



Expansion Factors of Extremism on the Continent of Africa and its Containment Strategies

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Received: 10 Dec 2017 ; Accepted: 20 May 2018

Abstract:

In various parts of the world, the continent of Africa is struggling with the phenomenon of terrorism and extremism more than other regions. This continent, for various reasons, including the various weaknesses of software and hardware, including economic backwardness, political instabilities, social inequalities, and foreign interventions that find their interests only in insecurity and instability, it has now become a safe haven for extremists and violent groups. This is while fighting the phenomenon of extremism and terrorism, It is also only through the hardware and military practices that the Western powers use as a strategy to repatriate terrorism in the area. Not only has it not led to the eradication of terrorism at this point in the world, but also the result of the photo. The emergence of Al-Shabaab, Boko Haram, Al-Qaeda in the Islamic Maghreb, ISIL, Ansar al-Sharia, Ansar Bayt al-Qaeda and so on has led to an increase in the use of force by terrorist groups in African countries. However, the identification, containment, and counteraction to this extremism are currently on the agenda of the security, military, and political system of these countries. Western, American and Arab versions have not been able to control this surge and thus, identification of coherent and native strategies for controlling extremism and violence in a modest perspective can be realized.

Keywords: Extremism, Terrorism, Wahhabism, African Union, Violence

Introduction

Today, terrorism and the trend towards violence and extremism are among the phenomena that have caused the greatest threat to

international peace and security in recent years and the terrible challenge of extremism faced by the international community. Also, there is much to be said about fighting this

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phenomenon and preventing it from spreading and, if possible, eradicating it. Regardless of the position of the different countries in relation to these two phenomena or the essence of the official policy of the various countries towards them, international community is of the opinion that these problems should be urgently addressed and eliminated as effectively as possible. There is no doubt about the need to deal with this challenge.

Beyond the never-ending controversy among politicians, these two dilemmas- extremism and terrorism are the natural consequence of the ineffectiveness of the current international situation, and specifically recent developments. These two dilemmas are not limited to a specific region of the world and not specific to a particular religion and denomination. Also, it cannot be confronted only with the limits of a particular area or with the mere reliance on military hardware. After one and a half decades of a complete failure in the fight against terrorism - after the 9/11 incident, we will examine these challenges with full awareness and illusion. I want actually to make it very clear to everybody that an effective and successful campaign against these two cancerous phenomena requires a comprehensive approach and multi-part strategy. More than anything else, it depends on a conscious understanding of the social, cultural, economic and global conditions that underlie these two phenomena.

Controlling and finally eradicating the extremist terrorist organizations are a pressing need today. But, this is only the first step and part of a bigger effort. Problems with global nature and deep roots must be understood properly. Moreover, real global cooperation is needed to combat these phenomena. Regarding this, attention to the nature and rea-

sons for the emergence of extremism and why the African youths and Muslims should join this empire should be noted in the function of colonialism and the West; Wahhabism and domestic tyranny governing some African governments, which we will focus more on. Understanding the nature of the factors and roots of extremism in the African countries on the one hand and curbing this worldwide phenomenon in the other hand are part of the purpose of this article.

Definitions of Key Concepts

Extremism:

There are different definitions of extremism. Here, are some of the definitions of extremism, and then we discuss the definition that underlies the research.

Roger Scruton defines extremism in the culture of political thought: An obscure term that can contain these following meanings:

1. Taking a political idea to its limits, regardless of unfortunate repercussions, impracticalities, arguments, and feelings to the contrary, and with the intention not only to confront, but to eliminate opposition.
2. Intolerance toward all views other than one's own.
3. Adoption of means to political ends which show disregard for the life, liberty, and human rights of others. (Willkaki, 2003: 16)

In this definition, dealing with others is a central concept. Indeed, according to the above definition, extremism is a kind of confrontation with the opposite side and others around. In another definition of extremism, the way of dealing with others is also considered. "It's a kind of targeted violent behavior

that has strong identity and ideological backing and is hurting others." (Jamali, 2011: 146) Besides, confronting the other party that has been mentioned in these two definitions is a form of severity and violence.

The reference to human rights in the first definition and the concept of identity in the second definition are the most important aspects of the distinction between these two definitions. By all means, the superiority of the second definition to the first definition of clarity refers to the behavior of extremism. Because first definition, has been distorted the boundary between thought and behavior. Although the misunderstanding enters both definitions, the limitations of these definitions are political issues, and these definitions cannot describe extreme behavior in other human fields, such as the economy. Also, the strength of these two definitions is the attention of both definitions to the environment, under the heading of exposure to others. Indeed, in this definition, it is tried to provide a comprehensive description of extremism so that this definition can be generalized to the field of examination of all humanities. In this definition, environmental changes are also called extreme behavior.

Other points that have been addressed in this definition are the behavior of extremism. Accordingly, an extremist person is one who has extreme behavior, despite of what s/he or she thinks. Indeed, the extremism of being a person, based on this definition, is merely a consideration of the context in which a person in that context manifests itself in extreme behavior, and extremism is not a general attribute. The reactivity of extremism is one of the other points that have been addressed in this definition. It means based on this definition, firstly, the resident is not at all behaving radically; rather, one can judge the extremism of a behavior that has changed the

severity and cost of that behavior. That is to say, if a person performs a behavior during a specified time, for each unit of that behavior, tolerates a fixed amount of difficulty or cost, her/his behavior is not extreme. But, if it is observed that by continuing to do a behavior, while the person will suffer more for each unit, he will do the same thing, and then his behavior is extreme. Indeed, the difference in extreme behavior and non-adherent behavior is that non-addictive behavior is a behavior that any person encounters with greater difficulty and pressure in dealing with it, makes it less, and as much as the hardships and pressures resulting from doing that behavior are reduced, the person shows that behavior more.

Even if a person does not feel extreme when faced with a change in the degree of difficulty resulting from doing a behavior, does not change the amount of it and does not neglect the new situation. As expected, this single definition of existing evidence of extremism has not been raised. Rather, there is a consensus that extremist individuals, while confronted with environmental pressures, insist on doing their own behavior.

That is, it is expected that when a pressure from outside is imposed on a person to move that person to the same direction, that person also fights in the same direction or at least remains in its previous state. But what is happening to an extremist is quite contrary to expectations.

