The Causes of the Emergence of Islamic Extremism in the Wahhabi Sect and the Tendencies towards it

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Abstract: *Extremism is a notion, which becomes meaningful in democratic and lawful societies. This is sometimes interchangeable with the terms, Fundamentalism and terrorism. It is often said that one who aims to fight against terrorism, must first challenge and overcome extremism. Thus, Analysis of the potentials of extremism in a society is highly articulated. Whereas Fundamentalism intends to bring about changes in socio-political system and always works within the regulations of the system, extremists pursue domination over the whole system and consider violence justifiable. At the end of this continuum is terrorism, which aims to sabotage the system through military and terroristic deeds. Extremism is mostly a political rather than sociological notion and refers to individuals who exploit equipment and strategies beyond the laws and regulations of a system to protest socio-political system. They are the minorities within the society who intend to introduce changes within the accepted principles of the majority of the society. This can be stated through different means namely: a plan, a Discourse and or an ideology. In fact, they diverge from the norms within the society. Nowadays, there are different types of religious extremism, which have their roots in social, political and psychological factors. The following paper intends to analyses extremism in its ideological walks. Furthermore, it will expand upon social factors that highly effect on forming this in the Middle East in particular. This article is about extremism, especially about Islamic extremism. This paper challenges conventional views of extremism, particularly those that emphasize difference causes. We offer an alternative analysis that helps explain the Islamic extremism as one of all extremism types biased of a new perspective argue that we should distinguish between the cause of the people's tendency towards extremist groups to be the cause of the radicalization of a religion. We try to illustrate in this paper, by analyzing the content of the Wahhabi texts and theories of Wahhabism and Salafist groups, why and how Islamic extremism and terrorist groups such as ISIS, al-Qaeda and the Taliban had come from within this religion.*

Keywords: *Extremism, Islamic Extremism, Meddle East, Terrorism, Wahhabism.*

Introduction

Extremism is not a new problem, but spreads of Islamic extremism and terrorism In the past two decades in the Middle East, has made it a necessary issue to rethinking and researching as a challenge of World peace. Islamic extremism in the Middle East has a global significance and goes beyond the problem of a geographic region. The Middle East's transformations do not remain within itself. Because of the role of this region and its political actors play on the global stage, its challenges easily can be outsourced. Currently, Isis (DAESH) in addition affected to economy, education, health and development of Meddle east, affecting the global economy and energy security by its war to the region. On the other hand, Isis and other's Islamic extremism in middle east, Further afield, their use of social media and the internet has enabled them to spread their poisonous ideology at alarming speed, directly into the family home. We have witnessed how, with the command of these recruited soldiers by the Internet; extremist groups easily become their dangerous soldiers in the world, and thus ISIS can do terrorist operations anywhere in the world. However, although, it should be noted that Islamic extremism is one form of extremism and Extremism in all its forms attacks the fundamental values that bind us as a global community and

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undermine our efforts to build a better, more tolerant world. This should also add extremism is not terrorism. However, in the world we see that there is a direct relationship between terrorism and extremism groups. For example, ISIS, as a terrorist group, originates from extremist Wahhabism and Salafi[1] in the Middle East. The most dangerous aspect of extremist ideology is precisely the fact that it is always possible to become terrorism .In fact, the importance of addressing extremism and its priority over dealing with terrorism, which appears to be more dangerous, is on this point that it is more dangerous than weapons terrorists to take into consideration the thinking that they are using and makes them killers. Extremism has a relation with social and human conditions, and there are grounds and causes in the work that can make slippage towards extremism any moment anywhere in the history or geography of the human world. This is the very fact that makes the mission of sociology meaningful and appeals to the scene. In this article, we will try to examine the questions : What are extremism and terrorism essentially? Why and how is extremism spreading in the Middle East? How is the extremist ideology of terrorism? How extremism spreads and how can be countered? What are the reasons that the extremist narrative finds fertile soil in so many societies? How extremists use Islam as an instrument and what is its historical roots into the Muslim world? What is Wahhabi ideology? Where are its roots?

Materials and Methods

I have worked too much on the ideas of Muslim thinkers, and I have traveled in many Muslim countries. Therefore, I am very familiar with the issues of Islamic extremists in the Middle East. This paper has used to analyze their thoughts from the first-hand sources of religious books of Islamic religions, especially the Wahhabi sect, which is the main source of Salafism and the dominant ideology of Islam, al-Qaeda and the Taliban. Attempts have made to use their first sources of thought by revising the views of the early leaders of these religions and their major religious texts through the method of text analysis and content analysis. In the aftermath of the books and articles produced in the last few years that have peaked in expanding extremist groups in the Middle East and around the world. Especially books that their authors have been studying or interviewing faces from these groups. In the definitions of extremism, fundamentalism and terrorism, due to the many pluralities that exist, have quite focused on the resources of the United Nations, the European Union, and the books and articles on the field of writers and publishers and Academic journals specializing in the field of religious violence or terrorism should be used.

Definition

Religious extremism, religious terrorism, religious radicalism, and fundamentalism, which are recognized as the challenges of peace in the present age, are sometimes used indiscriminately (Sajjad and others, 2017). There is no clear understanding of the definition of these terms or their external specification (Williamson, 2009). A number of countries have their own internal definitions of these concepts. International organizations such as the United Nations and the European Union have also introduced their own definitions. These misunderstandings have greatly affected the situation to understand these phenomena, their real proportions of war and peace, and joint action against terrorist and dangerous groups. Therefore, before entering the main discussion, we need to clarify some of the concepts and define them. This paper focuses on the two concepts of religious extremism and terrorism, among the various concepts found in the extensive literature on religious violence. Because our main issue in threatening global peace is the appearance of religious terrorism today. "At first glance, the link between religious extremism and terrorism seems obvious."(Iannaccone and Berman, 2006:109). No group will ever be a terrorist before it comes to extremism. Some terrorist scholars have argued that extremism is the basis of terrorism and the ability to predict extremism could help prevent loss and manage responses to acts of terrorism (Lane, 2017). This tells us that non-army way to countering terrorism is understanding and limiting extremism. Here, however, we use more precise definitions of terrorism and extremism, and then we present a definition of extremism, which defines it until the end of the article to understand the state of Islamic extremism.

Terrorism

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[1] Salafi: an Islamic sect that is often a follower of "Ibn Taymiyya" and believes that the conditions of everything in society should be restored at the time during the life of the Prophet of Islam.

