first century.

Extremism has managed to penetrate into the depths of all countries and societies, whether developed or developing, civilized or underdeveloped, penetrating the security of these countries and destabilizing people and their peaceful coexistence, through the use of violence, terrorism, fanaticism and extremism. In addition to that, there is an intellectual difference in the view of extremism and terrorism. There are those who see this act as extremism and terrorism, while others see it as a heroic jihadist act, because the concept of extremism can expand and recede according to the interest it seeks to reach and touch.

Therefore, the process of defining the concept of extremism is a complex and difficult process because it emanates from psychological foundations that follow the same actor, and therefore there is no agreement between individuals and groups to define the reality of extremism. What makes agreement on defining the concept of extremism something impossible is the state of the spiritual, ideological, psychological and innate differences of people as well as the difference of people among themselves about the extent of their understanding and interpretation of the issues and incidents that afflict them due to the different interests on the one hand and the different laws and social systems of each society on the other. The importance of defining the concept of extremism lies in This definition and limitation of the concept helps in understanding and clarifying the phenomenon, and then reaching scientific and accurate results that express the reality of the concept of the phenomenon and participate in addressing the phenomenon of extremism legally, socially, psychologically, politically and economically, and to remove the confusion, ambiguity and ambiguity surrounding the phenomenon of extremism, we will divide this topic into two requirements , and as follows:

The first requirement - the concept of extremism
The second requirement - features, characteristics and manifestations of extremism.
The third requirement - types of extremism.

The first requirement - the concept of extremism

Talking about a social, cultural, and political phenomenon, or talking about an intellectual issue, depends on understanding, describing, visualizing, and interpreting these phenomena on linguistic and rhetorical discourse, as the linguistic discourse surrounds these phenomena and is associated with them. The great importance, which is one of the fundamental rules on which the total perceptions imprinted in the human mind are built, and upon which decisions and priorities are determined, and the most important and important. Its novelty is from its antiquity, and based

on the statement of the similarity between the term extremism and the terminology close to it, and highlighting the most important common intersections between extremism and the terminology close to it, as follows:

First - extremism in the linguistic sense:

It came in Lisan al-Arab, "(extremism) is done by stressing the eye from one side, one side to the other, and it is the taking of one of the two sides and the inclination towards them, either the lower end or the far end, and the end by moving: the aspect of the aspects and the sect of the thing and the plural are parties." Ibn Manzoor cited the noble verse {Have they not seen that I am We will come to the land, diminishing it from its edges}, (Surat Ar-Ra'd, Verse 41), and it is said: The side of the man is around the army and around the people, it is said: The side of so-and-so when he fought around the army because he carried on one side of them and returned them to the crowd, and the side around the people i.e. fought on their farthest side and on their side and with it The man was called Mutarrif.[1].

In foreign languages, the meaning of extremism does not differ in its meaning in the Arabic language from its meaning in foreign languages. In French, Italian and German dictionaries, extremism is defined in the sense of excess, while English dictionaries define it as the violence of the adopted means. From the line, and this means that unlike mediating, which means tracing the middle of the line in the French language, the word "Extrmisme" means the tendency to extremism, which has the same meaning as the concept in the English language. Among the dictionaries that touched on the concept of extremism, we find that the concept of extremism in the philosophical lexicon "The parties in the science of morals are vices, while virtues are intermediates between the parties, so wisdom is a medium between foolishness and stupidity, and courage A middle ground between cowardice and recklessness, chastity a middle ground between gluttony and suppression of lust, and justice a middle ground between injustice and darkness."[2].

Secondly, extremism in the idiomatic sense:

Extremism as a concept that has not been defined decisively. All studies and research that focused on studying extremism and its relationship to the nature of differences in personality were looking for the content of that relationship without taking into account the definition and clarification of the concepts based on this relationship, and as another reason why a unified definition did not appear before. Researchers, is the difference in the starting points and paths of the researchers who obtained the study of extremism, as extremism as a term was the subject of scientific debate and debate among specialists in the fields of political science and social sciences.

The reason for this is that the concept of extremism is the same as a relative concept, as is the case with moderation. When describing any idea as extremist, any behavior as extremist, and any opinion or mood as extremism, then we take the literal meaning of extremism as a description and a process. In this context, extremism is defined as going into That idea, that behavior, and this opinion to the maximum extent, that is, that necessarily and necessarily means emphasizing one dimension of the complex phenomena at the expense of the other dimension.[3].

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(1) Muhammad bin Makram bin Ali Abu Al-Fadl Jamal Al-Din Ibn Manzoor, Lisan Al-Arab, Volume IV, 1st edition, Dar Al-Maarif for printing, publishing and distribution, Cairo,2016, p. 2659.
(²) Jamil Salbia, The Philosophical Lexicon, Part Two, 1st edition, Lebanese Book House for printing, publishing and distribution, Beirut,1982, p. 19.
(³) Azmi Bishara, On So-called Extremism, Seiyasat Arabiya Journal, Issue (14), May 2015, The Arab Center for Research and Policy Studies, 2013, p. 6.

In this literal sense, the active subject of extremism, whether it is an individual or a group, can be extremist in its violence or peacefulness, and be extremist in its extremism or tolerance, and even it can be extremist in its moderation or moderation. Through this link between the two dimensions of complex phenomena, it becomes clear We have the sterility of using this term as a term as well as being a useful concept in analyzing social phenomena.[4].

Extremism is a standard term that means violating the general or normal trend, and it is defined by the customs, traditions, and legal and religious standards prevailing in society, which makes the concept of extremism a place of difference and disagreement between societies. For society, that is, moving away from the traditions and norms of society, whether this dimension is right-wing, left-wing, or positive. As for the legal aspect, extremism means departure or deviation from the social or legal controls that govern the behavior of individuals in society, and that departure ranges from action that is condemned by society to action constitutes an offense punishable by law[5].

The Arab Observatory of Extremism and Terrorism has defined extremism as "deviating from the common values, standards, and customs in society and adopting values and standards that are contrary to them, or that it represents the taking of an individual (or group), a strict stance towards an existing thought (or ideology or issue), or trying to find place in the environment of this individual or group, and in both cases, resorting to violence (individually or collectively) by the extremist party with the aim of imposing its values and standards or with the aim of bringing about a change in the values and standards of the society to which it belongs and imposing opinion by force, is one of the forms of terrorism and organized terrorism. ([6].

While the General Secretariat of Arab Organizations for Social Defense Against Crime defines: the phenomenon of extremism "is based on the assumption that there is a kind of frustration, a sense of loss, and the existence of a moral void among young people who lack the sense that their existence has a moral message, and thus the sense of the insignificance of life, as well as the sense of their weakness and helplessness, This spiritual, moral and intellectual emptiness in the lives of young people is compensated by adopting other social goals, with a luster such as protesting against the social system as a whole.[7].

In the same context, Dr. Abd al-Rahman Jadwa Saeed al-Tamimi and Dr. Haybin Salem Makkawi differ with Professor Azmi Bishara in terms of describing extremism, as both al-Tamimi and Makkawi see that extremism is "a term used to denote everything that contradicts moderation, except with an increase or a decrease, and given Due to the relativity of the limit of moderation and its difference from one society to another according to the values, culture, customs and traditions of each society, which led to the multiplicity of concepts of extremism to the extent

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[4] Azmi Bishara, the same previous source, p. 6.

[5] Major General Ahmed Raafat Rushdi, Encouraging Terrorists to Repent and Rehabilitate Those Released, Group of Authors, Terrorism and Maritime Piracy, 1st Edition, Dar Al Academicians for Printing, Publishing and Distribution, Amman-Jordan, 2014, p. 182.

[6A group of researchers, Encyclopedia of Extremism, Dar Al-Rafidain for Printing, Publishing and Distribution, 1st Edition, Beirut, 2017, Volume One, p. 12,

[7] The General Secretariat of the Arab Organizations for Social Defense against Crime and Methods of Combating It 1982, a working paper submitted to the Seventh Arab Conference of Arab Police Chiefs, The Arab Journal of Social Defense, The Arab Organization for Defense Against Crime, Issue (5), p. 172.

that it made it very difficult to define its parties.[8]. It is worth noting that there is a very large similarity between the linguistic meaning and the idiomatic meaning of extremism, for everything in this existence has a middle and two extremes (the lower and the far ends). The limit of moderation and did not mediate, because everyone who falls into the extreme has been exposed and exposed himself to criticism, condemnation and prejudice, whether he is an individual or a group, and the term extremism acquires different meanings, although they are close at times and overlapping at others, and according to the field in which it is used ([9]).