"After the September 11 attacks, the occupation of Iraq and Afghanistan added an important part of the foundations of identity to extremism in the Middle East and Africa. With the dominance of Western modernism on Islamic societies and its political and religious implications, the spectrum of Muslims in reaction to the changes in this age and situation and the position they should have and the relation that must be made to the modern

world, in order to compensate for their imposed weakness, recovering their identity relied on Jihad." (Jamali, 2011: 158) The consequence of the culture of violence is cultural violence, which can be defined as a reaction to the denial of the identity, security and symbolic meaning of the group's life. (Ropsinge, 2000: 128) Thus, the pressure put on the West by these societies, instead of being westernized, has pushed against the West and its manifestations. Therefore, according to the definition given in this research, this behavior was extreme behavior.

Africa: Religion and Culture

The African continent with 55 countries and African Union (AU) are discussed in this paper, which most important pillars, as Peace and Security Department of the African Union Commission, are to address the challenge of extremism and counteract it. In this context, cultural and religious factors play an important role on this subject, which is attempted to be briefly mentioned. Culture, characterized by a fully integrated system of social values, is communicated through historical processes that support its social organization. The most interesting feature of African culture is its almost identical nature of a pseudo-African language, in which non-verbal elements communicate in order to transform concepts and conveys feelings. Like the Southern Europeans, Africans are more discriminating, warm and committed. This pseudo-African language is rooted in a set of historical relationships and ancient spiritual beliefs that lie in generation, language, prosperous politics, as well as tragedies of the same slavery and colonialism of Africa.

The modern African culture is emerging through complex responses to Arab imperial-

ism and European imperialism. At the beginning of the late 1990s, Africans increasingly wanted to re-express their identity. Particularly, in the North Africa, refusing to accept Arabic or European tagging has led to a kind of overflow of demands for the protection of the languages and indigenous culture of the Amazigh in Morocco, Egypt, Algeria and Tunisia. The emergence (belief) of all-Africanism since the fall of apartheid has increased the demands for a resurgent sense of African identity. In Southern Africa, intellectuals from communities of European descendants have increasingly become African identities for cultural reasons, geographically or racially. It is well-known that some people performed religious ceremonies to become members of the Zulu or other communities.

Africans offer a wide range of religious beliefs. Moreover, Islam and Christianity are the most commonly used ones, and despite of the history and supremacy of Islam and the Muslim population, there is an ambiguous attempt to convert Christians to Muslims, and the Christianization of Africans, mostly based on indigenous African religions, is on the agenda of the Vatican Churches and Western countries are in progress. Many sub-Saharan Africans converted to Christianity during Western colonial times. In the late decades of the 20th century, various sects of the fascist Christian movement grew rapidly. A number of African Catholic bishops were even nominated as probable Pope Nominees in 2005. Apparently, African Christians are more socially conservative than their own religions in most parts of the world, which in recent times has led to tensions between sects such as the Anglican Union and methodological churches. Opened churches have expe-

rienced significant growth in the 20th and 21th centuries.

The indigenous religions of sub-Saharan Africa revolve around the animistic and worshipping ancestors. The common threat to traditional belief systems is to divide the spiritual world into two "useful" and harmful parts. Useful spirits are usually spirits that include ancestral spirits that help their descendants, and spirits that protect all communities against natural disasters and attacks by enemies, while harmful spirits contain the souls of the victims. They are buried without the proper funeral, and these spirits cause disease among their enemies by the violent spirit (evil) as the mediator. Although the effects of these primitive forms of worship continue to have a profound effect, belief systems have evolved while interacting with other religions. The formation of the ancient Egyptian territory in the 3rd millennium BC is the first complex and well-known religious system in the continent. About 9th Century BC, Carthage was founded as a Phoenician colony near modern Tunis, and continued to become the main multinational center where goddess was worshiped in the neighborhoods of Egypt, Rome and Etruscan civilizations. Islam conquered North Africa between 640 and 710 by Muslims entering the continent, which began in Egypt. On the islands of the Eastern and Southern Africa since 975 in the wake of the presence of the Shirazi Empire in the Zanzibar peninsula and following the maritime trade on the east coast of Africa, the cities of Mogadishu, Malinda, Mumbas, Kilwa and Sophia were established with the prosperity of trade; native domes were established.

Theoretical Approach

The root of extremism in Africa, due to its relationship with the culture, is based on the

foundations of constructivist theory, which is more in common with other theories of international relations. If we consider religion as a cultural substructure based on constructivist theory, this element plays an important role in encouraging various African groups, religious, and secular to the phenomenon of extremism in African countries. Religious groups that have different religious backgrounds and inherit themselves from their ancestors, and are defensive and then aggressive against the cultural influence of the west and the change of religion of the indigenous people to their Christianity and their aggression, and this hatred in the arena in different forms. The constructivist theory can well illustrate the impact of external and internal interventions on extreme currents in the African continent, and it is one of the main challenges facing the relationship between culture and religion and its impact on cultural factors, native norms, religious beliefs, and activist identities.

The lack of common and semantic understanding of meaning have led to extreme sectarian and Islamic extremist groups in African countries, with the counteraction to Western military and security violence, and therefore armed violence in different regions has exacerbated insecurity in various parts of the continent of Africa. Moreover, the cultural poverty of the people of Africa, the inability of indigenous customs against the west's cultural invasion, the existence of the morale of exploitation in suppressing Muslim people, has made the Nuslabs afraid of the ignorance of the African and young people, and, by providing Wahhabis interpretation of Islam, they sought to brainwash them. The main factor contributing to the growth of extremism in the African continent is the cultural conflict between the people of Africa and their dominant state culture. The inhabi-

tants and the people of Africa, who live in the local customs and indigenous culture, regard themselves as part of their identity; they have been threatened in several recent centuries in their identity. Besides, in all these periods, the common point of internal colonialism and ruling states was the reliance of rulers and statesmen on Western culture, which has reflected in these reactions in its various cultural, political, economic and social dimensions, which have led to numerous struggles and movements.

The most important are as following:

- 1- Political Independence Movements in African countries after the Bandung Conference
- 2- Pan-African Movement to preserve African Identity
- 3- The Anti-Apartheid Movement for the fight against racial discrimination
- 4- Social Movement to cope with the colonial culture and Colonization
- 5- The Religious Movement to deal with the onset of disbelief and non-Muslim rule over Muslims
- 6- Instrumental use of Hajj

Over and above, the Salafis and Wahhabis relying on cultural opposition and racial opposition in contemporary decades have aggravated the convergence of extremist groups and with an approach based on critical and reformist concepts, it is on the pretext of heresy that they seek to construct and reproduce Takfir.