There is no universal agreement with the definition of terrorism (Schmid, 2011: 39). Since the purpose of this article is not specifically focused on terrorism, and it is seen as a consequence of extremist thinking, we do not enter into more details, and we only try to make some definitions of which there is more general acceptance of them. To distinguish terrorism from extremism. The Strasbourg Convention (1997) has done the same in identifying terrorism in the same way:

"They are intended to intimidate and intimidate people from bombs, mines and any firearms or explosives, firearms, or other destructive and life-threatening means. Individuals or property, or in the event of an outbreak of human, animal or other contagious diseases, or of attempting to cause or spread them, as well as any destruction or attempted disturbance to public or private property as a perpetrated terrorist offense" (council if European, 2017).

UN General Assembly Resolutions
A 1996 non-binding United Nations Declaration to supplement the 1994 declaration on Measures to Eliminate International Terrorism, annexed to the UN General Assembly Resolution 51/210, described terrorist activities in the following terms:

"Criminal acts intended or calculated to provoke a state of terror in the general public, a group of persons or particular persons for political purposes are in any circumstance unjustifiable, whatever the considerations of a political, philosophical, ideological, racial, ethnic, religious or any other nature that may be invoked to justify them" (The General Assembly of United Nations, 1996).

UN Security Council
In 2004, United Nations Security Council Resolution 1566 condemned terrorist acts as:

"Criminal acts, acts, including against civilians, committed with the intent to cause death or serious bodily injury, or taking of hostages, with the purpose to provoke a state of terror in the general public or in a group of persons or particular persons, intimidate a population or compel a government or an international organization to do or to abstain from doing any act, which constitute offences within the scope of and as defined in the international conventions and protocols relating to terrorism, are under no circumstances justifiable by considerations of a political, philosophical, ideological, racial, ethnic, religious or other similar nature" (Security Council of UN,2004).

Gass Martin as a terrorism researcher, wrote for his book "Understanding Terrorism: It Challenges, Views, and Thoughts": "Terrorism is a deliberate and illegal act that terrorist groups or terrorists try to employ through Fear and violence against human ends will put pressure on the ruling political forces and ordinary people to change their policies and behaviors according to their own desires" (Martin, 2013). Furthermore, Cortna argued that "terrorist rebel groups as those who employ a systematic campaign of indiscriminate violence against public civilian targets to influence a wider audience" (Security Council of UN, 2015). In a concise summary, terrorism can be defined as the practice, strategy, and method of extremism, which, instead of using political and diplomatic methods and discourse, use violent and eliminating behaviors. However, terrorism must not necessarily be linked to religion. It is not the essence of religions. Most religions are opposed to violence and are inviting peace, but sometimes due to circumstances such as radicalization of a religion; it can transform to terrorism (Cheetham, 2013).

Radicalism
Radicalism has found its way to widespread use. The most important definitions of radicalism refer to thought that obstructs the social sphere and, by emphasizing the correctness of their own ideas in the social sphere, calls for social and political changes in the direction of their goals and beliefs. Radical groups can be violent, but not necessarily any radical violent group (McLaughlin Paul, 2012).

The emphasis on this definition implies the history of the emergence of the term radicalism, which at the beginning of the 18th century in Europe referred to advocates of democratic and social change. Radicalism is not specific to any particular religion or political group. It can even cover non-political and non-religious groups. In fact, radicalism refers to a form of radicalization and emphasis on changing or building society based on the ideas of a group at all costs and under all circumstances.

The Australian government documents that were written after September 1980 in the definition of radicalism and its difference with extremism say that:

> *Radicalization happens when a person's thinking and behavior become significantly different from how most of the members of their society and community view social issues and participate politically. Only small numbers of people radicalize and they can be from a diverse range of ethnic, national, political and religious groups (Frey Rebecca, 2010).*

Fundamentalism

One of the concepts that has always been linked to extremism, or even sometimes mistakenly used instead, is fundamentalism.

This term has a history dating back to the early 20th century and was used in its first applications to categorize and convey a general conception of the teachings of Protestant religion that were against the values of modernism (Douglas, 2007). The concept of fundamentalism still refers to the political stance of religions and their anti-modern stances. For example

Douglas Pratt refers to the definition of fundamentalism on the political dimension of religious thought, and states:

> *"Broadly speaking, the term fundamentalism today names a religio-political perspective found in most if not all major religions in the contemporary world" (Koopmans, 2015).*

Ruud Koopmans (2015) addresses the various definitions and different uses of fundamentalism, which is usually defined in non-academic applications of the term violence essence, but in academic definitions, fundamentalist groups do not necessarily have violence and are not all related to religions. . Like nationalists and socialists. Indeed, he is trying to show that fundamentalism is no longer confined to religious groups. Koopmans emphasizes the two elements in defining himself as fundamentalist. First, fundamentalists regard their religious doctrines as legitimate, and second, the opponents call these doctrines to be evil (Bruce, 2008). Bruce definition about fundamentalism is based on radicalism;
"Fundamentalism is a radical reconstruction and redeployment of a tradition for contemporary purposes" (Koopmans, 2015).

In this article, we refer to religious fundamentalism to groups that emphasize the integrity and integrity of their religious beliefs and strongly reject their opponents. The biggest difference fundamentalism with radicalism is that radicalism is in the social and political domain, and fundamentalism is about basic and fundamental beliefs. Fundamentalism is a kind of mode of thinking that develops social radicalism and political radicalism if it extends to social and political positions. In contrast to terrorism, terrorism is the program of action and action of some radical or fundamental groups against their opponents

Some systematic research on the linkage between religious fundamentalism and political radicalism and violence is a clear desideratum for future research.
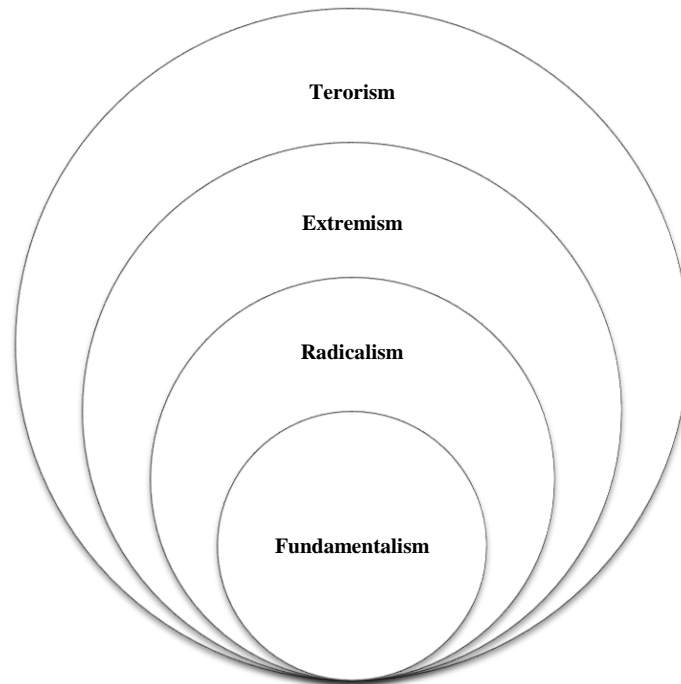
Extremism and Islamic Extremism