Researcher Zainab Salem stresses that "the concept of extremism is one of the concepts that is difficult to define or make generalizations about. This difficulty is related to the verbal meaning, which indicates that it has exceeded the limit of moderation. At one time it may be acceptable at another time, and what is seen as extremism in one society may be normal in another.[10]. While Abd al-Hadi Abd al-Rahman goes on to say, "The term extremism seems to be a word without an accurate scientific meaning, and its meaning is relative. The revolutionary always becomes extremist in relation to the conservative, and the new seems extremist in relation to the old. Also on the two opposite sides of its enemy, and oppression, although it is the rule of our time, becomes an extremism against what is human in us, and therefore extremism becomes a rule and everything except it becomes an exception, or something denied or nihilistic, if extremism is the only existing or the dominant being.[11].

In order to clarify the meaning of extremism in the terminological context, we will take several definitions of the concept of extremism by Arab organizations and institutions, then we will stand on the concept of extremism by professors, researchers and thinkers, as follows:

1- The concept of extremism in Arab political thought: In Arab political thought, a number of researchers and thinkers discussed the phenomenon of extremism that is sweeping the Arab countries in general and Iraq and Egypt in particular. Hence, as it is in ordinary matters and current affairs, it is in religiosity, especially if religiosity falls from the sphere of the mind to revolve in the sphere of emotion, or if it lacks knowledge or is marred by ignorance, or if it is mixed with sabotage, or approaching politics or associated with it, or if it is moved by delusions or If greed drives him, or if he is permeated with other matters, then religiosity departs from its natural scope and its innate scope, to throw it into the darkness of extremism.[12].

The Arab thinker, Professor Muhammad Abed Al-Jabri, defines extremism as "a subjective stance emanating from the philosophy (I am alone). As for the rational stance, its first pillars and conditions are to be free from passion and emotion, and to look at things as they are in themselves, by disregarding oneself from them, and this is objectivity, and this is what It makes understanding possible, and objectivity is based first and foremost on the recognition of all parties, and thus the

([8]) Abd al-Rahman Jadwa Saeed al-Tamimi, and Hussain Salem Makkawi al-Khalidi, extremism and terrorism, a study in the light of (concept - roots - manifestations - images - causes and motives - combat), 1st edition, Dar Al Arabi Center for Publishing and Distribution, Cairo, 2022, p. 14.

([9]) Hisham Al-Hashemi, Extremism, its causes and treatment, 1st edition, Dar and Adnan Library for Printing, Publishing and Distribution, Baghdad, 2016, p. 11.

([10]) Zainab Salem, In Our House a Religiously Extremist Teenager, 1st Edition, Dar Al-Kitab Center for Printing, Publishing and Distribution, Cairo, 2006, p. 29.

([1]) Abd al-Hadi Abd al-Rahman, extremism, oppression, fanaticism, and the omnipotent legacy, Journal of Arts, Issue No. (9-10), September 1, 1988, Beirut, 1952, pp. 15-16.

([2]) Muhammad Saeed Al-Ashmawy, Religious extremism and its negative dimensions, security, political and social, Al-Manar Magazine, Issue (36), December 1987, Cairo, quoting Zainab Salem, in our house a religious extremist teenager, p. 31.

recognition of difference. Thus, extremism is accepted by the self, while the rational position is directed by the world. So extremism is a closed position that eliminates the world, then eliminates the other that differs from it in orientations, and it is also a position that does not emanate from the mind but rather emanates from emotion, so extremism has always been an expression of reactions, which is the feeling of physical activity, not thinking, which is mental activity ([13]).

As for Dr. Rashid Al-Mubarak, who defined extremism: "It is the extremism in understanding a doctrine, belief, philosophy, or thought, and exaggeration in fanaticism for that understanding, and turning it into a ruler of the behavior of the individual, or the group that characterizes it, and the rush to try to impose this understanding and orientation on the other by all means." including violence and coercion."[14]. As for Mr. Ismail Siraj El-Din: He defined extremism. "It is a political position whose adherents reject any opportunity for dialogue, just as they reject any hint of a deficiency or error in their understanding, and they go as far as possible in their argument, and every school of political thought has its extremists, but the extremists In the end, they reject any settlement or compromise with others who do not share their views.[15].

And Professor Hisham Al-Hashemi also defines extremism: "Whether it is of the genus of ideas and perceptions or of the genus of behavior and facts, it is to take matters seriously and turn to them in a way that goes beyond the limits of moderation and moderation and avoids ease, leniency, and tolerance. Therefore, extremism and extremism are a relationship of necessity and neighborhood, so that extremism may turn into extremism and violence And between them there is an exchange and interdependence in meaning, and extremism in all cases remains a satisfactory condition that expresses a state of anger and congestion, and it is an indication of the existence of some defect in the human soul or in the circumstances that surround that soul, and the normal person by nature rejects extremism and narrows it down with violence because the sound mind rejects that and forges it. ([16]). Whereas Professor Muhammad Ahmed Bayoumi defined: extremism as deviating from the oral rules (custom) or written (law) and the intellectual and constitutional values that society identified and accepted as defining its identity and through which it allowed renewal, dialogue and discussion, and indicates that extremism may turn from a mere thought into an outward behavior or action A politician who usually resorts to using violence as a means to define the principles he believes in as an extremist ideology, or to resort to psychological, physical, or intellectual terrorism, against everything that stands in the way of achieving those principles and ideas advocated by this extremist ideology.[17].

While Professor Rafiq Habib sees: extremism as a phenomenon is a kind of excessive anxiety that the extremist suffers from, either due to an intellectual vacuum or a pessimistic view or blind obedience to one of the religious leaders and an attempt to find a solution to restore Islam to its place in the Islamic society. the forties, the mid fifties, the sixties, or the seventies of the twentieth

([3]) Hafeez Aslimani, Extremism and the Rational Position in Contemporary Arab Thought - Reading the Thinker Muhammad Abed Al-Jabri, Afkar Magazine, Issue (358), November 1, 2018,

([1]) Rashid Al-Mubarak, Extremism is global news, 1st edition, Dar Al-Qalam for printing and publishing, Damascus,2006, p. 21.

([2]) Ismail Serageldin, Challenge A Cultural Vision to Confront Extremism and Violence, 1st Edition, Publications of the Egyptian General Book Authority, Cairo, 2015, p.93.

([3]) Hisham Al-Hashemi, extremism, its causes and treatment, a previously mentioned source, p.p12–13.

([4]) Muhammad Ahmed Bayoumi, The phenomenon of extremism, causes and treatment, 1st edition, University Knowledge House, Alexandria,1992, p. 5, citing a group of researchers, Encyclopedia of Extremism, p. 13.

century, with the same ideas, the same means, and the same goals.[18]. Finally, Mr. Abu Dawaba defined extremism as (a revolution against reality carried out by a person who suffers from a lack of satisfying his psychological needs, his inability to fulfill himself in his original group, and the lack of meaning or value to his life, which pushes him to belong to an extremist group in order to achieve himself even if It was based on aggression.[19].

2- The concept of extremism in Western political thought:

In order for us to have a clear and complete picture of the concept of extremism and to reveal the secrets and reality of extremism, it is important to understand what extremism is in Western political thought and how Western thinkers and researchers view extremism. Among Western thinkers and researchers we go to:

Definition of Portali and Coleman (Bortali and Colman): extremes is(Activities far beyond the ordinary and rational in the beliefs, attitudes, feelings, actions, and strategies of a person or group)[20].

Karl Mannheim believes that extremism prevails in stagnant societies when a sect or class monopolizes for itself the right to preach, guide, teach, and interpret the phenomena of the universe, whether social or natural. From a specific thought and then explain existence and knowledge. And the second: this thought is far from the struggles of daily life that do not stop. This thought does not arise from the struggle on the ground of reality, nor from trial and error, nor from the experiences gained from trying to control nature or society. Rather, it often arises from religious frameworks and ideas prepared in advance.[21].

They know both Welch and Cogen.**Wallach and Kogen**(Extremism: where they indicated that judgments are considered more extreme in their direction in their deviation towards the connected pole, i.e. above or below the central point in a scale similar to the scale of trends)[22].

The second requirement - characteristics, features and manifestations of extremism

Extremism as a social phenomenon is characterized by characteristics and features that distinguish it from other social phenomena such as terrorism, violence, religious intolerance, and other phenomena that represent a source of anxiety and apprehensions of fear and terror for all of humanity. Islamic, bearing in mind that the term Islamic fundamentalism is the designation given by official and unofficial Western circles to movements and organizations affiliated with the Salafi-jihadi movement.

In order to separate between these phenomena and the validity of the applicability of those designations given by Western governmental and non-governmental circles, and media institutions of the liberal and secular current to extremist Islamic political movements, organizations and groups, we present a number of characteristics and features of violent

([5]) Rafik Habib, Religious Protest and Class Conflict in Egypt, 1st Edition, Darsina for Printing and Publishing, Cairo,1989, p. 14.