- 1- The impact of identity: To emphasize the benefits of the social identity of extremist movements.
2. Structure- Agency: Social structures and extremist groups are the result of human endeavors.

Lack of understanding of the meaning of the actors; it is mostly cultural and ethnic roots and consistent with constructive ideas and the lack of a true definition of jihad based on Qur'anic teachings and violent practices by distorting Islamic concepts is one of the most important challenges facing Islamic groups in the African continent.

On the other hand, Western movements and the US-NATO security structure by using the concept of terrorism have often put Islamic groups under the pretext of extremism in the fight against terrorism. And the same distortion of meaning from the West and the Islamic groups of Africa has led to the absence of a true borderline between terrorism and extremism in Africa. Therefore, the motive behind the legitimate defense against the aliens; Dar al-Harb and Dar al-Iman; the invasion of the borders of Islamic countries; the suppression of Muslims; and the humiliation of blacks as an effective factor in the Islamophobia spread of extremism and the motivation to confront the culture and military presence of the West and the United States in Africa.

Causes of influence of contemporary Islamic movements (violent and non-violent):

1. Response to poverty
2. The existence of social and economic marginalization

Distortion in the concept of Jihad:

A review of the manifesto and statements made by extremist groups in Africa show that all of these groups benefit from a "Jihad" keyword, in spite of ethnic diversity, to legitimize their actions and operations. They believe that the presence of Western and American military forces, and particularly the French military, in various parts of the continent of Africa, is a kind of attack on Islamic

land, and they are seeking to confront jihad with foreign occupiers in different countries.

Meanwhile, in the thoughts of such thinkers as Seyyed Qutb, Jihad has been one of the main elements of the discourse of contemporary extremist Islamism. Undoubtedly, Sayyid Qutb has played a key role in ideologizing the concepts of Jihad and the Jewish community. Also, the notion of ignorance before Sayyid Qutb and after Ibn Taymiyyah was in the midst of such people as Muhammad ibn Abdul Wahhab, Muhammad Abduh and Rashid Reza, and later Maududi. While Maududi liked societies of the communist and western countries only as ignorant societies and excluded Muslim communities from this concept, Sayyid Qutb was the first to introduce contemporary Muslim societies to this concept. That is why the Al-Qaeda organization and other extremist groups today have also assassinated Muslims. Today, Takfiri groups kill many defenseless Muslims, on the pretext that they are in a state of ignorance. Sayyid Qutb says: "Any society that is not Islamic is ignorance. As a result, one of the most important changes that Sayyid Qutb realized to the political boundaries of Islam was that he used the concepts of the Islamic society and the Jewish community instead of traditional concepts such as Dar al-Islam and Dar al-Kofr. It is very clear that we see certain flexibility in more traditional concepts such as Dar al-Islam and Dar al-Kofr. That is, the borders of Islam and Kofr are the geographical boundaries and those who are in Dar al-Islam are financially and psychologically safe.

But, according to Sayyid Qutb these borders cross the geographical boundaries and go beyond the bounds of conscience and even faith. It is interesting that, before the emergence of extremism, which was mostly martyred among the Sunni, the leaders of the

Sunni religions had very good relations with the rulers and kings of the Islamic societies and even theoretically, they did not allow armed insurrection against them. But with the advent of characters such as Maududi, Sayyid Qutb, Hassan al-Banna and others, this approach has changed, and conflicts have begun between the sovereignty of Islamic lands and Islamic groups that have come from traditional Islamic schools.

Saleh Siriyah, an Egyptian Salafist leader, assumes Jihad for the change of government and the imposition of the Islamic State on any Muslim man and woman, an "objective obligation". Abdul Salam Faraj, the leader of the Takfir and Hijra group, also follows the Ibn Taymiyyah treatise "Al-Frizia al-Gha'ebah", quoting the traditions of Fatah and the triumph of Islam, to try to bring the believers back to Islam in the present era and they will leave them out of despair. He died in the era of the dissolution of the Caliphate as the death of Jaheli: "Muslims have agreed on the statement of the Islamic Caliphate, and the declaration of the Caliphate relies on the existence of the Islamic State; whoever dies and nobody's allegiance to him is at stake, death of ignorance has died." Faraj is opposed to the idea that "Jihad in Islam is just for defense." Abdul Salam does not justify any stipulation to leave Jihad. Opposes the departure of Jihad or delaying it because of the lack of a leader and caliph of Islam, and it introduces this theory to the losers and returnees of the Jihad. (Quoted by: Edalatnejad and Nezamodini, 2011) On the other hand, in the Takfiri-Jihadi thought, the issue of Jihad becomes one of the topics of the propagation of the religion of Islam, as Abu Bakr Bashir, the leader of the Jamaat-e-Islami and part of the international network of extremism, admits: Testimony on the path of Jihad is a fundamental obligation that acceptance of other

principles of religion (Hajj, fasting, say pray, etc.) is subject to the implementation and acceptance of the principle of jihad and martyrdom. Indeed, this interpretation of Islam expresses belief in God and the Prophet equal to Jihad. (Jamali, 2011: 163) and for self-determination, issued a decree of Jihad, in which Jihad was a neglected obligation.

Violence and Violating Human and Islamic Rules in the War

Given the theoretical foundations behind the Takfiri-Jihadi currents on this basis, the type of Jihad's behaviors and functions in these groups are also subject to wide-range deviations. For instance, the ISIS follows a strategy of balancing the spread of horrors and crimes in its so-called Jihad. ISIS in Iraq and Syria, by carrying out widespread crimes and atrocity, and spreading fears, tries to make its aggressive advances easier. Therefore, as mentioned in previous section, Takfiri-Jihadi movements use the Jihad issue in line with their political goals and intentions; the same applies to operational strategies.

However, despite Shia and Sunni differences regarding the concept of Jihad, they agree that Jihad in Islam is subject to rules and regulations. As in the implementation of Jihad strategy, the Qur'an first invests this right, and secondly, in defense of Muslims and Islam, and in the third stage, it deals with war and murder. Eventually, Qur'an forbade the killing of the wounded and sought it. (Tabatabaei, 2007: 66) If God says in the Holy Quran:

Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if Allah had

willed, He could have given them power over you, and they would have fought you. So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them. (Verse 90 of Sura Nisa)

The separation between civilians and soldiers, the preservation of the environment and the prohibition of excess pain and suffering, have been principles that emphasized in the Islamic tradition. The study and accuracy of the rules of war in Islam reveal the fact that what has been emphasized today in the international legal system has existed for the past fourteen centuries before in the teachings of Islam. Therefore, the culture of Islam was the first source of international humanitarian rules. (Mohaghegh Damad, 2007: 152) It is therefore clear that the ISIS crimes, mutilation, torture of the captives, film production from the crime scene, the destruction of the environment, and the strategy of the burned earth etc., are by no means compatible with any of Islamic principles. From this perspective, there has been a lot of criticism from Sunni scholars.