The term's extremism or extremists are almost always applied by others to a group rather than by a group labelling itself. Rather than labelling themselves extremist, those labelled as such might describe themselves as, for example, political radicals. The act of labelling a person, group or action as extremist is sometimes claimed to be a technique to further a political goal—especially by governments seeking to defend the status quo, or political centrists. In any event, the term extremist—like the word violence—cannot be regarded as value-neutral. The term extremist is used to describe groups and individuals who have become radicalized, in some way, even though the term radical originally meant to go into the root of a (social) problem (Hasanova, 2014). That is why they say that extremism has some forms and types

of delinquency. It can even include extremes in protecting the rights of animals, so that Islamic extremism and Islamic extremists themselves are included in a variety of spheres (Awan and Blakemore, 2016). Definitions of extremism, like terrorism, are diverse and ambiguous, and there is no definitive and consensual definition. Cheethan argued that: "…Extremism expresses an ultra-orthodox outlook in contrast to the relevant orthodoxy… Religious extremism belongs to a tradition." (Cheetham, 2013). In British, Extremism is vocal or active opposition to fundamental British values, including democracy, the rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs. We also include in our definition of extremism calls for the death of members of our armed forces, whether in this country or overseas (HM Government, 2011). Us department of homeland Security (DHS) defined extremism as "Individuals who support or commit ideologically motivated violence to further political goals". (USA Department of Homeland Security, 214). Some extremism and terrorism scholars have argued that extremism should be viewed as any ideology or political act outside the perception and moral attitudes within a society, and religious extremism must adhere to views and practices based on religious dogmatism, which in today's societies mainly aims to change the political system and power relations take place. (Hasanova, 2014: 5-6). Southers, an extremist and terrorist researcher, believes extremism must be defined by three elements. The first is the essence of violence; the second is the aim of the citizens and the political name, and the third is that the ideological changes within the society and the change of the political system (Southers, 2015).

However, we see that sometimes extremism is defined as ideology and nature of religious thought, sometimes it is defined according to method and strategy, and sometimes it consists of actions taken by extremism groups. Undoubtedly, we may not ignore the role of content in production, through raising method of action. Method could not be considered as a separate and selective issue for the content. Contents of thought create and raise their own advancement methods, within themselves. On the other hand, we saw that extremism could be appeared in a religious and non-religious form. The paper suggests that in order to understand nature of extremism, and how any thought could be falling in to a trap of extremism; we have to ask what the nature of extremism is. What is overindulging? How we understand if something is overindulged? It seems that each scene of human action has boundaries, which passing by them resembles falling into either exces or negligence. Looking into the human scene of action, we may immanently understand that something is not where it should be. Something is not right in relation to other issues on the scene. Something is not observing the other issues. This is why; we may ask about it, comment it, or accuse it of not being at its own place, but being inclined towards exces or negligence. At this time, we may understand the meaning existing beyond issues, and relationships as well as intentions; so that, the relationship between issues could be comprehensible. At the very moment, the possibility of expecting issues to appear correctly (scene forecast) will become feasible. At the very moment, disorders become understandable. Many disagreements in defining extremism or specifying its implications are resulted from the same situation that people with no idea from the text and the scene, and with no understanding about the meaning of action in that field are trying to label various groups, upon predefined criteria. In fact, extremism wants the whole field for itself, without having any right on its integrity. Extremism specifies the fate of human affairs not in relation to him and his action, but according to beforehand unexplainable and untranslatable verdicts, with no observation of another individual. For example, Abu bakr al Baghdadi-ISIS leader in Iraq and al-Sham told at a time that: "Muslims hurry up towards your own state. Yes, this is your own state. Hurry up, as Syria does not belong to Syrians. Iraq does not belong to Iraqis. Land belongs to God" (AL Baghdadi, 2015). As you may see, the speech does not consider the effect of these words on the fate of others and what happens to them, even a little. As you see, two important factors are fundamental in creating the role of extremism, and specifying its basics. One of them is not paying attention to the current scene and humane meaning of action, reality of action; and other, pre-issued unexplainable and untranslatable verdicts. The meaning could be found for the concept of dogmatism, which is a non-critical and non-historical school of thought, with no valid evident.

Considering the above, Islamic extremism shall be a kind of definition of a religion or sect in its own place, and issuing the final and unchangeable verdict for others. However, main question is that why some of Islamic sects such as Wahabism from which all extremists and terrorist groups in the Middle-

East are nowadays stemming, are more easily trapped in abyss of extremism? What mechanism or belief puts them in this situation? Sociology of religion as the subject of the paper is going to specify exactly which religious factors or beliefs have been able of objectively pushing fate of some Islamic religions or sects towards extremism.

Figure (1): The ratio of key concepts and terms

Therefore, this article is intended to mean Islamic extremism groups that emphasize both the social and political domains of the validity of their fundamental beliefs and the possibility that they will not change in any circumstances. They are not merely entering into bilateral talks with other groups, who consider their opponents to be very devious and evil, and they are obliged to fight against them. This Groups in certain circumstances can easily become terrorist groups.

Literature Review

The academic literature produced in the subject of extremism, and its causes in some societies is very broad. Some studies are related to the fields of psychology or even economics. In this paper, the literature has been selected, focusing on the research questions that are being considered, the causes and fields of emergence, the growth and the proper way of controlling and confronting extremism. Psychological views can talk about individual causes of a tendency toward extremism and terrorism, but they are incapable of providing an analysis that can illustrate the emergence of extremism in societies. Extremism is seen in individual and non-social psychological views. While the emergence of extremism at one point in history, either in a geographic region or in a particular culture and society, tells us that it should be viewed as socially socially. In the sociological paradigm, two kinds of attempts have been made to explain the emergence of religious extremism:

The first is theories that attempt to explain the contexts of the emergence of extremism in religion, and they want to show that if a society is placed under specific circumstances, the likelihood of extremism is rising, and this is necessarily related to Religion does not have In religious societies, the religion of the body is a social reaction, and in societies where there is no strong religion, the same conditions can lead to the emergence of other forms of extremism. Like nationalism. But the second group has theories that believe there are doctrines within a religion or religious faith that ultimately leads to extremism. In a single external condition, some extremes may become extremists, and others may not. Therefore, the inner teachings of a religion or denomination are the first words. In this section, we want to review these two categories of theories.

