

## **The roots of contemporary terrorism**

By

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### **Abstract**

The research concluded that the roots of terrorism extend back to before the Umayyad terrorism, where the Umayyad's established their state on those roots that were based on terrorism in persecuting the Shiites of Imam Ali, peace be upon him.

**Keywords:** Root of terrorism

### **Introduction**

The second decade of the twenty-first century has witnessed a significant spread of terrorism, which has caused numerous deaths, widows, orphans, and disabled people in its wake, destroyed cities and their infrastructure, murdered individuals, shattered stones, and destroyed trees. It wrecked the economy, crippled the military, terrified the populace, undermined their sense of security and stability, forced millions of people to evacuate their homes and cities, cost them their jobs, their stability, and all they had worked so hard to build and save over the years. The impacts of terrorism and its sabotage have been shown in several particular nations, providing convincing proof that whoever founded these terrorist groups intended to harm these nations economically, militarily, socially, and culturally. If the impact of terrorism persists, the Zionist entity is the only one that benefits from security in this region. Islamic armies and the funds used to support them in the fight against terrorism. The money used to fund terrorists is Islamic money, whereas the soldier, Zionist money, and the Zionist entity are protected from all the miseries and disasters befalling the nations in the area.

The phenomenon of contemporary terrorism and takfir (accusing a Muslim apostate) has an intellectual and cultural extension that goes deep into the history of some Islamic sects. It does not mean that peoples and followers of other religions are free from the ideology and culture of terrorism, but rather in a circle that narrows and widens according to the development of those peoples. However, this research will be limited to a region that includes the countries of Syria, Iraq, Yemen and Libya, and partly to the neighboring countries of Iraq, Libya, Somalia, Sudan, Egypt, Jordan, Turkey, Saudi Arabia, Kuwait and Bahrain.

#### ***Terrorism linguistically and idiomatically***

Linguistically: "irhab" ارهاب Terrorism: "rahaba" رَهَب "Frightened" with Kasra diacritics, "yrahabu" يَرَهَبُ "dreading" "rahba" رَهْبَة "dread, dread with Dhama diacritics, and "rahbn" رَهَبًا "dreadly" with diversion, that is: fear of it. In the hadith of supplication: fear and desire to You (Allah). "rahba" رَهَب means fear and dread... and terrify him and dread him means frightened or him. So, terrorism means fear, panic, intimidation and insecurity, whether at the level of an individual, a society, a state, or a group of states. (Ibn Manzour, 2008)

#### ***Idiomatically: Terrorism***

Terrorism is defined internationally: An attack that is of a criminal act, but the target of this terrorism and its political nature is what differentiates in the legal nature of this act between a political crime and a terrorist crime. (Akbara, 1993). Some of them define terrorism as "the

use of violence or the threat of using it to achieve a specific goal". Terrorism is defined in political sociology as "every human behavior or behavior that tends to use some measure of coercive force, including coercion and physical harm. It is the illegal use of weapons and traditional and modern torture techniques in violation of basic human rights sanctioned by divine laws and international charters in dealing with the management of human relations, including differences in the cultural, social, economic and political fields with the aim of achieving goals in those areas ranging from subjugation, pressure, modification and marginalization [exclusion]. (Ibn Akbara, 1993). It may affect others who are not targeted. This non-peaceful coercive human behavior occurs between individuals, groups or authorities towards each other within a particular society, or between certain societies and elements. (Anayis, 2011)

Terrorism has many sections: there is family, social, economic, political, intellectual, religious and cultural terrorism. There is state terrorism, international intelligence terrorism, party and organization terrorism, and mafia terrorism [drugs, murder, kidnapping, sex crimes, money laundering, human trafficking]. This diversity stems from the causes that produce terrorism. I have detailed this in my book [Contemporary Terrorism], which was published in seventeen series in the Nidaa Al-Rafidain in 1993.

### ***The term (Rahab (رهب) in the Holy Qur'an***

The term "rahba" رهب has been mentioned in the Holy Qur'an in many verses, some of which were with the meaning of frightening the enemy by preparing and developing various military, economic, scientific and faith forces in order to frighten the enemy of attacking the Islamic State. It does not mean what the terrorists are doing these days of heinous crimes. Allah said: [And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy. (Surat Al-Anfaal, 32). The word: [terrify] الرَّهْبُ meant fear in the verse: [And draw in your arm close to you [as prevention] from fear,] (Surat Al-Qasas, 60). The word: [terrify] رَهْبَةٌ means bringing fear and terror into the hearts of the enemy and their dread from the power of the Muslims in the Almighty's saying: لأنتم أشد رهبةً لأنتم أشد رهبةً [You [believers] are more fearful within their breasts than Allah because they are a people who do not understand] (Surat Al-Hashr, 13). All of these verses, as they appear linguistically, do not mean starting a fight or attacking non-Muslims, but rather preparing the Muslims sufficiently to protect the state and instill fear in the hearts of its enemies from starting a fight or tempting them to attack it. The noble verses in which fighting is mentioned are all witnesses that Muslims fight in defense and not in aggression. Allah says: [Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors. (Surat Al-Baqara, 190). Likewise, Allah says "ألا تقاتلون قوماً نكثوا أيمانهم وهموا بإخراج الرسول وهم بدأوكم أول مرة أتخشونهم" "Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time? Do you fear them? But Allah has righter that you should fear Him, if you are [truly] believers. (Surat Al-Tawba, 13) In this noble verse there is a clear indication that the enemy is the one who started the fight and they intended to expel the Messenger (PBUH). Allah says "ولا تقاتلوه عند المسجد" "And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers. (Surat Al-Baqara, 191). Allah also says: قَوْمَهُمْ كُلًّا مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ تَقْبَلُوهُمْ قَوْمَهُمْ كُلًّا مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ تَقْبَلُوهُمْ قَوْمَهُمْ كُلًّا مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا" "You will find others who wish to obtain security from you and [to] obtain security from their people. Every time they are returned to [the influence of]