The role of Wahhabism and Salafism in Promoting and Organizing Extremism and Violence in the African Continent

Among the most speculative ideas about the impact of the Wahhabism on extremist groups is the following: "The Wahhabi ideology and beliefs of the Wahhabi nostalgia have a direct impact on the emergence of extremism in the African continent and are in line with the Western interventions that play an indirect role as complementary to the phenomenon of extremism." The Wahhabi ideology has had some limited and disparate effects in the eleventh century (AH) after the

advent of the founding of the Wahhabi sects in North Africa and after Abdul Wahhab's link with Ibn Saud, the organization and politics of Tunisia, Morocco, Algeria, and Libya have spread throughout Africa today. In the 20th century, with the redefinition of Wahhabi beliefs, post-Salvation in Egypt was redefined with the thought of Sayyid Qutb and was transferred from Egypt to the North African countries with the prevailing idea of excommunication and today, the coastal zone in Africa, which includes the financial world, Nigeria, Chad, Mauritania and Niger, has become the main focus of extremism and Western military presence and in the East African region, the presence of the Boko Haram extremist group in Somalia and the threat of Kenya and Ethiopia have led to US military presence in the region. Considering that Wahhabism is promoting Salafism, Wahhabism employs a cultural and cognitive instrument across African countries. In this regard, the university and various foundations have been set up and in the cultural dimension they are working with this technique:

1. Africanism and ideology of African Muslims
2. Coherent inactivity of the Islamic and Shiite awakening in attracting African enthusiasts
3. The negative view of the new generation of African colonialism in the West

The essence of Fundamentalism in East Africa:

- * The formation of a Muslim group from the 1970s with the support of Saudi Arabia and Islamic traditional schools in Zanzibar
- * Violent extremism in the Eastern Africa has been identified with al-Shabaab in Somalia, but, there are consequences throughout the region

- * The entry of violent extremism from the Arab countries to the East Africa and questioning the rules of tolerance
- * Confronting Islamic extremism with the police clash and exacerbating this social dilemma
- * Interpretation of Supreme Conservatism in Islam
- * Socio-economic dissatisfaction and severe government response
- * Emphasizing Arab identity in indigenous African culture

Solution: A Strategy for the Reconstruction of Tolerance and Solidarity at the National Level and Avoiding the External Infiltration of Extremist Ideology and Its Cast

Indicators of Extremism in West Africa

- * AQMI formation of al-Qaeda in the Islamic Maghreb: Abu Zeid and Abdullah Shankitti
- * Founded schools in Niger
- * The establishment of mosques
- * Founded Charity Associations
- * Collecting zakat
- * Deploying Qatari missionaries to northern Mali: Saudi and Qatari money goes to the Abu Bakr group to deploy troops to Syria and Yemen

Causes of the Expansion of Salafism in Africa:

1. Salafist competition with the Catholic Church in the Gulf of Guinea and Nigeria.
2. Islamic Edition to face the problems and injustices of the 1990s.
3. Establishment of religious schools and public health.
4. An emphasis on justice against the atrocities of the army and military in Nigeria.
5. Use of Mujaou from the poverty of the people and their enslavement.

6. The prevalence of hostage-taking business.
7. Investing in "Tuaraj" tribes and investing in agriculture in northern Mali and Islamic groups in Mauritania.

Therefore, ISIS is generally not rooted in the social scene of countries, and extreme extremist groups operate in the African region under the Sahara line of action. There is a close connection between ISIS and its agents in Tunisia, the Sinai Peninsula, Serta in Libya and the coastal area. Sometimes, without ISIS's financial and technical support, African fighters appear in the rough content of Islamic groups active in affected areas. Boko Haram and al-Shabaab emphasize the ability to attract African indigenous youth and do not rely emphasize on ISIS's operational support.

Components of the Wahhabi New-Salafism Link with Extremism in Africa

The Wahhabi **New-Salafism** has a direct impact on extremist groups in the African continent and the emergence of al-Shabaab, Boko Haram, Armibond and ISIS groups, and it is supported by the leverage of religious and financial support from extreme currents.

- Extremist groups in Muslim African countries, with the help of Salafism and Wahhabism, are confronting ruling states and spreading the alleged Islamic caliphate with the slogan of enforcing sentences and opposing western culture. And now, Besides to the colonial powers that are provoking extremism in the African continent, Saudi Arabia, Qatar and the United Arab Emirates also play an interactive role in teaching extremism and sponsoring the Noslfies, the Ekhvanies Although the Wahhabi nostalgia in the formation of extremist groups in African countries is an ideological role, the main motivation for

the Wahhabi postulates in the African countries has been to sponsor and expand their experiences with these countries. For centuries, commercial exchanges and transport caravans from the North and West Africa have been to other countries. The revival of commercial and commercial exchanges has been an effective factor in attracting African indigenous peoples to Salafist ideology and in the same vein, the formation of charity associations; religious schools and health services are welcomed by primitive people. The countries of India, the UAE, Kuwait, and Qatar, have focused on the propaganda motive of sacred concepts with Islamic currents in different countries of finance, Mauritania, Somali, Comoros, Tunisia and Egypt, with the following tactics:

1. Provide a cautious interpretation of Islam
2. Opposition to the modern teachings
3. Applying strict and harsh behaviors
4. Considering old beliefs and ignoring basic human rights, especially for women
5. The intolerance of the opposite view by the Wahhabi missionaries
6. Confronting the Sufi interpretation of Islam

Part four: The Role of the West and Colonialism in Stimulating Extremism in the African Continent:

How to deal with the Western and American states; France and Israel have fueled the spread of insecurity and the motivation behind coping under "Jihad" in Islamic currents in African countries on the pretext of fighting terrorism and has driven them into radicalization and extremism. Jihadist groups have been formed in Muslim-religious countries

and the promotion of Islam against the influence of the West and the evangelical activities of Christianity, and today they have transformed their ideological function into a defiant tactic and Jihad. They are fighting the Western forces and the government forces in the African countries. An important factor contributing to indigenous peoples and coastal areas with extremist groups has been the failure of coalition and military operations in the United States, France and the European Union since 2000 on the African continent, the negative experience of African people from 500 years of colonialism in these countries Founded by France, Britain, Spain, Germany, Portugal in this century, it has shaped the struggles of the Muslim people of Africa, liberal movements and anti-white movements in various African countries.