Non-religious factors
Identity Crisis
Identity crisis shall be considered as collective, in relation to some issues. Identity crisis is of various causes, and has extensive effects. Extremist groups are those groups usually talking of importance of identity, and emphasizing on separating internal and external boundaries. These groups are often willing to make their identity outstanding, and to prove their existence to other powerful identities. Sometimes in confrontation to an outer stimulating factor, a part of their identity elements (religion, beliefs, language, culture, race, and nationality) becomes more important and meaningful, to the extent that they define their existence and their boundaries with others, through that (Maaluf, 2000). Under such condition, the enemy is the one who ignores such boundaries or resists against them. For example, pressure of globalization and pluralism in threatening local small identities is one of these pressures (Maaluf, 2000). Again, modernization procedure is considered as another kind of pressure. Many religious, scientific, and political schools of thoughts on the history of Middle East are stemmed from the same trend of modernization pressure from outside, and also the clash of wisdom and religion. Those people considering their values in religion or local small identities to be extremely and rapidly threatened by trend of modernization and globalization have higher motivation to accept extremism thoughts, which gives them identity, emphasizing on their own boundaries and also others. Therefore, development of extremism takes place when individual or collective identity is threatened. Jurgen Todenhöfer in few first pages of his book quotes his conversation with an educated young Iraqi who mentions his motivation to join ISIS group as: "Not because of accepting extremism, but because of experiencing life under military occupation." Rumi's mother had been killed in one of the inspection posts by military occupants, and he had been joining ISIS to take revenge. He had no belief in their ideology, instead he had joined extremist and terrorist group because those people occupying his country had been stimulating his sense of hate, independence, proud and freedom (Todenhöfer, 2016).

Foreigners' interference into internal affairs of countries may extremely affect emergence of nationalist feelings and identities. The idea of "returning to the one's self" and "returning into the past" was resulted from high pressure of western culture on these communities and all people were forced to revive what they own; so that, they will remain on the scene. Islamophobia project arising after the end of Soviet Union and cold war (Sayyid, 1997). is considered as an stimulator and motivator for Muslims to revive their religious identity and remain in the scene, to the same extent that mocking at Prophet and Islam, putting fire on Quran or mosques in western countries, and caricatures disrespectful of Islam such as Charlie Hebdo magazine, and film produced in disrespect of Islam is cross violation of UN Human Rights Declaration do so. On the other hand, there is another kind of identity crisis, which relates to young criminals being jailed for a long time, in western countries. Roy in his recent book claims that his investigations regarding psychological and criminal records of those young people joining ISIS showed that before joining the group, they have been violent people with extremist intensions (Roy, 2017). Therefore, necessarily they are not joining the group because of true faith in Islam or the group; but because of development of Nihilism and identity crisis of modern world. They are following up what they are looking for (violence), in these groups. Of course, this could be notable by itself and be of importance for preventive programs in the modern world. In the paper, it is important because it shows the extent to which Islam could be used as a mask and also a framework for spirit of extremism.

Political Disappointment and Lack of Social Integrity
Under chaos and social ruptures, tendency towards extremist groups is of more possibilities. African area in the Middle East could be mentioned as one of these instances. Social ruptures and lack of identifying and uniform political order capable of gathering people around uniform political words, and making them united and satisfied nations has been one of the basics causing increasing orientation towards extremist groups. The reason is that, these groups giving promises regarding campaign and unique political future under unique identity may provide those hopeless people isolated from politics, with hope to follow up their ideals. The same situation may explain joining Egyptian and other Arab youths to these groups, after Arab revolutions being failed (Nourbakhsh and Mahdizadeh, 2015). Dissatisfaction of existing conditions, in addition to frustration stemmed from national revolutions created some sort of humiliation and shame in young people. For example, through statistics an analyst

has shown that Tunisia as the first Arab country making revolution has sent most foreigner terrorists to Iraq and Syria (Mishra, 2015).

Uneven Revenue

Thomas Piketty (2016) French economist and writer of the book called "Capital in 21st centuries" winning the prize for the best political book in Germany in 2015 tells about inequality of revenue and uneven distribution of it all over the world as the leading force of ISIS extremism and terrorism: Uneven distribution of revenue all over the world has led young people in the Middle East to fewer welcome lessons from West in terms of social justice and democracy. He considers terrorism as a reaction to injustice and inequality, adding, "To achieve this credit, those people with no share of the wealth in the area shall obtain a share there from" (Pikkety, 2016). In his book "Capital in 21st centuries," he introduces concentration of wealth and injustice as the world's major dilemma, and considers the same as the reason for formation of extremist and terrorist groups in the Middle East (ibid).

Rational Choice

In sociology, there are some theories suggesting that there have always been and will be some applications as to joining a religion or sect; because, religion has been always had some functions (Durkheim, 1965). However, how people act in selecting those sects? Why is it that some people join extremist groups, and some not? In sociology of religion, one of the powerful theories provided by Adam Smith in his book called "The wealth of Nations" makes some explanations regarding religious markets and also religion as a commodity. In brief, we may cite that people choose their religion according to self-interest; i.e. they have some needs and if those needs are satisfied with a religion, they choose it. However, if that religion is incapable of satisfying their needs, another religion or secularism may be an alternative (Smith, 1976). As told by Max Webber: Thoughts are not governing conduct of the people; instead, human conduct is commanded by direct financial and spiritual interests, and those images of the world created by thoughts play the role of train switchman. That is, they are direct human's action. Negligence resulted from dynamism of our interests, i.e. what an individual wants, what he may get rid of, and what he becomes prosperous for depend on what he thinks about the world (Weber, 1963).

According to these theories suggesting that selecting religion and sect accompanies a rational calculation, we may say that people join terrorist groups when they are being damaged by identity crisis, disappointment, political frustration, or via experiencing injustice, which in turn results in their nationalist feelings to be evoked. They see themselves in danger and look like an excuse to confront the situation. Under such conditions, those religions and sects claiming to defend identity and making emphasize boundaries may be successful in attracting people. In fact, religion is a mask covering radical methods, and those people seeking violence.