([1]) Muhammad Mahmoud Abu Dawaba, the trend towards extremism and its relationship to the psychological needs of the students of Al-Azhar University in Gaza, an unpublished master's thesis,2012, Faculty of Education, Al-Azhar University, Gaza. Quoting Dr. Salem bin Muhammad Al-Mafarji, The trend towards extremism and its relationship to some academic variables among university students, p. 301.

([2]) Ali Salem, Exclusion and its relationship to the trend towards religious, political and social extremism among young people, Psychology Journal, Egyptian General Book Authority, Issue 118, 2018, Cairo, pp. 185-192.

([3])Karl Manhiem, Ideology and Utopia: an Introduction to The Sociology of Knowledge. New York, Harcoury Brace and Co. (1936), PP 11-16

([4]) Zainab Salem, In Our House a Religious Extremist Teenager, a previously mentioned source, p. 30.

extremism, as these characteristics and features represent the identity of violent extremism and intellectual approaches to it, as follows:

First, the characteristics of extremism:

There are many characteristics of extremism to include every behavior that goes beyond the limits of moderation, in all forms of human behavior, and among these characteristics [23].

1- The characteristic of extremists' fanaticism: Extremists, whatever their religions, are fanatical to a particular opinion, so that others are not allowed to simply express the dissenting opinion or hear it with the firm belief that they are right and others are in error. The other by any means, no matter how expensive it is.

3- The characteristic of violence, harshness, and abnormality: Violence in dealing, roughness and harshness in advocacy, abnormality in appearance, and what we see from some sheikhs or from Jewish extremist groups or others in the West is the clearest evidence.

4- The characteristic of pessimism and belittling the actions of others.

5- The characteristic of impulsiveness and lack of self-control

6- The characteristic of deviating from good intent and moderate facilitation.

Among the other characteristics of extremists, which are among the basic characteristics of extremists, were identified by the American political sociologist (Laird Wilcox) within the so-called "Hate Crime Deceptions" project. These characteristics are [24]:

1- Moral assassination of personalities Extremists often attack the personality and moral characteristics of their opponent more than they focus on the facts and issues raised.

3- Issuing generalizations: Extremists tend to make generalizations about certain matters of their own or their opponents, even if there are few actual facts or evidence about that. They also tend to confuse the concepts of similarity and identity, as similar things are not necessarily identical.

4- The lack of sufficient evidence to reach certain assertions. Extremists tend to be vague to a large extent about what is or establish evidence or proof they have and fall into logical errors. The same thing is good when they get it and bad when they can't get it.

6- The tendency to view their opponents and critics as inherently evil and should be eliminated.

7- The opposite binary vision of the world, they see the world in the light of the absolute categories of good and evil, with and against, and there is no relativity or degrees in colors.

8- Supporting the existence of a certain degree of censorship or suppression of their opponents and critics, and carrying out defamatory campaigns against them by all means.

9- The tendency to define themselves in the light of their enemy's definition of themselves, who they hate and who they hate. Extremists are in a state of continuous emotional mobilization towards their opponents, even if they are extremists competing with them. 10- The tendency to argue and raise issues through intimidation, intimidation and threats. Those who do not agree with them will be allied with the devil.

11- The use of slogans, buzzwords, buzzwords and clichés that stop logical thinking in order to confirm that they alone are right.

12- The assumption of their superiority morally or in other aspects over others, where extremists impose their superiority as the elite and the good versus the bad.

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[1] Muhammad Nada Nada Muhammad Libdeh, Intellectual Extremism between Freedom of Belief and the Industry of Terrorism, 1st Edition, Da Al-Fikr Al-Jami' for Printing and Publishing, Alexandria - Egypt, 2018, p., pp. 32-33.
[2] Shaker Abdel Hamid, The Psychological Interpretation of Extremism and Terrorism, Series of Observatory Publications (37), 1st Edition, Bibliotheca Alexandrina Independent Studies Unit, Cairo, 2017. Pg. 21-30.

13- Thinking about the Day of Judgment or Judgment. Extremists always predict that disastrous results will result from people following their own cause or not supporting it.
14- Believing that sometimes it is good to do bad things for the sake of a just cause. Extremists may lie, distort and distort facts, and the end justifies the means.
15 - Focus on emotional responses and agreement less than logic and analysis.
Secondly, the characteristics of extremism:
1- The nucleus : Where the one who is characterized by this trait looks at those around him with a desireful perspective, the self constitutes most of his parts, so the individual (ego) is inflated, so that it is the collective whole in the awareness of its owner, and these nuclei that the egoic individual has are inflated, forcing him to eliminate by insulting the members of the group, sect or religion, So he shortens the voice of the group and confines it to his single voice, so he speaks in the tongue of those without an official or legitimate authorization that allows him to such abbreviation or limitation.[25].
2Monopoly: The most dangerous type of limitation and abbreviation and the most far-reaching impact on the establishment of the values of extremism, violence and terrorism, is that this abbreviation is made on Islam as a religion, so that Islam is allowed for its own account, and it speaks in a papal language through which instruments of forgiveness are distributed, but in the context of local Salafism, which is equivalent to (contestation), where it takes A classification dimension divides the other between a survivor equivalent to (forgiven) and a perisher equivalent to (a curse befell him and deprivation befell him), and there are many sentences that carry the implicit meaning of sukuk al-kharan, such as (this is truly Islamic, or this is true belief, or his belief is pure, or this on the correct methodology, or this is on the path of guidance...etc.))[26].
3Anarchism: The personality of the extremist is characterized by anarchism, as it is a pattern of behavior and personal experiences of the individual, and it differs and deviates from what is expected of his behavior in society, such as the strange way of thinking about himself and the people and events around him, and the emotional and emotional imbalance, and the disturbance in the ability to self-control and his dealings with others from around him, due to his starting from personal traits such as extreme suspicion, extreme pessimism, and excessive sensitivity.[27].
4Ideologicalization: It is well known that ideology negatively affects the credibility of knowledge, so the thinkers and theorists of the Islamic trend and the masters of political Islam movements drop religion and even the self-perception of religion on thought and science, is to make the idea of (true Islam) in their view is the monopoly of the Islam of the Sunnis and the community and the rest of the opposing sects Infidel and atheist, based on a questionable prophetic hadith (about the saved sect and the doomed sect)[28].
5Irritability and fanaticism: Among the apparent characteristics of the extremist is the speed of irritability, tension, and outburst of emotion, and he is often quick to believe what he hears,

(1) Muhammad bin Ali Al-Mahmoud, We and Terrorism: Initial Approaches to the Phenomenon of Religious Terrorism, 1st edition, Al-Intifar Al-Arabi Foundation for Printing, Publishing and Distribution, Beirut, 2010, pp. 144-145.
(1) The previous same source, p. 145.
(2) Tariq bin Ali Habib, Traits of the Extremist Personality, a research presented to the Saudi National Dialogue Conference from December 27-31, 2003. Citing a master's thesis, Saeed Adnan Taitan, Extremism and its relationship to self-concept among students of higher education institutions in Qalqilya Governorate, Al-Quds Open University, p. 33.
(3) Mahmoud Ismail, Contemporary Fundamental Discourse, 1st Edition, Dar Roya for Publishing and Distribution, Cairo, 2015, pp. 37-38.

especially if he hears a saying or guidance from someone who reassures him of its sincerity, or admires his behavior and how close he is to ratification and trust, as far as he is far from being able to judge ideas and examine doctrines and beliefs. It is not in the nature of the extremist to analyze, justify, and balance, as he overdoes his loyalty to what he is biased towards and refuses to put him in doubt, while he firmly believes that his understanding and position is the correct one that cannot be mistaken.[29].

6Extremism with cognitive deficiency: This is due to the nature of the extremist's culture, as this culture is mostly limited to religious knowledge, and its manifestations include poetic, emotional, emotional language and terrorist discourse. With stillness, since modernity in matters other than belief is considered heresy, and heresy is misguidance, and misguidance is in the fire.[30].

7Eclecticism: The ideology or what is called fundamentalism of Islam has led to the labyrinth of eclecticism. What is noticeable about the Islamic sects is that they started in their theoretical structures from Islam. However, they differed in their beliefs, principles and ideas, and the difference reached the branches and origins of religion, and this difference is due to the ideological employment of Islam. This means that the political dimension based on social and economic pillars is the one that created these differences, which turned into fundamental differences.[31]Therefore, the discourse of political Islamic movements in general, and the fundamentalist Salafist discourse in particular, enjoys a tremendous mobilization force, but it is nevertheless devoid of scientific validity, due to its selective character.[32].

8- Transnational growth has prevailed: Extremist groups and organizations include individuals belonging to different nationalities, and they are not united by a national cause, but they are united by a cross-border religious ideology or a specific political ideology, and these groups move from one place to another, which makes it difficult to follow, track or target them.[33].