Today, the youth, the elites and students of African Muslim countries who have been suffering for centuries of discrimination by Christian and Western-affiliated governments with the approach of emigration to the countries of Saudi Arabia; UAE; Egypt; Tunisia; Senegal; and studying in religious centers and universities in Saudi Arabia as their mission of extremism And as an interconnected link to cultural, religious, and political activities, and in the financial dimension, they are attracting supporters from the Wahhabis and from the organizational aspect.

Extreme groups for Jihad with the presence of the West and the United States: These movements and movements in Africa have always been active in the last three hundred years, and each of them has fought in some way towards the realization of its cause, and the following factors have aggravated:

1. French intervention under the name of Francophonie Union

2. Interventions of the United Nations and international organizations

- A: Extremism and Terrorism from the West and France's viewpoint:

The political and economic domination of colonial countries, especially France and Britain during the era of "ancient colonialism", shows that this colonialism has not been formed in a short-term process, and has managed for centuries with planning to dominate the continent of Africa since the 15th century.

A study by the Africa Center for Strategic Studies (ACSS) has shown that France, Britain and the United States have entered Africa's continent with a strategic strategy in the past and today, and are planning to consolidate their own interests.

The French colonial style of influence in West Africa is different from the way it works in North Africa. For instance, studies in France from the 18th and 19th centuries have been based on this tactic:

1. Achieving political power and plundering economic resources
2. Establishing schools in colonial countries for the training of native troops
3. Emphasis on the principles of imperial capitalism and laicite
4. Justifying the public opinion of the Metropolitan on the importance of being present in the colonies

After the Second World War and the inevitability of accepting the independence of African countries, colonialists have embarked on a new colonial style and continued to teach colonial language and culture to consolidate their economic hegemony, and each of Africa nowadays has become a source of savage life Have put themselves up.

Also, in the review of colonialism in Africa at the Brussels International Conference-

1876, it should be noted that holding conferences and meetings in European countries to determine the colonial map is one of the most commonly used strategic methods to determine the economic and political strategy of the last few centuries. A study carried out shows that the first Brussels Geographical Conference in 1876 was formed by the colonial countries and achieved several strategies in relation to the African continent:

1. To dominate and to control over the established regions and discoveries
2. To dominate the way of trade and ports
3. Establishing communication lines.

Regarding this, the establishment of railroads in the African continent in order to accelerate the process of "industrialization" and "transfer" of primary resources to the priority of the colonial country especially France, and with the huge financial and human costs in these areas, railway lines were established.

1. France West Africa: Dakar, which until 1914 a total of 2200 km of railroads was established.
2. District France East Africa: Congo Brazzaville to Black Port:

- With the expansion of communication routes and the emergence of car and truck in the 1940s, the importance of railroads diminished.

The colonial countries, which centuries of conflict with the identity elements of the African people, and especially the North African Muslims, led to the creation of an anti-colonial struggle in Algeria, Libya, and other countries in the 20th century, as well as their exploitative practices.

In the process of the formation of extremism in Africa, although the force, the navy,

the Francophone, and other measures of realism and neo-realism were present, the opposition of extremist groups was confined to a limited struggle and confrontation with cultural influence, and the Wahhabis were using the This topic sought to encourage and formulate groups called Wahhabism and Salafism.

The study of how to counteract terrorism with armed and extremist groups with religious and secular attitudes in various African countries shows that despite the investment and participation of military and security services of the West and the United States and the government of a native state, the phenomenon of extremism has intensified. Its factors include:

1. The targeting of the Islamic law and the basis of religion and Jihad
2. Terror and exile of native Muslim leaders and Muslim figures
3. Foreign intervention in the affairs of the native areas
4. Use of naked violence and response to bloody violence (promotion of violence)
5. Failure to recognize true Islam and beliefs of Muslim people
6. Promoting secular and western culture
7. Activation of Wahhabi-based fundamentalist groups
8. To harmonize the system of government, security and military with Christian-educated forces

The Role of African Governments in Promoting Extremism in Africa

The young generation of African countries has faced an unemployment and identity crisis due to the widespread corruption of the

ruling system and the development of the urban capitals of Africa; the lack of development of rural and forest areas. This state corruption is an important factor in attracting young people to extremism, and if we do not have the way to understanding the situation of societies that are caught up in violence and are merely focusing on external factors or relying on conspiracy theories. The clear facts about us are enough: developing societies have been interspersed with aggression and occupation, their developmental processes have been hampered, poverty has widened and deteriorated, the negative effects of poverty on texture Social, including widespread unemployment and poor prospects for a better and healthier future, all point to an unhealthy social environment that enhances and fosters the production and proliferation of various forms of social violence and increasing political violence.

Some of the internal factors are:

- Government inefficiency
- Trying to deviate
- Removed ideology
- Regional agent

The formation and spread of extremism in the African countries, in addition to the various factors, such as the Wahhabi nostalgia, the phenomenon of colonialism in domestic issues, lack of development, poverty, unemployment, government corruption, the inability of the central government to control the various regions of the country, the military intervention of the West and France; Sending weapons from the United States; acting on affiliated states; confronting religious practices of various African religions; neglecting the identity of Muslims; propagating Christianity; endangering the identity of indigenous tribes; lack of education; lack of health; lack of hope; marginalization; deprivation, lack of respect and religious freedom.

Certificate of the Liberation Movements and the Organizational Structure of Extremist Groups in the African Continent

Reproduction of extremism in Africa, which has turned to Salafism in order to preserve its identity and gain its own interests, has existed centuries ago in the form of liberating movements, and in the face of anti-colonial movements and renowned figures such as Nelson Mandela, Patrice Lumumba, Julius Nyerere, and so on to fight colonialism.

By examining the background to the liberal movements with Western colonialists, we are confronted with these groups:

1. National and Emerging Movements:

In South Africa, these movements were formed in anti-Aberrant struggles and called for equality with colonial whites to gain the rights of the black people. These movements have been subject to political and social activity since 1939 under various titles and demands of nationalism, pan-Africanism (British colonial Africa), human rights and black (African colonial Africa), and the African National Congress of African Nations in South Africa. The anti-whites, the extremist Christian extremist militias of Central Africa and the Namibian black people who have been fighting for colonialism for many years and crimes committed during the colonial era; the Hotseni ethnic Hamas in Rwanda against the French army's genocide in 1994; the class struggle of black farmers in South Africa against white landlords and so on is another part of the liberating movements in Africa.