Thorough overview of those theories related to extremism, we may understand the reasons for creation or development of extremism, as one of the main questions set forth in the paper. However, none of these has shown us that which part in Wahabism or new Salafism as the religions followed by extremist and terrorist groups have changed to extremism. What is in this religion, which separates it from other Islamic sects, and leads it towards such a destiny? Through sociology of religion, we are seeking comprehension over the subject, and we will show that how extremist groups think and act within that theoretical framework mentioned above. That is, we have to see which religious doctrines in Wahbism and Salafism make such verdicts far from human's scene of action, through neglecting position of common wisdom and understanding the meanings and feasibility of the scene of action, and with no humane consideration. Practically, believers fall in abyss of terrorism and extremism, when dramatic situation of human is not considered.

In the part of report of Alexiev, It is also emphasized that if nowadays, among Islamic groups and their teachings, we see extremist cases, the effect of the historical route that Islam and Muslims have crossed. Factors such as the policies of the Ottoman government, modernization, migration and current policies of the West towards Muslims have put them in a confronted history that have had to defend themselves (Alexiev, 2011: chap. IV).

The Islamic teachings are the cause of extremism
In this section, we will review some of the Western-dominated literature on Islamic extremism. Theories that claim to be the seeds of extremism is in the context of Islam (in the Quran and Sunnah).The main argument of this paper is precisely the opposite of the claims of these theories. In the following, we will review these categories and we will reject the argumentation of the article in rejecting this view.

Jihad, the financial network of Islam (religious affairs), the infidels and apostate tags are among the most important teachings that some analysts call them Islamic extremism. They believe that the concepts of the infidel and the apostates (the enemy of God) and the jihad provide the ideology necessary for extreme thinking, and the financial network of Islam (religious affairs) also funds extremist groups to run networks, schools and terrorist operations. For example, in another part of his report on religious Islamist groups in Europe, he argued that the roots of extremism are in the teachings of the Islamic Shari'a. (ibid: chap.VI).
Almost this analysis has become a common belief in most media outlets in the West and some of its academic texts. While this view has not paid much attention to:

- First: If the existence of the Sharia is the cause of extremism is a religion, then how do some religion without shariah, such as East Asian Buddhists or other extremist groups that do not have a religion at all, how can they be subjected to extremism?
- Second: Some specific doctrines such as Jihad and Takfir adhesives are extremist, so why do not all Islamic religions suffer from this extremism, and why religions that do not have these teachings may also be overstretched?

We accept that the existence of some doctrines can be abusive, but it should be noted that this general condition is valuable to any doctrine and is not exclusive to Islam. For example, in the past two decades, the Middle East was caught in wars that were imposed on the people of the Middle East by the name of democracy. We accept that the existence of some doctrines can be abusive, but it should be noted that this general condition is valuable to any doctrine and is not exclusive to Islam. For example, in the past two decades, the Middle East was caught in wars that were imposed on the people of the Middle East by the name of democracy. Third: Religious funds in Islam are not paid solely for military purposes, but their main purpose is to create a system of redistribution between the rich and the poor in society. Cultural and educational goals are among other goals of paying religious expenses. At a time when infectious and contagious diseases become widespread, these sums can be spent on community health or the poor. There is even the possibility for Muslims to use these religious funds to counteract terrorist operations and extremist groups. Like what some Middle Eastern Muslims do to counter extremist ISIS and Wahhabism, or through these financial contributions to people who are hurt by ISIS and Wahhabism extremism.

Fourth: Jihad is not a doctrine of warfare. As we read in some Islamic texts and Gillum noted in his article, jihad has a large meaning and equal effort. The Prophet of Islam considers the most important form of jihad to be a Muslim's attempt to resolve his moral disadvantages, and Muslims call it the Great Jihad (the Greatest Jihad) (Gillum, 2010). Jihad can also be an attempt to resolve the economic and scientific problems of society. Any attempt to do good with the purpose of God's consent can be a form of jihad. Only one form of jihad is a military form. There is also a controversy among the Islamic sects about the meaning of that. Some Muslims regard Jihad, as a defense that has not endangered the lives and property of Muslims by the enemy, and this is exactly what the Defense Department is doing today in various countries around the world. On the other hand, jihad is a different and contradictory terrorist operation. Of course, this concept is interpreted by Muslims and some of them, like Wahhabism, have given it an extreme meaning and used it as an ideology of warfare.

In the following section, in the next section, we will see how this happened between some Muslims and some others not. And also will become more familiar with the argumentation of the article on the question of what constitutes the main factor in the emergence of extremist thinking among Muslims.

The causes of emergence of Islamic extremism in Wahhabism and its historical roots
In this section, before proceeding with the discussion, it is necessary to point out that, as stated in the introduction, the focus of this paper is on Islamic extremism, but because over the past two decades the largest and most important group of Islamic extremism in the world has been the tendency They had Wahhabi sect and placed them from East Asia to the Middle East and Western Europe under terrorist operations, or promoted to attract people and youth on the Internet and even the streets to join their religion. Therefore, the bulk of the analysis will tend toward this religion, but what is presented in describing the status of this religion is the general principles Spicy if any other group cannot find any thinking tends to spread extremism.

Extremism, the superficial readings of the Quran without explanation and interpretation, and the lack of belief about the power of reason to understand and solve today's issues, which today are of the most prominent behaviors of the Wahhabis and ISIS in the region, are rooted in the history of Islam. In the battle of Siffin, a group of Muslims who stood against the first Shi'ite Imam and began the war had the same sign, and for this reason, they became famous as Khawarij, those who deserted religion. In contemporary times, by the start of the twentieth century, the future of the Arab world was being pulled in different directions by three forces: the major European powers, the Ottoman state, and various Arab organizations and movements, based in Egypt, Syria, Iraq and the Arabian Peninsula. The Ottoman state was caught up in all of these developments. However, its reactions were characterized by a certain ambiguity owing to the fact it was itself a direct target of these imperialist policies, on the one hand, and because it considered itself an imperial power occupying an acceptable position within the concert of European nations, on the other. The Arab world that arabism south to create as a new imagined community had never been constituted in its ling history as nation- state (Choueiri, 2016: 316-320). "Arab nationalism represented both a revival of old traditions and loyalties and creation of new myths based on them, an invention of tradition, to use Hobsbawm and Ranger's term" (Khalidi, 1991: 5). Arab leaders in Egypt, Syria and Iraq, as extreme ultra-nationalists, disregarded the principles of freedom and democracy.