Third - manifestations of extremism:

There is no doubt that extremism has many manifestations and effects, and some of these manifestations show its impact on the extremist himself and his general behavior, and some of them show its impact on societal security as a whole, whether it is the community surrounding and close to the extremist or society in general represented by sect, religion, or nationalism, and who are united by common citizenship and patriotism. And the same destiny. Extremism, when it occurs, results in several important effects and many manifestations, some of which are reflected on the extremist, and others that affect the whole society, and these manifestations and effects vary as follows:

1- Sanctifying symbols of extremism: One of the overt manifestations of intellectual and behavioral extremism is the phenomenon of extremism, as these manifestations have become media that spread their ideas and methods, and among other manifestations is the sanctification

(⁴) Rashid Al-Mubarak, Extremism is global bread, a previously mentioned source, p. 27.
(⁵) Mahmoud Ismail, Political Islam between Fundamentalists and Secularists, 1st Edition, Arab Sheraa Corporation for Printing, Publishing and Distribution, Kuwait, 1993, p. 170.
(¹) Mahmoud Ismail, Studies in Islamic Thought and History, 1st Edition, Dar Sina for Publishing and Distribution, Cairo, 1994, p. 98.
(²) Muhammad Arkoun, History of Arab-Islamic Thought, 2nd Edition, Publications of the National Development Center, Arab Cultural Center, Beirut, 1996, p. 247.
(³) Abdul Rahman Al-Anzi and Muhammad Al-Mutwali, Analysis of Public Policies to Confront Extremism and Terrorism in the State of Kuwait, 1st Edition, Dar Al-Nahda Al-Arabiyya for Publishing and Distribution, Cairo, 2008, p. 4.

of symbols of extremism and the manufacture of symbols.[34)].

2- Frustration with community reform The emergence of naive slogans and buzzwords about society's lethargy, the loss of purpose in it, the need to take strict stances to deal with this situation, and the emergence of hate speech against minorities.[35)].

3- Intolerance of opinion: Fanaticism in general generates intellectual stagnation, mental closure, and rejection of the other opinion. Fanaticism for opinion and self is one of the first signs of extremism, as it does not acknowledge the existence of others, and blocks the opinions of its opponents and abolishes them. He proves his opinion and fanaticism for himself and wants to impose the opinion on others by force by accusing him of creativity or infidelity.[36)].

4- Focusing on personalities, groups and parties: You will find many of these people do not accept criticism, so if the criticism is directed at those who belong to it, they do not accept it, even if it is scientifically honest, and they blame their opponents under the guise of victory for the predecessors.[37)].

5- Intolerance and the resulting precedents of ideas, introversion and isolation: Blind imitation that arises from fanaticism and trust in the imitating imam and his approach, and here we warn first that imitation in matters of jurisprudence is a legal necessity, because we cannot oblige every person to be a mujtahid, and one of the forms of blind imitation is follow-up in judging people, groups, and books for everyone who disagrees with them No matter how much evidence and proofs are presented to such people, the precedents of ideas have an impact on their minds, so it is difficult for them to abandon the precedents of their ideas and concepts, and this leads to ossification of the mind and introversion, where the extremists take certain positions out of their understanding and thinking, and they are by the nature of their fanaticism and focus not convinced of the opinion of others, and each one of them believes that His point of view is religion, and everything else is manifest misguidance.[38)].

6- Permanent strictness: Extremism meant here is the prohibition of all that is good and the deprivation of it, which left many negative and destructive effects on the family and the Muslim community, bearing in mind that people differ in the nature of their instinct ([39)].

7- Issuing takfir fatwas: Arbitrary rulings without evidence that negatively affected the Muslim family, such as issuing a fatwa of takfir, whereby the total separation takes place between society and the extremist, so takfir works on blood and money.[40)].

8- Blaming others: All contemporary Islamic political movements and organizations that are violently extremist and takfiri are involved in declaring the violator apostate, whether this violator is a Muslim but belongs to another sect, or this violator is from other religions. For the other, to the fatwas of Ibn Taymiyyah in this field, where they say in one of his fatwas on the authority of

([4]) Hisham Al-Hashemi, Writings in the Time of Darkness, 1st Edition, Iraqi Consultative Council Publications, Beirut, 2021, p.99.

([5]) Ismail Serageldin, The Challenge: A Cultural Vision to Confront Extremism and Violence, 1st Edition, Publications of the Egyptian General Book Authority, Cairo 2015, p. 91.

([1]) Abdul Rahman Jadou Saeed Al-Tamimi and d. Hussein Salem Makawun Al-Khalidi, a previously mentioned source, pg. 99.

([2]) The same previous source, pg. 99.

([3]) The same previous source, p. 100.

([4]) Elite researchers and scholars, Coexistence and acquaintance in Islam, easy concepts, 1st edition, Sawt Al-Hikma Center publications, Kuwait, 2022, p. 1015.

([5]A group of researchers and scholars, Coexistence and acquaintance in Islam are easy concepts, the same previous source, p. 1015.

the Shiites that they "resembled the Jews in many matters, especially Samaria or the group of Samaritans among the Jews, because they are more similar to them than the rest of the classes, they resemble them in the claim of the Imamate in a specific person or belly and the denial of everyone who came the right of others, and in following desires and distorting words from their places and delaying breaking the fast and the Maghrib prayer and other than that, and prohibiting the sacrifices of others."And the literature of the takfiri groups almost gathers on the disbelief of the Shiites, their apostasy, and the polytheism of their common people and their scholars, based on a set of perceptions, some of which are attributed to them or they really believe in them, as they describe them as worshipers of the graves, and accuse them of insulting the companions and insulting the wives of the Messenger (may God bless him and his family and grant him peace), in addition to accusing them of With disbelief due to their belief in the infallibility of the imams from the family of the Prophet and others, and the Sufi, Zaydi and Ismaili sects have long been disbelieved ([41]).

The third requirement - types of extremism

Extremism as a concept is still a relative concept, as it is characterized by being evolving and moving, as it differs in terms of time and place, so the form and type of extremism in a certain period of time differs from its form and type in a previous period of time, and it differs from one place to another according to circumstances, contexts and data. Extremism is practiced in different forms. Different forms are carried out by the perpetrators of acts of extremism, and determining the type and form of extremism depends on the method used by the extremist in practicing acts of extremism and terrorism. Therefore, it becomes difficult to comprehend all classifications of extremism, and we will divide extremism according to different criteria, as follows:

FirstlyClassification of extremism according to the criterion of those responsible for it:

1- Extremism of the state (extremism of power): It is directed towards some individuals and social currents and exploits in this type the power of the state and its apparatus, which is directed to some individuals or groups within it, or falls from some religious apparatus or institutions in a state of blind subordination to the ruling authority.[42])And it is meant by that extremism that is led by the political system in the state, through governmental activities and policies that aim to spread terror among the citizens of the state, as well as the extremism of states is clear when states refuse to abide by the legitimate international treaties related to the obligation to combat and address extremism and international terrorism, and this means that This type of extremism is achieved when the state violates the basic principles and applicable provisions of international law, especially the imperative rules, including human rights and international humanitarian law.[43]).

2- Extremism of individuals: It means extremism that is practiced and acted by specific individuals, whether their extremist action is within the framework of organized movement groups or on their own. In most cases, the practice of extremism and the resulting acts of violence and terrorism are directed against political regimes, as a response to violence and extremism

([1]Batool Hussein Alwan, and Sanaa Kazem Kateh, Takfeer in the Thought of Islamic Movements and Organizations and Their Social Implications, Journal of Political Science, Issue (61), June 2021, University of Baghdad, College of Political Science, 1999, pp. 9-10.

([2]) Muhammad Nada Nada Muhammad Libdeh, a previously mentioned source, pg. 53,

([1]) Nazih Naim Shalal, International Terrorism and Criminal Justice, Dar Al-Halabi Lawyer for Printing, Publishing and Distribution, Beirut - Lebanon, p. 18.

practiced by the state. This type of extremism is characterized by its spread, continuity, and diversity in goals, methods, and means. It can also include most forms of extremist terrorist movements, starting with anarchist groups, passing through the separatist ethnic group, ending with radical revolutionary terrorist groups, and conservative racist groups.[44].

Second: Classifying extremism according to the criterion of goals ([45]:
1- Verbal extremism: It is every word that is not permitted to be uttered, such as insulting, slander, satire, backbiting, gossip, lying, spreading rumors, and the like.
2- Practical (behavioral) extremism: It is every extremism in behavior or action that contradicts the Sharia, but it differs according to the degree of its prohibition. There are major sins such as murder and theft, and there are minor ones.
3- Belief extremism: And it includes everything that contradicts the correct belief that the messengers and prophets brought, so polytheism, disbelief, atheism, sanctifying people and giving them qualities that are not worthy of anyone but God Almighty, such as knowledge of the unseen, despair and pessimism, and removing all of this from belief extremism.