2. Resistance in North Africa and the rise of Al-Qaeda in the Islamic Maghreb

In northern Africa, Libya, Morocco and Algeria were occupied in 1880 and the Libyan colonial uprising was known as pan-Arabism in North Africa and the Mediterranean coast. After the advent of Abdul Wah-

hab in the 12th century in the land of Najd and advocating Wahhabism, especially during Hajj and Al-Saud's era, the convoys from North Africa to the New Wahhabism tradition were introduced. The first Islamic scholars opposed Wahhabism came from Tunisia and the Islamic Maghreb, and created the enlightenment movement under the title of "tracing" against the Wahhabism verses, and did not silence the letters of Abdul Wahhab to the Umayyad Islamic scholars on accepting Wahhabism.

Today, however, the Islamic Maghreb, including Jordan, Algeria, and Tunisia, is the kindergarten for the training of the Salafist Takfiris and sending them to Syria and Iraq and destroying the Shiites on the agenda, the Wahhabi's trend by spreading the Saudi Dollars to the Islamic flow imposed on these countries. Today, thanks to the failure of the Takfiri movement and the lack of implementation of the Jihadist version of Seyyed Qutb and the Muslim Brotherhood thoughts, there is a good opportunity for the propagation of the Shia religion in African countries.

In an article titled "*How to Confront Extremism*" issued in the February 2016, the Shiite religion is described as a peaceful and popular religion among African peoples and young people, and opposed the Wahhabi religion to the exaggeration and suppression of the interests of the people. Indigenous, the case has been rejected by the general public.

3. Takfiri-Jihadi Groups

A: East Africa

Initially, these movements were established in East African countries with ties to Arab countries, and in Tanzania and Kenya, they used the leverage of Jihad to confront al-Qaeda, which groups that depended on al-

Qaeda initially set the brunt of their attacks against the US and the West. The history of the struggle against colonialism in the islands of eastern Africa, led by Balochian Persians and Arabs, was one of the main groups that opposed the presence of colonialists and Portuguese in the 18th and 19th centuries, and did not relate to extremism and violence; It is considered to be a wake-up movement.

B: The Horn of Africa: Al-Shabaab: Somalia

C: West Africa Boko Haram (Beach Area)

Boko Haram's New Tactics in Mali

In the new confrontation of the Boko Haram group, targeting government prisons and release of prisoners is the main target of Takfiri and extremist groups. Mohammad Oulad Abdullah, director of the Coastal Studies Center, said at the in Africa on Countering Violence and Extremism: "Priority of the coastal zone is to resolve the financial crisis in the country, and after the Ivory Coast, Liberia, Sierra Leone, the West African region it does not have the ability to deal with other crises. The French government entered a policy of military intervention to suppress insurgents and Islamist currents that led to the escape of these groups into other areas and the spread of widespread insecurity.

D) Magura in the coastal zone: Mujao Jihad Union in the west

E) Al-Marabetun

The African Union's Strategies for Defeating and Curbing Extremism in the African Continent

In recent years, the African Union summits and summits have always focused on investing in youth and an increasing population, as

the young African population has a faster growth rate than other continents. Two hundred twenty-six million young people in the age range (24-15) are estimated to be in Africa in 2015 that will increase by 42% by 2030. The young sub-Saharan African population will more than double by 2050. By investing in today's youth in Africa, we will see Africa's economic growth and development in the near future.

According to the African Union Code of Practice, the Security Council and the Peace Council have, since last year, drafted the work plan of member states against extremism and terrorism crises, and have increased with terrorist activities in sub-Saharan Africa (Kenya, Somalia, Nigeria, Mali, Côte d'Ivoire, Burkina Faso) were considered seriously by the continent as a serious threat to the union; these measures were adopted in 2017:

1. The formation of a military group called the G5, with the presence of the military of the financial countries, Niger, Burkina Faso, Mauritania and Nigeria

Serious attention to the crisis of extremism and terrorism in Libya, in the northern financial district of West Africa and the increase in the EU's financial budget; the United Nations to establish a military base for the coastline in the financial world to deal with extremists in Burkina Faso, Ivory Coast and Niger.

Security Threats In recent years, African countries have faced widespread war and terrorism on two levels:

1. The insecurity of the continent of Africa with the involvement of extremist groups with foreign and African military and security forces.
2. The dispatch of Takfiri groups from the Northern Africa to Syria and Iraq under the pretext of Jihad.

3. The dilemma of the return of terrorist elements from different countries to their hometown after the failure of the field.

Another issue discussed at the recent summit was the increase in the trend of violence, extremism and internal conflicts in the continent, with its central focus on the youth and the perilous threats against them.

* Holding the International Forum on Peace and Security in Senegal 2017-2016

In recent years, there have been many international forums on extremism and terrorism in Africa, most notably in Dakar and Abidjan. The first meeting was held in Dakar on December 5 and 6, 2016, with 500 top-level political, security and military guests whose objectives are:

- 1-World-class meeting between actors and experts in Africa
2. Creating a community of African Decision Makers and International Partners
3. Strengthening the strategic dialogue between Africa and international partners
4. Responsiveness to new threats

The meeting was held with the participation of the State Department of Senegal, the Center for Advanced Studies in Defense and Security, European Strategic Information Company in Dakar.

In the same vein, in 2017, the 4th Dakar International Forum on Peace and Security in Africa presence of the Presidents of Senegal, Mali and Rwanda, Prime Minister of Chad, French Finance Minister and representatives of the United Nations, the European Union, Japan, China, Guinea, Burkina Faso, Cameroon, President of the African Union Commission, the African Economic Research Commission (AERC), the Stockholm International Peace Research Institute (SIPRI), the

African Studies Group, was held in Dakar on November 13 and 14, 2017.

The most important aspects of this two-day conference are:

1. Regular military action,
2. To increase the living standards of people in poor areas,
3. Fair distribution of resources,
4. Youth education and free education,
5. Managing Climate Change,
6. Strengthening social responsibility in the fight against terrorist groups.