One of the main causes of the decline of nationalist ideology seems to have been the 1967 Arab defeat in the Egyptian-led war against Israel. Since the 1980s, political Islam, or Islamism, became the most potent ideology to replace secular Arabism. "The resurgence of Islam, now commonly referred to as "political Islam", is generally attributed to the crushing military defeats of Arabic countries suffered under the hands of Israeli forces in 1967. This defeat marked the end of pan Arabism and the start of an Islamic revival that grew to challenge nation-states in the Middle East" (Knudsen, 2003: 19).

The defeat of Arab forces by Israel in 1967 led to a widespread identity crisis that made the masses turn away from the secular nation-state and embrace Islam as a vehicle towards spiritual renewal and a revival of the Islamic state. (ibid) Jamal ad- Din Afghani (1838/9-1897) initiated the Partial transformation of Islam from a generally held religious faith into an ideology of political use in uniting Muslims against the West. Afghani surely contributed something of positive value to the modern Muslim. He helped present those parts of the Muslim tradition that might be worthy of Pride, and that reform could and should take Place within the boundaries of Islam (Keddie, 1983: 35- 36). Gradually Wahhabis and Salafist or imitators of the Prophet Muhammad and the first three generations of his companions and successors misguided Islamic reform. These 19th century "Salafist" were superseded, in the consciousness of many discontented Arabs, by the ultra-fundamentalist Wahhabis from the Arabian Peninsula. "This approach is characterized by the claim to base its interpretations on no other sources than Quran and the Sunnah, to the exclusion of, for example, logical reasoning scholastic theology philosophy or other Sources" (Pink, 2017: 481). Then, after the victory of Wahhabism in Saudi Arabia in 1924-25, Wahhabi-inspired radical thinking enjoyed huge funding and support.

Besides the Wahhabism, we should also mention the Salafism. A sect based on the opinions of Ibn Taymiyya and Ahmed ibn Hanbal, and they somehow consider themselves as revivers of the religion. After a brief acquaintance with the historical origins of Wahhabism and Salafism, we need to look at their beliefs, but the point, here is that instead of dealing theologically with the beliefs of these religions,

sociologically, we try to show what the general frameworks of the beliefs of these sects are that can objectively affect the believers in the limelight of violence.

Belief in incapability of wisdom

Ahmed Ibn Hanbal is one of the most prominent figures of the Salafists (i.e., those who have claimed to return to the Prophet's age). Contrary to the Shiite and Mu'tazilites who believed in the power of reason in understanding religious teachings and solving everyday problems and understanding of meaning, Ahmad ibn Hanbal was a Mohaddes[1] strongly emphasized the references to religious texts without interpreting them and adapting them to the circumstances of the time. He was a traditionalist, and against jurisprudence and ijtihad that are the issuance of religious orders and instructions for daily matters based on the circumstances of the day. He claimed that referring to the words of the Quran and the remaining traditions of the Prophet suffices for the administration of living affairs (Rapoport, 2010). Ibn Taymiyyah was also the apprentice of Ahmed Ibn Hanbal, who today is one of the historical and intellectual sources of Muslim extremists in the Middle East.

However, what does this belief do with a religion that removes it from the point of balance and places it in a state of extremes? Failure to believe in the power of reason in a religion makes human considered as nothing in that religion: turning human to only a thing that is required to execute orders (slave). The believers of this religion do not need to estimate the scenes and meanings of their behavior; they should only act upon the issued orders as heartless and uncontrollable machines. The outcome to this situation also jeopardizes the fate of ethics. Today, we see how ISIS acts in Syria and Iraq that the outside world, including Muslims and non-Muslims, take ethical position against it and label its behavior as a crime and disrespect. The emphasis on return - in the sense they put – to the Prophet time is emanating from this disrespect of a condition of human intellect. Regardless of the impossibility that exists for human beings of this time, it turns into something bothering. By neglecting God-given ability to humankind for the creation of science and technology or improving the way of life and the progress, Wahhabism and Salafis give the verdict of returning. They deal with the problems or contradictions between the modern technological world and parts of the shari'a in order to preserve the fundamental principles of the Shari'a, which are the nature and truth of religion and reject human reason and consider using it a corruption. They make no attempt for adaptation of religion to new conditions. They even reject some scientific findings due to apparent contradiction with the form of the Quranic verses. However, there are hundreds of hadiths[2] about the dignity and legitimacy of reason in the Shari'a of Islam and the God of Islam in the Sunni and Twelver Shiites. It even goes among the Shi'a jurisprudent and some Sunni religions that what the Shari'a judges, logic confirms the same, and vice versa. This statement shows how much human reason is acceptable in Islam, but the Wahhabism and Salafiare far from it. Shiite religions even sometimes respect the customs and commonsense of a society while issuing some fatwas[3]. That means that not only religions other than Wahhabism rely on reason, but also they even respect the collective wisdom and pay attention to the condition of believers individually and in a special way. This means understanding the dramatic state of human life by paying attention to the human being in his context and taking into account the conditions. The disrespect of the religion of extremist Muslim in the Middle East to this issue has led to the growth of contradictions and struggles in the public sphere and everyday life, and the outcome of this struggle is spreading to the whole world.

Eliminating feasibility of politics

Although the political Islam legacy appears to be open, the fact is that the teachings of Ahmad ibn Hanbal or Ibn Taymiyyah, from other extremist movements and Abdul Wahhab, the founder of the Wahhabi religion are in fact, somehow ending politics and that end to politics causes the death of meaning. This depletes the thinking and meaningful presence of man of the scene from. In fact, it even ends up what sociology recognizes as the public sphere and public speaking. Under these circumstances,

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[1] One who reads the Prophet's words from historical books and narrates them to the people.

[2] A speech spoken of by the Prophet or religious leaders

[3] Religious orders issued by the jurisprudent and performed by believers.

it is clear how much human being is meaningless and humans are unimportant and worthless, and that they can be easily killed, robbed, and raped. By giving verdicts such as the following, these groups make policy meaningless and ended:

- It is necessary to accept the Friday prayers with any ruler even a corrupted one (Safizadeh, 2016: 277-278).
- "Anyone who leaves the caliph will die upon the death of ignorance" (ibid, 2016: 29).
- ... those who rise up against the rulers, their uprising misery and corruption are more than its good and benefit! (Ibn Taymiyyah).