Third - Classifying extremism according to the criterion of its content.
The theoretical literature divides extremism into a group of types, namely:

1- Political extremism: Extremism is a political position whose supporters do not accept any opportunity for dialogue, and they do not accept any hint about the existence of errors in their understanding, and they go in their opinion as far as possible, as they tend to exaggerate to the point of exaggeration and strictness in adhering, in thought or behavior, to a set of political or economic ideas, and they feel that they possess the truth and that their party has a sincere and correct thought ([46]. Political extremism is defined as "resorting to force in a massive or destructive way against individuals or things, or resorting to force prohibited by law directed to bring about a change in policy in the regime or in its persons, and it is an action directed to bring about changes in the existence of individuals in society and perhaps in other societies of By directly attacking the person and experience of others with the intent of dominating them by means of death, destruction, subjugation, or defeat."[47].

2- Religious extremism:A religious extremist is a person who begins as an ordinary religious person, then moves towards the limit of extremism with himself first and then with people secondly, and with the passage of time he exceeds those limits to the extent of issuing categorical judgments condemning those who do not follow his path, then he exceeds that limit to the extent of taking a firm and permanent stance against Society and its governmental institutions, and this attitude sometimes begins with isolation from its surroundings and boycotting it after it issued its self-judgments on that society by apostasy and disobedience. God and jihad in His way, because this society in the view of the extremist is an ignorant and deviant society that does not rule by what God has revealed ([48].

3 - Intellectual extremism: It is a group of beliefs and ideas that go beyond what is agreed upon

([2]) Thamer Ibrahim Al-Jamhani, The Concept of Terrorism in International Law - A Critical Legal Study, Dar Horan for Printing, Publishing and Distribution, 1st edition, 1998, p. 64.
([3]) Muhammad Nada Nada Muhammad Libdeh, the same previous source, p. 56.
([4]) Zuhair Rawashdeh, Ideological Extremism from the Viewpoint of Jordanian Youth, A Sociological Study of Appearances and Factors, Arab Journal for Security Studies and Training, Naif University for Security Sciences, Part (31), Number (63), Riyadh, pp. 81-122
([1]) Abdul-Razzaq Al-Dulaimi, The Globalization of Television, 1st Edition, Jarir House for Publishing and Distribution, Amman - Jordan, 2005, pg. 201.
([2]) Zainab Salem, In Our House a Religious Extremist Teenager, previous source, p. 31.

politically, socially and religiously. Extremism is always linked to what is primarily intellectual. It is the most dangerous type of extremism, and it is represented by deviating from the prevailing intellectual and cultural rules in society. One of its manifestations is intolerance of opinion and not accepting the opinions of others. Examples of intellectual extremism: terrorist organizations that shed the blood of others of all religions and destroy societies. Intellectual extremism is linked to mental stagnation (dogmatism) and intellectual closure, and in this reality it is the essence of the general trend around which all so-called extremist groups revolve.[49].

4- Moral extremism: It means departing from moral equilibrium, either by being strict in applying a certain ethical behavior, or by completely abandoning the application of that behavior.

5- Social extremism: One of the reasons for the emergence of this type of extremism is the spread of injustice in the distribution of resources between the groups of society and the feeling that there is sectarian discrimination between one social component and another, and this means the absence of social justice in its various forms in the system of society. Behavior, the social extremist suffers from poor social compatibility, as he is vulnerable to social and psychological disease, and the social extremist individual is characterized by features, including: his feeling of distinction and looking at others as less than him in stature and even in mental abilities and that they have undesirable and isolated characteristics, and they are viewed with hostility wherever they go. They were, and are among the causes leading to social extremism."[50].

The second topic - concepts close to extremism and their relations with it

These terms are considered the essence of extremism, its manifestations, and its features, until the matter came to the emergence of a theory stating that (terrorism is the result of extremism). This means that terrorism and violence are the products of extremism. Terrorism is one of the types of violence, and as for fanaticism and extremism, they are also products of extremism, but they are also products of counter-extremism. In order to clarify and clarify the relationships between extremism and concepts close to it, we will divide this topic into five demands, as follows:

The first requirement - the concept of terrorism and its relationship to extremism
The second requirement - the concept of violence and its relationship to extremism
The third requirement - the concept of extremism and its relationship to extremism

The first requirement - the concept of terrorism and its relationship to extremism

Until today, the definition of terrorism still represents a major problem for writers, researchers, and specialists in the phenomenon of terrorism and extremism, because the phenomenon of terrorism is a complex and complex social phenomenon. The action of the resistance, if it contradicts their policies, is a terrorist act. It has become a global phenomenon and not a local phenomenon that occurs in a specific country, and because the concept of terrorism overlaps with other concepts close to it in meaning, therefore there is no agreement so far that all researchers and thinkers agree on to define the phenomenon of terrorism.[51].

First - the concept of terrorism:

([3]) Salem bin Muhammad Al-Mafarji, The trend towards extremism and its relationship to some academic variables among university students, Education Journal, Faculty of Education, Al-Azhar University, Issue (192), Part (3), Cairo, 2021, p. 301.
([1]) Alaa Zuhair Al-Rawashdeh, a previously mentioned source, pp. 91-93.
([1]) Nabil Louka Bebawi, Terrorism is a Non-Islamic Industry, 1st Edition, Dar Al-Ahram for Printing, Publishing and Distribution, Cairo, 2002, p.55-56.

The phenomenon of terrorism is as old as history, and what has changed in it are the innovative forms of terrorism, and political terrorism is the most recent of these forms, although it is as old in its contents and objectives as political action. There are countries that are accused of terrorism, and others that are exposed to it, and other countries that are also exposed to terrorism, and other countries that practice terrorism against their own individuals and peoples who struggle for their independence and countries that occupied peoples' lands and prevented them from the right to self-determination, and therefore the concept of terrorism defines its meaning in the light of the concept of each country and its philosophy and political interests ([52]).

In order to define and define the concept of terrorism as a phenomenon that shook the entity of the entire national, regional and global societies, some researchers and thinkers, from both Arab political thought and Western political thought, rushed to define the phenomenon of terrorism. : (a social faction, which aims to destroy the social system as a whole as a direct target for it, and a political faction, which aims to change the conditions of government upside down, and does not hesitate to strike at the representatives of the state itself)[53].

Among the researchers and thinkers of the campaign of Arab political thought, we turn to Professor Abd al-Wahhab Houmed's definition of terrorism. "It is a doctrine that relies to reach its goals on sowing seeds of panic and fear. A politician who aims to change the system of government upside down, and does not hesitate to strike at the representatives of the state itself.[54].

As for Dr. Mahmoud Sharif Bassiouni's definition: "terrorism" is a strategy characterized by violence of an international nature, driven by an ideology designed to impose intimidation, fear, and terror on a group of a society and to promote a cause or inflict damage in order to achieve rapid authoritarian gains and retaliatory political purposes, regardless of the beneficiary, whether The executors were working for their own benefit or for the benefit of others."[55].

Some writers and researchers have tried to make terrorism and the revolutionary struggle two sides of the same coin. Within this context, Dr. Ismail Al-Ghazal defined terrorism as follows: "It is an ideology, it is a principle, it is a thought, it is an institution, it is a charter that justifies violence or a strategy that gives preference to those actions. In this regard, he cites Sartre's thought.Sartre, who sees terrorism as the driving force for social organization and the key to freedom, places it at the highest level of human affairs, and believes that its practice is one of the conditions for freedom.

Robizer sees (**rubiser**)Terrorism is an expression of virtue. The Program of the Will of the Russian People, issued in 1879, glorifies the militant activity based on the destruction of the most harmful individuals in the government, and on punishing the perpetrators of the worst forms of violence and oppression on behalf of the government or states, and arouses in the people the revolutionary spirit and their confidence in the success of their cause.[56].

As for the definition - Shafiq Al-Masri: Terrorism "is the illegal use of force, violence, or threats with the intent to achieve political goals, and terrorism in this context is an infringement of the

([2]) Hala Khaled Hamid, The Phenomenon of Terrorism and Human Rights Violations after 2001, Journal of Political Science - University of Baghdad, Issue (54), January 2018, the twenty-third year, p. 2017.
([3]) Thamer Abdel Aziz Al-Saeed, Terrorism in Iraq, explaining its real causes and regional dimensions, 1st edition, Zain Jurist and Literary House for printing, publishing and distribution, Beirut, 2018, p.27-28.
([4]) Abdel Nasser Hariz, Political Terrorism, An Analytical Study, Madbouly Bookshop, Cairo,1996, p. 26.
([1]) Muhammad Metwally, Strategic Planning in Combating International Terrorism Crimes, Supreme Publication Council, Kuwait University, Kuwait,2006, p. 21.
([2]) Ismail Ghazal, Terrorism and International Law, p1, University Foundation for Studies, Publishing and Distribution, Al-Hamra, Beirut - Lebanon, 1990, p. 16.