* Côte d'Ivoire meeting - Abidjan 2017

In a joint statement by African and European leaders in Côte d'Ivoire in November 2017, four strategic priorities set out their cooperation for the coming years as follows:

- Education: Leading the leaders of the two continents, the leaders of the two continents have been educating and training the professions and techniques, and announced that they have focused their efforts on rural environments and stressed the importance of providing public access, especially girls, to education.

- Peace and Security: The second priority is to take measures in the interests of peace, security, and good governance. "We will support ongoing efforts to defeat terrorism, including the efforts of African countries G5 (the coast)," the statement said. The regional counter-terrorism counterattack that is in the pipeline is currently in need of funding.

- Financing: A third priority is the mobilization of investments to generate economic growth for a wide range of people.

At the forum, participants reaffirmed their will to strengthen priorities and increase efforts to succeed in peace and security and good governance. Decisions were made to consolidate efforts to prevent crises and build

capacity to cope with military, food, environmental or terrorist threats, as well as investment in Africa.

Ottara emphasized the need for a fast and sustainable development that can create employment for young people. The issue of immigration was one of the key issues in the dialogue and emphasized the need for leaders to fight the causes of youth going to Europe for a better life, often in grave conditions.

He also expressed his satisfaction with the establishment of a mechanism to ensure the fruitful participation of the African Union and the European Union for the young people of the two continents, and said prospects allow us to hope, especially for young people who are very promising.

- Migration and displacement: The fourth priority is the issue of immigration and displacement of people. The leaders of the two continents emphasized the need to combat the migrants and smugglers and to prevent non-standard immigration. Europeans and Africans have emphasized the need to create the opportunity for legal immigration and the need to facilitate the travel of entrepreneurs, students and researchers.

3. The policy of the African Union in interviews with Ismail Choragi in January 2017

In a special interview with the AUC Commissioner for Peace and Security, he emphasized these strategies:

- Establishing a counter-terrorism unit in G5-affiliated countries.
- The formation and appointment of the Committee of Intelligence & Security Service of Africa (CISSA) and the opening of its centre in Ethiopia, which was established in 51 countries in 2004 in Abuja, Nigeria, and

its main task is to meet the information needs of the continent's security threats. According to Ghana's Committee, the Committee Security can act as a mechanism for dialogue, analysis and adaptation of a common strategy among security agencies.

- To welcome the offer of the African continent for combating terrorism with the practical and objective experiences of Iran.

In this project, according to these studies entitled "The impact of Wahhabism ideology on the extreme currents in the African continent, and given the assumption that the Saudi-led terrorist and Takfiris pattern spread to sectarian warfare in Africa, the model of the historical experience of Iranian governance in Africa is referred to and has been sought after comparative comparisons between the Shiite-Iranian model and the Saudi-Wahhabi pattern".

The priorities Outlined in the Joint Statement of the Summit of Europe and Africa

11th African Union - EU Summit ended on Thursday, 30 November 2017, with the release of its final joint statement. In a joint statement of the African and European leaders, four strategic priorities highlighted their cooperation for the coming years as following:

- Education: Leading the leaders of the two continents, the leaders of the two continents have been educating and training the professions and techniques, and announced that they have focused their efforts on rural areas and stressed the importance of providing public access, especially girls, to education.
- Peace and Security: The second priority is to take measures in the interests of peace, security and good governance. "We will support ongoing

efforts to defeat terrorism, including the efforts of African countries G5 (the coast)," the statement said. The regional counter-terrorism counterattack that is in the pipeline is currently in need of funding.

Iran's Experiences and Patterns to Fight Extremism and Terrorism in Africa:

1. Historical background of Iran in countering Wahabi terrorism

When the Saudi government came into contact with Wahhabism in Arabia in the 12th century AD, the Takfiri beliefs of Abdul Wahhab originated from the attacks of Wahhabi fighters on Islamic countries and the Islamic Revolutionary Guards in Iraq, the Shiites of the world, especially Iran, attacked Wahhabis to Karbala and Najaf more than suppressed and eradicating this despicable pedigree were determined, and Muscat's withdrawal from Saudi invaders and Wahhabi missionaries proved a new chapter in Iran's exponential power in the Persian Gulf.

Following the power of the Wahhabi Al Saud government and the attack on the inner regions of the Hajar area and the foreign invasion of Karbala in the year 1216 AH, which resulted in the destruction and ruin of the Hosseini hill and the killing of the inhabitants and the inhabitants of Karbala, Iranians were the first to The encounter with the Wahhabi wild and violent Wahhabi government, which viewed many of their superpowers and colonialists as uninformed about their crimes, and Iranian forces engaged in these areas after the Wahhabis attacked Bahrain and Muscat with the Hangu branch of Ibn Saud and they escaped and even attacked their headquarters in Saudi Arabia in 1226.

The Iranian invasion of Najd, which was carried out in 1226-222 (i.e. in October AD 625) in order to seize the war with Sadeq

Khan Dolavi Qajar, led the Wahhabis to evacuate the cities of Mecca and Medina, and Fathali Shah Qajar, through his governor in Fars province, responded firmly to Karbala massacre and the religious demands of the scholars of Iran and Iraq, and the sentiments of the people.

The failure of the Saudi Arabia government-the hijacking by the Iranians and the Ulamas attempts to preserve the Atabaat (holy places) of the Supreme, especially in Najaf and Karbala, has led the Ottoman government to abandon its policy of co-operation with the Wahhabi government, and in the following years to show its commitment to the savage and self- Hejaz, armed and attacked by the Saudi government to consolidate the central government and deploy.

The destruction of the Wahhabian government and defeat of Saudi troops provided the causes for the defeat of the Saudi government and the settlement of the Ottoman Empire with the Wahhabis, and due to the failure of the Ottoman system to repatriate the Wahhabi and the tribal el-Saud, after the fall of the Saudi state and the arrest of Ibn Saud And the exile of the Wahhabi leaders to Turkey and then to Egypt, this rebel group regained its power

The Ottoman ruler Mohammed Pasha in Egypt was among the other forces faced with the Wahhabis and their forces on entering Saudi Arabia through the sea and then on the land, and the war on taking Jeddah and the surrounding towns and retrieving the Shrine was undoubtedly by the Ottoman Turks Mohammed Pasha, Muslims and African Muslims, has played an important role in the fall off the Wahhabis, which was the fighting after the first Iranian invasion of the Wahhabi and Ibn Saud forces.