Due to these few clauses, society does not need to think, measure, and choose; people have not been created to act as agents of politics, and they can only be slaves or the dead of politics; no speech can be formed, and issues cannot be raised, for such a society, there are no critical moment and politics for such a society. Wherever there is no choice, there will be no meaning and value either. In the teachings of the neo-Salafism, the Wahhabis, and extremist groups such as the Taliban, al-Qaeda, and ISIS, we find many rules that are ridiculous or unreasonable. Assigning research on these superficial behaviors does little help in understanding the reality of these extremist groups. What should be considered in the face of many of their behaviors are the general lines that indicate why a religion is in a position to issue such sentences and its followers easily accept it and enforce them? It should be seen how some doctrines could condemn the fate of a religion to extremes and then terror. Although the appearance of the behaviors of these extremists and terrorist groups are political and pursues political ends, they themselves, by the explanation they say, are losing political scene and counterproductive politics. This de-politicization of society is ousting human from his own life. Human beings in Islamic government are not the extremists of demo; they are not even the Ummah because the Ummah has a very political and active meaning in the field of political action. They are the only masses who are semi-alive.

Eliminating the possibility of the dialog
Where there is no wisdom and rationality, and politics is dead, there is no critical moment of choice; naturally, there will be no public speech. In these situations, the common output is destroyed between different human beings because there will be no possibility of dialogue that depends on the redefining wisdom and the moment of the choice and what remains is only muscle flexing. This is why extremism can be the path to terrorism. When it is not possible to speak, the only way to determine the fate of the world and the only way to survive for any group under these circumstances is physical eliminating of the rival and the opposing. However, a religion whose foundation is based on human intellect, and rational growth will affect the behavior of its believers objectively, which will promote the prosperity of reason and science.

how control and confronting
"Counterterrorism has two types of implications. Current responses have given rise to many ethical and legal violations of human rights. This is the first kind of limitations to be denounced by sociological (and legal) scholars. In addition, empirical investigations warn us of three strategic limitations concerning the efficacy of counterterrorism as currently practised. These are fomenting the nationalism of terrorists by military occupation of their lands; underestimating the power of terrorist propaganda relating to human rights violations caused by antiterrorism measures; and, finally, fuelling militants' aspiration to achieve martyrdom by creating the violent conditions endemic in the use of military options as a counterterrorism solution" (Tosini, 2007: 664-681).

One example of this allegation is Abu Musab Zarqawi in Iraq, who puts his western victims in an orange robe and slaughters them in retaliation for the crimes that the Western invaders have committed in Guantanamo Bay in. The UN has developed a comprehensive plan to combat extremism . The Charter of the United Nations, in particular under international human rights law, refugee law and if applicable, international humanitarian law — provide a strong foundation. The United Nations Global Counter-Terrorism Strategy and the guiding principles for counter-terrorism strategies, as identified at the International Conference on National and Regional Counter-Terrorism Strategies, held in Bogota from

31 January to 1 February 2013, provide additional guidance for national and regional plans of action (Security Council Committee, 2015). It has paid attention to various points such as:
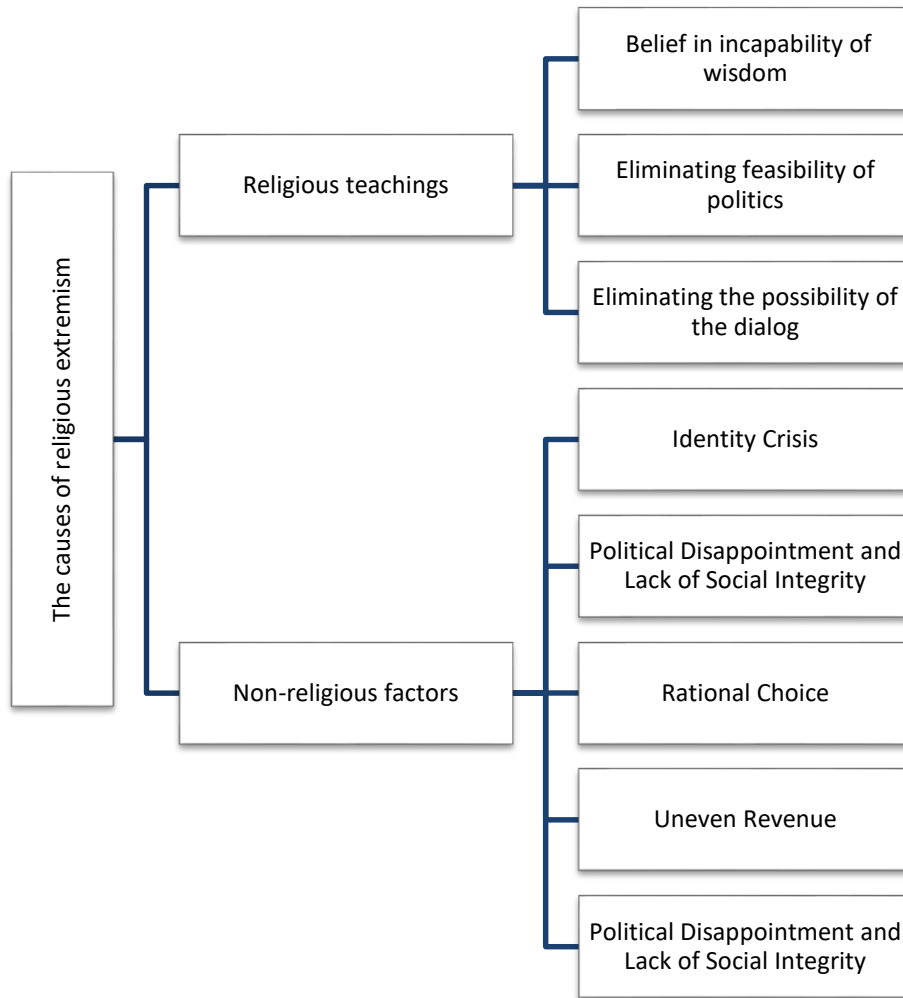
- The risk of violent extremism often increases in the same conditions that lead to heightened risk of conflict. So the dialogue between warring parties is important.
- Strengthening Good Governance, Human Rights and the Rule of Law
- Education, Skill Development and Employment Facilitation
- Build the capacity of women and their civil-society groups to engage in prevention and response efforts related to violent extremism;