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internal laws of the state, as it violates the principles and rules of international law" ([57]). Finally, a definition - Abdul Aziz Sarhan: International terrorism "is every attack on lives and public and private property in a manner that violates the provisions of international law, and thus it can be considered an international crime, the basis of which is violation of international law, and the act is considered international terrorism and an international crime, if it was committed by an individual, group or state It also includes acts of racial discrimination undertaken by some countries.[58]).

Among the most important definitions of terrorism that have been defined by thinkers and researchers in Western political thought is the definition of Hardman (**hard man):**Which is the first attempt to define terrorism in the year1930, where he defined terrorism as "the method or theory underlying the approach by which an organized group or party seeks to reach its declared goals through the systematic use of violence, mainly" ([59]).

Definition - Waltralacure: Terrorism "is a kind of use of violent methods as a means, with the aim of spreading terror in society in order to weaken the government and achieve political changes" ([60]).

As for the definition - Ronald Krelstein: Terrorism is the use of violence and the threat of its use jointly for those that are planned in secret, carried out without warning, and directed against one set of targets (the direct victims), to coerce them into compliance or to force a second set of targets (the targets of the claimants) to To show allegiance or to intimidate or produce a certain effect on a wider audience (the goal of terror or the goal of arousing interest)"([61]).

While Gaucher defined it as "forms of fighting of little importance compared to the approved forms of traditional conflicts, namely the killing of politicians or the assault on property" ([62]).

Second - Defining terrorism in Iraqi laws

Although everyone agrees that terrorism has no religion, sect, or nationality, nevertheless, the discrepancy prevailed in the position of legislation regarding the definition of terrorism, and in this paragraph we will deal with the legislative treatment of terrorism at the level of Iraqi local laws, after the expansion of terrorist operations and their extension over vast areas of Iraq, and the escalation of the pace Terrorist operations were severe, deep and violent, which led to the loss of dozens of lives daily, and they constituted a threat to the lives of the safe citizens in Iraq, which forced the Iraqi legislator to issue a special law related to the future of their security, future and safety to combat terrorism, and the National Assembly approved this law and it was also approved by the Council Presidency in Resolution No. (13) on 11/17/2005. The law includes the definition of terrorism in its first article, which stipulates that "every criminal act committed by an individual or an organized group targets an individual or a group of individuals, groups, or official or unofficial institutions that causes damage to public property or with the aim of disturbing the

([3]) Shayq Al-Masry, Combating Terrorism in International Law, Middle East Affairs Journal, No74, Beirut, 1998, p. 15.

([4]) Abdel Aziz Sarhan, On the Definition of International Terrorism, Volume Nineteen, Edition 1, Publications of the Egyptian Council of International Law, Cairo, 1973, p. 17.

([5]) Thamer Abd Al-Aziz Al-Saeed, a previously mentioned source, p. 24.

([1]) Kamal Hammad, Terrorism and Resistance in the Light of Public International Law, Dar Majeed, Beirut,2003, p. 23.

([2]) Ronald Krelenstein, Combating Terrorism, Emirates Center for Strategic Studies and Research, translated by Ahmed Al-Tijani, Abu Dhabi,2011, p. 10.

([3]) Odis Akra, Political Terrorism, An Examination of the Origins of the Phenomenon and Its Human Dimensions, 1st Edition, Dar Al-Tali'ah for Publishing and Distribution, Beirut, 1983, p. 86.

security situation, stability and national unity, or instilling terror, fear and panic among people, or creating chaos to achieve terrorist goals."[63].

Third - the relationship of terrorism with extremism

The distinction between terrorism and extremism remains a very difficult issue, due to the approach between terrorist and extremist personalities, as extremism and terrorism are two different sides of the same coin, and extremism assumes that there is an agreed middle ground, representing moderation and the best way to behave, and the Greek philosophers formulated their famous phrase, (Virtue is a mediation between two extremes Exaggeration and negligence), (and courage is a median between recklessness and cowardice), and (generosity is a median between miserliness and extravagance).[64]. In our time, a violent act is often considered a terrorist act if it is carried out by someone labeled as extremist, and the same type of act such as (killing civilians and destroying public facilities for the purpose of intimidation) is not considered terrorism if it is done by someone who is not considered an extremist or belongs to an extremist group, to the extent that this has become the definition Terrorism, in our time, is the violent act that is carried out by someone who is considered an extremist, even if it is carried out against soldiers or occupation forces, and the violent act itself is not considered terrorism if it is carried out by someone who does not know an extremist. The title, and in this sense, becomes the definition of "terrorism is a violent political act carried out by an extremist person or an extremist group, and the extremist is not a state, as the state cannot be a terrorist" ([65]).

Extremism is severity or excess in a thing or in a specific situation, it is embracing an extremist thought that has no moderation in it, and as for terrorism, it is a method followed by some extremists for the purpose of imposing this thought with violence and coercion, and therefore terrorism is an effect of extremism, so every terrorist is necessarily an extremist.[66]. Extremism can be one of the causes of terrorism, not terrorism itself. Differences between them can be drawn:

1- Extremism is related to thought, while terrorism is linked to action: This means that extremism is associated with beliefs and ideas that are far from what is usual and recognized politically, socially and religiously without those beliefs and ideas being linked to violent material behaviors in the face of society or the state. Freedoms, property, lives, or the formation of armed organizations that are used to confront society and the state, then it turns into terrorism.[67].

2- Extremism is not a crime and terrorism is a crime punishable by law: Extremism is a movement towards the social and legal base, and therefore it is difficult to criminalize it. Extremism of thought is not punishable by law, given that the law does not punish intentions and ideas, while terrorism is a tool and a means to achieve political goals, whether the confrontation is internal between the political authority and groups opposing it, or the confrontation is external between States, terrorism is a pattern of using force in political conflict, while terrorist behavior is a movement against the legal rule and then it is criminalized. Terrorism, in short, is a material or moral process that involves a kind of oppression of others in order to achieve a specific goal.[68].

([63(Article 1 of the Iraqi Anti-Terrorism Law, No. (13) for the year 2005.

([1]) Hussein Abdel Hamid Ahmed Rashwan, Terrorism and Extremism from the Perspective of Sociology, 1st Edition, Publications of the University Youth Foundation, Alexandria, 2002, p. 16.

([2]) Azmi Bishara, in what is called extremism, a previously mentioned source, p. 6.

([3]) Ahmed Abdel-Azim Khalil, Terrorism Between Religious Extremism and Regional and International Orientations, 1st Edition, Dar Al-Wafaa for Printing and Publishing, Alexandria - Egypt, 2019, p. 239

([4]) Zakour Younes, Terrorism Approaching the Concept through Jurisprudence and Law, End of Study Project, 2005-2006, Multidisciplinary College Asfi, p. 92.

([5]) Emad Muhammad Diab Al-Hafeez, a previously mentioned source, p. 29.

3- Ways to treat it: For extremism in thought, the means of treatment is thought and dialogue, but if extremism turns into a clash, then it goes beyond the limits of thought to the scope of crime, which necessitates changing the approach and method of treatment.[69].

The second requirement - the concept of violence and its relationship to extremism

The phenomenon of violence, like the phenomena of extremism and terrorism, is not recent. Violence has come into existence since the first man landed on the surface of the earth. Violence continued to accompany man in his life and social path, until violence became one of the methods of political and social change. The issue of violence has importance on many different levels. The issue of violence has preoccupied clerics, politicians, life scientists (biologists), psychologists, sociologists, and law. Violence is a complex phenomenon that has political, economic, social, cultural, psychological and moral aspects. It seems that violence between people increases with the passage of time. This increase in violence led to the emergence of a new science called (the science of violence), and most researchers, historians, and thinkers agree that the history of mankind is the history of violence, as they consider the greater part of the history of humanity as a record of hostility and conflict between groups because, in the eyes of its practitioners, the best and closest way to reach goals and interests. ([70].

First - the concept of violence:

Violence is defined as "a general phenomenon that is not specific to a particular country or group. The phenomenon of violence does not have a unified meaning among peoples. Rather, we may find it in all human societies, to varying degrees, in multiple forms and forms, and during different periods of time, for overlapping and diverse reasons that differ in different societies, cultures, and historical stages. The difference between societies lies in The causes of violence, in the extent to which institutions, mechanisms and effective methods have developed to deal with this phenomenon, which is as a phenomenon that may be practiced by individuals against themselves or against others, and it may be practiced by a group against other groups in the same society, and it may be practiced by the state or by a specific political regime against groups of the people at any rate. internal or external level."[71]

The concept of violence in our contemporary era is characterized by conflict over power and monopolization of it, and access to it is one of the most prominent motives that have possessed societies in their various forms and types, as this struggle for influence and power has become a major cause of the causes of violence in all its forms and forms around the world, especially after the stability of societies in their homelands, and began to turn towards civilization and civilization.[72].