If we want to be more historically radical, the first Wahhabis attacks on Karbala and Najaf and the killing of Shiites and innocent people have led to the formation of the first nucleus of resistance to the Takfiris in Iraq, and Sheikh Jafar Kashf al-Ghatha, the Shiite authority and religious scholars and Shiites Karbala and Najaf, by learning Jihad, have been defending the city through the use of arms and weapons in these successive generations.

The primitive warriors, who with the provocation of the Wahhabis to plunder the Shiites and the pilgrims of the house of God, became known for piracy and killing, after the establishment of the Saudi government, they continued to organize the plundering of terror as a body, and with the excommunication of all the Muslims and the Sunni descendants, they feared the saints The Holy Shrine have been dominating.

The Wahhabis always looked at the house of Allah and the Prophet of Hazrat as a source of financing for their strengthening, and therefore, every chance of covering the Wahhabi beliefs and confronting superstition, attacking Shiite beliefs and destroying respected religious buildings for showing themselves, on they bring.

In recent years, the Nwesalafian movement had again been the political religious movement that emerged in the past three decades and post-Salvia is a branch of Wahhabism, from the Salafist point of view of ISIL, Boko Haram and al-Qaeda as a non-governmental organization.

2- The Islamic Republic of Iran has been involved in the war on international terrorism and Takfiri fighters in Syria and Lebanon since 2011, and the national and border security interests have been threatened by ISIL and Takfiri forces.

The experience of combating terrorism over the last five years has been on the world stage as a cornerstone of the ISIL and the withdrawal of terrorist forces from Iraq and Syria, while none of the military powers and international allies fighting for terrorism in this battle, with the help of Iran, Syria and Iraq, and with the material and spiritual backing of all the terrorist groups, they were trying to break the Islamic Republic of Iran.

With the triumph of the Iranian resistance and hard power axis in the field of operations with Takfiri terrorists, and since an important part of the ISIS's humanitarian work is provided from African countries, in particular Tunisia, this pattern of action is needed by other African countries to fight the extremist groups of al-Shabaab, Boko Haram, and so on that, with the addition of Takfir and the support of Wahhabism, are seeking Islam phobia and presenting a violent image of Islam.

Today, Iran's ace on the defeat of the ISIL and international terrorism in Syria, Iraq and Lebanon should quickly be presented to the United Nations and the African Union in a dominant manner, and this experience will lead to an adventurous presence and transfer of experience to African countries involved in extremism. Non-commitment to the importance of the 2005 Summit Declaration of the New Asian-African Strategic Partnership (NAASP) has also been emphasized and called on the international community, as part of the new strategic partnership framework, to enhance cooperation among developing countries, especially between Asia and Africa, cooperation to upgrade.

The Salafism of extremism and the spread of terrorism throughout the continent of Africa have involved that Iranian civilization and Shi'a Principles not only have a peaceful and interactive relationship with the indigenous people but

also have led to the expansion of trade and the promotion of the commercial and the development of various regions and has made a profound cultural and social impact.

Undoubtedly, one of the solutions to prevent extremism in the African continent is to pay attention to the historic role of Iranians and Baluchistan soldiers in the creation of state-owned localities in the Southern and Eastern parts of Africa, and to create security in isolated cities and islands in the Indian Ocean owed to the presence of the Iranian military commander during the Qajar period and the deployment of troops to Oman, which was subsequently transferred to Oman from Muscat to Zanzibar, and the establishment of military garrisons and the protection of ports played a role. A comparative comparison between the behavior of Saudi Arabia and Wahhabis, and the behavior of Iran and Shi'ism can be adapted as a behavioral model, and Saudi Arabia's negative components in the spread of extremism and the positive components of Iran in the development of peace and stability are an essential requirement that some of the indicators they are:

Conclusion

* The positive Components of Iranians in the African Continent:

1. Creating a political and governmental structure: Local state cities.
2. Promotion of commerce and trade: Abadan, urbanization.
3. Development of cultural components including Farsi language; Iranian architecture; Taziyeh reading; Mourning following Muharram and Arbaeen.
4. Supporting the indigenous peoples of Africa and the main ports: the establishment of a garrison and a military force for local governments.

5. Formation of the Shirazi Empire by the combination of local people and indigenous support.

*** Negative Components of Wahhabism and Arabs in Africa:**

1. Increased sectarian conflict and disrespect for local religions and indigenous beliefs in the African people: Takfir.
2. Creating networks of extremism and education of violence: regional insecurity
3. To provide a violent face to Islam through the promotion of Wahhabism and the transformation of Saudi dollars.
4. There is a negative thought among the people of the East Africa because of the Arab support of slavery and trade.
5. To utilize a tool of Hajj leverage; Advertising; Oil; Dollar; Organization of the Islamic Conference.

The project aims to transfer Iran's experiences in the face of extremism and terrorism:

The adoption of resolution A/68/L.31 on 10 August 2014 titled "A World against Violence and Violence Extremism" at the United Nations General Assembly was approved by the Islamic Republic of Iran, which was approved by a decisive vote of the representatives of 190 countries and without opposition, It shows how far the international community is feeling the danger of this phenomenon.

By doing this, the following goals are achieved:

1. Presence of Iran in the political and military arena in the African Union.
2. Transfer of counseling and exchange of experiences with Takfiri terrorists.
3. To make a ground for in the export of law enforcement and security services to the African Union.

4. The use of the image of Iran's acceptance and the civilization of Africa on the continent.
5. Export of services and related products in pursuit of the objectives of the resistance economy.
6. Active presence in Africa to neutralize Saudi and Zionist plots against Iran.
7. The use of the capacity of the African Union and its Peace and Security Commission for related partnerships.
8. Participation in the international arena as an active actor in the field of global peace and stability.

Summing up the strategy of Curbing Extremism on the African Continent

- A. Responding to the lack of hope.
- B: Restraining marginalization, removing deprivation, removing the feeling of lack of respect.
- C: Addressing the damage of foreign intervention and domineering trends.
- D: Eliminating government inefficiency.

*A strategy to curb the spread of extremism and terrorism:

1. Violence is an ineffective way to deal with violence.
2. The government's lack of legitimacy in the use of legitimate violence against non-state violence: it is the result of a crisis between states and nations.
3. The response of extreme currents to the main needs of combating injustice and inequality.
4. Consider the role of social classes in social understanding between states and societies.
5. Finding a solution to political activity and cultural dialogue of communities in crisis countries.

6. Explain the multifaceted strategy and support for all segments of society.
7. Implementation of the peace project and the reconciliation of the forces with social and economic development measures in all rural areas.

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