As many politicians have said, the strategy to defeat "Daesh" and other extremism groups cannot begin and end with military action. That is why our approach includes comprehensive political, diplomatic and humanitarian action. As social scientists, our most important task is to investigate this phenomenon in such a way as to clarify its logic and, thus, to contribute to the prevention of future violence. Since terrorism is a human phenomenon, the purpose of identifying its logic implies, more precisely, that we have to focus on its rationale, which in turn means that terrorists' motivations, reasons and rationality should become our main focus of attention. As some have said, the strategy is a comprehensive plan that targets all forms of extremism, and incites hatred towards other religions. In addition, based on four strands:
Countering the ideology of extremism; Building social cohesion; Prevent social isolation from small groups and minorities Supporting moderate mainstream voices; Rational religious flow Moreover, disrupting the extremists wherever they seek to operate. Our strategy should not only be to deal with violent extremism and violent behaviour. But with extreme ideology and thought .A developing strand of our work can focus on the role education can play in countering extremist ideologies. These multiple strategies can be integrated into educational policy or public policies programs and as we said, pursue their responsibilities on the scene:

In the field of education, the promotion of the rationality and value of reason and the teaching of dialogue with the other should be part of the hidden and seen programs of schools and universities. Public media should also be careful in this area and promote the common culture of anti-radicalism. Supervision of the content of religious and traditional schools run by extremist groups in the region is also an imperative to be undertaken by national governments and not international organizations not to provoke identity. Confronting television networks or websites of groups promoting extremist thoughts, and especially those that stimulate identity and religious contradictions both through national governments and through international law not to give permission to satellite networks to these groups and their agents - Lack of military intervention and the lack of efforts to achieve democracy from outside and above by force because this action can lead to the development of violence and the strengthening of radical forces and oppositions, and in the opposite of the action and reaction The development of employment and the improvement of the welfare of life can also improve the social situation, if the inclusion of local values in these societies is improved, which ultimately reduces the tendency toward extremism.

In fact, after accepting the main strategy of dealing with extreme thinking in designing programs, they should have different responsibilities and tasks. The responsibility and agenda of the academic world in the world as the thinkers who have the most realistic mission, along with responsibilities and plans that should always be pointed out to the politics of the world, and the responsibility and programs of the religious scholars and ordinary citizens should all be considered as well as that of international and regional institutions. Avoiding hatred of religions in schools and the media as well as avoiding religious hatred towards non-peers Lifelong learning: some members of the extremist and terrorist groups being academician show that there are still many gaps and mistakes in the educational system. Although academic education can reduce the incidence of tendency towards these groups, still a significant number of those who joined ISIS, including ISIS head Abu Bakr al-Baghdadi have studied at high university levels (Ghosh and Chan, 2017: 22).

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                                           │       of wisdom         │
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                        ┌──────────────┐   ┌─────────────────────────┐
                        │   Religious  │───│ Eliminating feasibility │
                        │   teachings  │   │       of politics       │
                        └──────────────┘   └─────────────────────────┘
                                           ┌─────────────────────────┐
                                           │ Eliminating the         │
                                           │ possibility of the dialog│
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   ┌──────────────┐                        ┌─────────────────────────┐
   │  The causes  │                        │     Identity Crisis     │
   │  of religious│                        └─────────────────────────┘
   │   extremism  │                        ┌─────────────────────────┐
   │              │                        │ Political Disappointment│
   │              │                        │ and Lack of Social      │
   │              │                        │ Integrity               │
   │              │   ┌──────────────┐     └─────────────────────────┘
   │              │───│ Non-religious│     ┌─────────────────────────┐
   │              │   │   factors    │─────│      Rational Choice    │
   └──────────────┘   └──────────────┘     └─────────────────────────┘
                                           ┌─────────────────────────┐
                                           │      Uneven Revenue     │
                                           └─────────────────────────┘
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                                           │ Political Disappointment│
                                           │ and Lack of Social      │
                                           │ Integrity               │
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Chart (1): Factors Affecting the Formation of Extremist Religious Groups

Conclusion

This research showed us that one of the problems of combat and control terrorism and extremism is the lack of a single meaning and definition of terrorism and Islamic extremism. Extremism, in terms of either a method or action or a thought, seeks radical change outside the rule of law, which sometimes leads to violence in terror. Today, extremism has developed in an organized way in the form of specific groups and organizations with specific ideologies and objectives of coping with the existing order. These are the overlooked or removed by the majority through existing systems. Therefore, extremism can be a label by the majority to remove these groups and organizations. A human society that can be viewed and not humiliated and pave the way for dialogue increases convergence of people in the community; without any doubt, it would be easier to prevent the spread of extremism.

Factors such as the identity crisis, the incitement and growth of nationalist sentiment, growing trend of threatening national identities, such as globalization and the imposition of modernization, social exclusions of minorities, political frustration and lack of social solidarity are of the causes of the growth of extremism. Another point is that people choose the religions that can effectively deal with their interests and their needs, whether they are material needs of this world, or spiritual needs such as the need for God or the need to understand the truth, or as a liberating and militaristic ideology promise to prosper and release them. The interview of some ISIS members mentioned in the text, such as Raami, a young Iraqi man, showed that this analysis could have verifiable objective evidence. ISIS created this hope for dismayed Muslim youths by promising the destruction of disbelief and the establishment of a powerful Islamic state. In this case, religion is a tool and a mask for political and social purposes. Wahhabism thought Due to the neglect of the element of reason in understanding religion and

appearance, lack of critical thinking and lack of attention to the conditions and circumstances of the time cultivated the idea of extremism. The failure of the Arab Spring and the failure of the ideology of Arab nationalism in the history of the Arab world provided grounds for the growth of Salafism. The failure of the Arab Spring frustrated Arab youths who had been waiting for freedom for many years. Deprivation and frustration are prepared the ground for violence and extremism.

Saudi Arabia's money, oil, and power also increased support for this movement against Shiites in Iran. The Middle East faces a crisis due to the failure of modernity, which created nothing but a class gap and a failure in democracy. The frustration of the Arab youth and the emergence of a new generation of violent youth from immigrant Muslim in Europe due to the degradation of the Western community, on the one hand, and the conflict between the interests of Western governments in the region and the serious inability to oppose extremism, which has created a secure zone for extremists, on the other, paved the way for the growth of extremist and terrorist groups. Our approach to extremism in this study is a comprehensive look that does not merely seek military or even political solutions, and consider social measures such as strengthening social solidarity, respect for minority rights, as well as cultural actions such as promoting dialogue and convergence of culture and sees rationality and moderation as effective interventions. Thus, in the Middle East, the context, audience, causes and means of extremism were provided and ISIL illuminated violence with its ideology and made it holy.

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