Robert McAfee Brown defines violence as a violation of personality, as it is (personal and institutional behavior characterized by a clear physical destructive nature against the other, which is considered an act of violence, there is hidden personal violence that harms the other psychologically, and there is hidden institutional violence where social structures violate the

([1]) Imam Hassanein Atallah, Terrorism, the Legal Structure of Crime, University Press, 2004, pp. 234-235.
([2]) Farhan Muhammad Hamza Al-Baydhani, Collective Violence and its Relationship to Intolerance and Social Facilitation, 1st Edition, Iraqi Center for Information and Studies, Baghdad, 2009, p. 15.
([3]) Hassanein Tawfiq Ibrahim, The Phenomenon of Political Violence in Arab Regimes, 2nd Edition, Center for Arab Unity Studies, Beirut, 1999, p. 19.
([1]) Haider Muthanna Al-Mu'tasim, Political Violence, Newspaper Analysis of the Phenomenon of Terrorism and Violence, Dar Al-Arabi for Publishing and Distribution, 1st edition, 2019, Cairo, pp. 37-38.

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identity of groups of people) ([73])There are three basic directions in defining the concept of violence.[74]), which are as follows:

The first trend: Violence is the actual use of physical force: Where the owners of this approach assert that violence is the use of physical force to harm and damage people and damage property, and among these definitions: Definition of Charles Rivera and Kenneth Sweeters: Where they define violence (is the unfair use of force by a group of individuals to harm others and damage their property)([75]). Dr. Bakr Al-Qabbani defined: Violence (as the opposite of tranquility, which is all actions that are represented in the use of force, coercion, coercion, or coercion in general, and for example, acts of demolition, damage, destruction, and sabotage, as well as acts of lethality, killing, torture, and the like) ([76]). In this direction also falls the definition of the martyr Hisham Al-Hashimi: where he puts each of terrorism, violence and extremism in the content of a unified definition, which is (any behavior aimed at spreading terror or imposing opinion by force, corruption, destruction, terrorizing the safe and causing chaos in stable societies, which is a modern form of terrorism and violence And extremism, which has become growing with the spread of extremist ideas that aim to exclude the other and impose ideas by force and threat of weapons, provided that these ideas are not confined to a specific place or time, but rather the whole world has become a theater for them.[77]).

The second trend: Violence is the actual use of physical force or threat Using it: This trend is considered a development and expansion of the previous trend, as the concept of violence extends to include the threat to use force in addition to the actual use of it. Where violence in this group refers to various behaviors that include the actual use of force or the threat to use it to achieve political goals or economic, social or cultural goals. It is of an individual or collective nature that a person inflicts on a person to the extent that he bears it on the grounds that it is an infringement on the exercise of a right that has been recognized as a political right or that he envisions for possible human growth in a certain period of time.[78]). In this context, the definition of Nazim Nawaf Ibrahim Al-Shammari also comes, who viewed violence as (a behavior that uses force and cruelty that an individual or a group of individuals resort to in order to harm or harm another party to achieve a goal other than the use of physical and military force)([79]). From the above and through definitions, we note that what is new in the second consideration of the second group is that it expanded the concept of violence to include the threat to use force, which accompanies the actual use of it, to include verbal behavior in addition to actual behavior.

The third trend: Violence as a structural condition: This approach views violence as a set of imbalances and contradictions inherent in the social, economic and political structures of society, and this type is called (total or constructive violence). It has several dimensions, including: the

([2]) Barbara Witmer, Cultural Patterns of Violence, translated by: Dr. Mamdouh Yousef Omran, The World of Knowledge (a series of monthly cultural books issued by the National Council for Culture, Arts and Literature - Kuwait), 2007, Kuwait, pp. 9-10.

([3]) Hassanein Tawfiq Ibrahim, a previously mentioned source, pp. 42-44.

([4])Charles Rivera and Kenneth Switzer. Violence (New Jersey: Hayden Book Company. Inc., 1976.p.35

([5]) Bakr Al-Qabbani, The July 23 Revolution and the Origins of the Egyptian Revolutionary Work, Dar Al-Nahda Al-Arabiya,1970, Cairo, p. 109.

([6]) Hisham Al-Hashemi, extremism, its origins and its treatment, a previously mentioned source, p19.

([1]) A group of specialists, Society and Violence, translated by Elias Zahlawi, 2nd Edition, University Institute for Studies and Publishing, Beirut, 1985, p. 149.

([2]) Nazem Nawaf Ibrahim Al-Shammari, The Phenomenon of Political Violence in Contemporary Iraq since the American Occupation from 2003 to 2009, unpublished doctoral thesis, Institute for Arab Research and Studies, 2009, Cairo, p. 8.

absence of national integration within society, the quest of some groups to separate from the state, the absence of social justice, and the deprivation of certain forces within society of some political rights. The failure to satisfy the basic needs (such as health, education, food, and housing) for large segments of the citizens, and dependence on the external level.

Second - the relationship between violence and extremism:

One of the manifestations of intellectual, i.e. moral, extremism is what some people see as what they believe is right, so they seek to adhere to it, and it is a type that does not cause anxiety or terror in the souls, as long as it remains within the framework of law and legitimacy. Social movement scholars believe that this type of extremism is required and expected, because it An expression of the ideological commitment of the movement and a means to increase its effectiveness and its ability to influence, there is a difference between the belief in opinion and extremism, extremism is the fanaticism of opinion and the mistake of others even if they are right, and there remains room to deal with this type of extremism at the level of thought with argument and debate ([80]). As for material extremism, it is the use of violence and armed action in order to impose an idea on others by force. It is also necessary to distinguish between violence as an emergency method that may be called for by certain circumstances, and between being part of the ideology of the movement organization and its political thought, where violence becomes a fixed principle in the movement's thought and practice, distinguishing it. Unlike other organizations and movements, such as some Islamic groups resorting to armed action to deal with a specific situation, such as the circumstances of a foreign occupation, and quite the opposite, we find Salafi jihadist movements seeking to change the existing conditions by force and armed action as an essential part of their ideology and strategy.[81].

That extremism is thoughts, beliefs and feelings may establish violence and terrorism, so when extremism generates hatred, racism and selfishness, at the same time, "extremism will result in human violence towards his fellow man, as evil and cruelty, and violence has evolved with the development of human life from killing and aggression to wars between Nations, and in recent years, extremist groups and movements, terrorist operations, and violent operations targeting civilians, institutions, facilities, and groups of citizens have surfaced by killing, kidnapping, and enslaving, and many countries and societies have been exposed to civil wars and deep social divisions.[82]. Extremism and terrorism differ from violence. Extremism means intimidation, intimidation, and panic in the soul of a person or in the hearts of a group. It differs from violence in several aspects. Extremism has an intellectual or emotional nature and is characterized by continuity and the creation of a general atmosphere of tension and anxiety, while violence refers to an event. A beginning, a peak, and an end. Extremism precedes and paves the way for violence and terrorism. Terrorism also follows violent incidents and is one of its consequences. The relationship between terrorism and violence is intertwined. Terrorism is a form of violence that often deviates from the rules accepted by society, which means severe intimidation that leads to Exposure to him in a situation where he cannot express an opinion or call for it or try to gather

([3]Imad Eddin Shaheen, Extremism and Moderation in Islamic Movements, Reasons, Motives and Reflections, from the book (Islamic Movements and Their Impact on Political Stability in the Arab World, 1st edition, Abu Dhabi - United Arab Emirates, 2002, p. 96.

([1]Imad Eddin Shaheen, Extremism and Moderation in Islamic Movements: Reasons, Motives and Repercussions, the same source, p. 97.

([2]) Ibrahim Gharaibeh, a previously mentioned source, pp. 41-42.

people for fear of being harmed.[83]).

The third requirement - the concept of extremism and its relationship to extremism

Extremism in religion is as old as religions, whether these religions are heavenly or non-heavenly. Extremism was and still is present in the followers of all religions, including the followers of the Islamic religion. Communications are all manifestations and features of extremism, and it spreads like an epidemic in all religions to the extent that extremism has become a global phenomenon, inclusive of the Jewish, Christian and Islamic religions. Although it was not limited to the followers of the Islamic religion, the epidemic of extremism afflicting the Islamic nation has surpassed and outweighed the rest. Religions, as a result of the acts of extremism and opinions of those belonging to the extremist Islamic currents, "Since extremism is going to the extreme of a position or opinion, and distancing from the middle, moderation, balance, and moderation, then extremism is what Islamic thought expressed with the term (extremism), that is, extremism and distancing from mediocrity and moderation.This extremism in religion is like all kinds of extremism, including non-religious extremism, which is the transgression of the limit that is the Islamic moderation that brings together the elements of truth and justice from the opposite and contradictory poles ([84]).

First - the concept of hyperbole:

The term extremism is the most expressive term for the meaning of extremism, as it is more frequently mentioned in the legal texts. The word extremism was mentioned in the Holy Qur'an in describing extremism. The Almighty said ((Say, O People of the Book, do not go to extremes in your religion other than the truth, and do not follow the desires of a people who have gone astray before, and have led many astray and have gone astray. On the right path)) (Surah Al-Maida, verse 77). And in the honorable prophetic Sunnah, the Messenger of God (PBUH) said: (O people, beware of exaggeration in religion, for those who were before you were destroyed by exaggeration in religion). Al-Minawi said: Extremism is overstepping the limit.[85]). Dr. Badr bin Nasser bin Al-Badr defined exaggeration: "It is exceeding the legal limit by increasing it, or exaggerating it to the limit that takes it out of the description wanted by the wise, knowledgeable, expert legislator, and that is because the right is a mediator between excess and negligence" ([86])And extremism in religion is determined by what is between the one who neglects religion and the one who exaggerates in it, so just as the one who abandons religion is lost to it by failing to reach the limit, and the one who is exaggerated in it is also lost to it by exceeding the limit.[87]).

Second - the relationship between extremism and extremism:

It is a relationship of agreement between the two words in terms of credibility and a difference between them in the mental concept, and there is no doubt that the book of God Almighty has forbidden extremism and given that the credibility of the two words is one, then the prohibition of extremism was necessary to prevent extremism, so everyone agrees on everything that is

(³) Nisreen Abdel Aziz, The Culture of Peace, Drama and the Culture of Non-Violence, 1st Edition, Dar Al-Arabi for Distribution and Publishing, 2016, Cairo, p. 110.

(¹Muhammad Emara, Extremism and Exaggeration in the Name of Religion and Its Negative Effects on Islam, Hira Magazine, Issue (47), a bimonthly periodical from Istanbul, March-April 2015, p. 5.

(²) Muhammad Abd al-Raouf al-Manawi, Al-Tawqif on the missions of definitions, Dar Al-Fikr Al-Moaser Beirut, p. 540. Quoting Muhammad Nada Nada Muhammad, previous source, p. 25.

(³) Badr bin Nasser Al-Badr, Warning against Exaggeration in the Light of the Holy Qur'an, Conference on the Phenomenon of Takfir, Causes, Effects, Treatment, Axis 3 - Research 16, p. 2570.

(⁴) Abd al-Rahman bin Mualla al-Luwayhaq, Exaggeration in Religion in the Contemporary Life of Muslims, Al-Risala Institution for Printing and Publishing, Beirut, 2nd edition, 1992, p. 30.

described as extremism and extremism But after that, the dispute lies in what is called or is it called extremism, i.e. the extremists in the religion do not call their ideas and behaviors, whatever they are, extremism or extremism, but they see that it is justice in agreement with the Qur'an and Sunnah.[88]. In terms of language, we do not know a thing called religious extremism, but we do know something called extremism in religion. As for the concept, the interchangeable meaning of the concept of extremism instead of extremism results in a gap, if not hostility, between the common people and their scholars on the one hand, and between those who are labeled extremists on the one hand. Others, as for the term hyperbole, it is not intended to create a gap, enmity, discord, or terrorism. Rather, when we use the term hyperbole, which is an Islamic term, we want reform, warning, treatment of this phenomenon, kindness to its owners, and care for them ([89]). Extremism in religion is more specific than extremism, as it exceeds the natural limit in excess and deficiency, and in a belief, idea, doctrine, or anything else that is specific to a religion, group, or party. The ranks of over-sentence. Extremism is more specific than extremism; He specializes in extremism.[90].

And extremism means siding with one of the two extremes of the matter, and it includes extremism, but extremism is more specific than it in excess and transgression, not only by distance from the middle to the extremities, or in other words, every extremism is extremism, and not every extremism is extremism, as it is the behavioral translation of extremism and the call to it.

Conclusion :

At the conclusion of this research on the phenomenon of extremism, the researcher believes that the phenomenon of extremism is a "potential energy in all individuals on the face of the globe, which transforms this potential energy into energy and a kinetic driving force, which pushes people to take the path of clash, violence, atonement, extremism, hardening, nullifying the other, and committing what is called a crime." Terrorism is a group of circles that surround these individuals and groups, and these circles begin, grow and enlarge with the growth and progression of a person's life, so it begins with the smallest circle, then the small one, then the middle one, then the big one, then the largest one and the largest of all. Psychology, driving factors, instigators, motivators, and others that attract and polarize, and the continuity of these pressure circles will lead to the explosion of those latent forces and turn them into aggressive, fierce, extremist kinetic forces to the maximum extent possible.

The researcher believes that the term extremism was not created or born in Islamic countries or Arab countries. The term extremism was not mentioned neither in the Holy Qur'an nor in the honorable Sunnah of the Prophet. What was stated in Prince Machiavelli's book is the first seed for spreading extremism. Western political thought was unable to define, or rather, they do not want to define what extremism is and what terrorism is as a term akin to the phenomenon of extremism, i. They can stick it to their political opponents and their traditional enemies, who are the Muslims, especially the Arabs, and they also do not want this term to have a special meaning

([1]) Muhammad Saeed Ramadan Al-Bouti, Extremism, Extremism and Terrorism, and Islam's Position on It, Huda Al-Islam Magazine, No50, 2006, pp. 1-2.

([2]) Raad Al-Hayali, Ibrahim Al-Nama, Extremism, Fundamentalism and Conspiracies of the West, Dar Al-Bashir for Culture and Science for Publishing and Distribution, 1st Edition, Cairo, 2004, pp. 15-16.

([3]) Sheikh Khalid Abdul Rahman Al-Ak, Factors of Extremism, Extremism and Terrorism and Their Treatment in the Light of the Qur'an and Sunnah, Dar Al Maktabi for Printing, Publishing and Distribution, ed.1, Damascus, 1997, p. 15.

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so that it is easy for them to turn it around as they please.The best example of this is what the Israeli occupation forces do to the Palestinians on an almost daily basis. Since the occupation in 1948 AD, the Israeli massacres against the Palestinians have not ceased or stopped. Quite the contrary, they describe those who criticize reconciliation with Israel as extremists. Therefore, they consider the Islamic, democratic and popular Palestinian organizations and the PLO Extremist movements because they are striving to liberate their land and restore Jerusalem as a symbol for all religions. Extremism and its approaches are employed in every political or military confrontation.

At the end of the conclusion, the researcher answers the questions of the study problem, as the researcher defines extremism as:Potential energy in all individuals on the face of the globe, which transforms this potential energy into kinetic energy and a driving force to push people to chart the path of violence, takfir, terrorism and the abolition of the other. The human being begins with the smallest circle (the family), then the small circle (friends and companions in the same area of residence and workplace), then the middle circle (the clan and tribe), then the large circle (the region) and then the largest (the Islamic world), and each of these circles carries within it a group Bad conditions and contexts, social pressures, psychological accumulations, driving factors, instigators, motivators, and others that attract and polarize, and with the continuity of these circles of pressure, they will lead to the explosion of those latent forces while they are in a state of revolutionary impulse, announcing the formation of extremism, the phenomenon that is composed of the terms of the highest and maximum, excess and negligence, right and left, what is it? under and what isabove".

Concepts close to extremism are: terrorism, violence, fanaticism, extremism, extremism, and there are other close concepts that are not issued except by extremists, such as takfir and racism. The relationship between extremism and related concepts is a correlation, where the emergence and emergence of similar phenomena is associated with the phenomenon of extremism. With counter extremism, and from counter extremism, fanaticism, extremism, and fanaticism arise. Therefore, every terrorist act, every violent act, and every expiatory and racist act towards others who are different in terms of religion, race, and sect is an act of extremism, and the opposite is not true. The seeds of extremism have existed since formation in the human psyche, and there are Many motives, factors and causes are the instigators and catalysts for the emergence of extremism. We can even describe them as the fuel that ignites the fires of violent extremism within the human psyche.These motives and reasons vary, some of which are due to social reasons, such as the deterioration of relations between the components of society and the disruption of social cohesion, especially in ethnic societies, and there are economic factors such as widespread unemployment, the increase in the poverty line, the lack of justice in the distribution of resources among members of society, and the singling out of a certain corrupt class with the country's wealth, through political influence Or through the formation of monopolistic lobbies for all economic outlets, in addition to the expansion of the area of administrative and financial corruption and corruption of the judiciary and education, where these corruptions are based on the basis of political corruption, which serves as a bridge or corridor for all kinds of corruption in the state, especially in the countries of the Middle East, especially Iraq.

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