disbelief, they fall back into it. So, if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you overtake them. And those - We have made for you against them a clear authorization. (Surat Al-Nissa, 91). The Noble Qur'an was not only prohibited attacking non-Muslims, but rather orders Muslims to righteousness and charity to them and that they equal between them and the Muslims in applying justice. Allah says "لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ" "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. (Surat Al-Mumtahana, 18).

[يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا<sup>٥</sup> اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ<sup>٦</sup> وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ] "Do you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do. (Surat Al-Maidaa, 8)

The noble verse is clear in urging to apply justice even with the enemies whom we hate. The command in the blessed verse is general for all people regardless of their religion and belief. And in three other verses, God Almighty commands not to diminish the rights of all people. Allah said:

- 1) [”ولا تبخسوا الناس اشياءهم“] (Surat Al-Aaraaf, 85)
- 2) The Almighty Allah said "ولا تبخسوا الناس اشياءهم ولا تَعْتُوا في الأرض مفسدين" and do not deprive people of their due and do not commit abuse on earth, spreading corruption. (Surat Hud, 85)
- 3) The Almighty Allah said: "ولا تبخسوا الناس اشياءهم ولا تَعْتُوا في الأرض مفسدين" and do not deprive people of their due and do not commit abuse on earth, spreading corruption (Surat Al-Shuraa, 183).
- 4) In these three noble verses, the prohibition against oppression is stated for all people. The noble verses do not say: Do not underestimate Muslims or believers. Rather, the prohibition against oppression means the understatement of truth which is mentioned about all people, whether Muslims or non-Muslims, loved ones or enemies. It is this holistic view of humanity as a whole that represents the Islamic view, not what we see and hear of terrorist practices that begin with Takfir, violation of honor, robbery of money, abuse and torture and end with murdering.

### ***Justice or terrorism in the purified Sunna***

Contemporary terrorism is an extension of the disobedience of the orders of the Messenger of Allah (PBUH) during his time and after his death. He informed an expression of departing from his orders and rejected the truth represented by the Holy Qur'an and the purified Sunnah of what the noble verse expressed. And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?" (Surat Al-Tawba, 65). This verse was revealed for those who tried to assassinate the Prophet (PBUH). In Hudaibiyya Peace Treaty, the phenomenon of disobeying the Messenger (PBUH) and not complying with his command to leave the ihram (a white gown dressed when performing Umra) for Umrah is clear. Likewise, in violating his command in the incident on Thursday when he ordered to bring an inkwell and a wood paper to write to the nation a book after which they will never go astray. The violation of divine and prophetic commands continued after his death, as well as in violating the orders of those whom the

Messenger of Allah (PBUH) ordered to obey him. This was represented in three wars: Al-Jamal, Siffin and Nahrawan. The Prophet (PBUH) indicated these wars and the qualities of those who rebelled against the Commander Ali (peace be upon him)

The phenomenon of the Kharijites, who were described by the noble hadiths, is an extension of that rebellion against the prophetic orders. This phenomenon was built on two foundations: Takfir (accusing a Muslim apostate) and killing. In Sahih Muslim (The index of Muslim) [According to Jabir bin Abdullah, he said: A man came to the Messenger (PBUH) carrying the spoils, left from Hunayn and there was silver in Bilal's dress. The Messenger (PBUH) took from it and gave it to the people. A man said: O Muhammad, be just. The Messenger (PBUH) replied "Woe to you, and who is just if I am not just." Some of them said: "Leave me, O Messenger, so that I may kill this hypocrite." He said: "Allah may forbid that people should speak that I am killing my companions. Such a man and his companions only recite the Qur'an without obeying its orders." They pass through Islam just as the arrow passes from the arch. In another narration: [They pass out from Islam] (Sahih Muslim, 2006). Terrorism, violence, killing in the most horrific ways and takfir (accusing a Muslim as apostate) are ways of unjust ruling. However, Abbasid's rulers might adopt the approach of Umayyad. They had scholars to their rule. There is an honorable hadith that shows that these people have an extension of people who will come at the end of time and have the same characteristics. Al-Bukhari mentioned "Specific people will come at the end of time, they are young, with foolish dreams, they say best words, pass out from Islam as an arrow passes from the arch. Their faith is just by saying and wherever you meet them, kill them, for killing them is a reward for those who killed them on the Day of Resurrection.

Thought and Ibn Taymiyyah: In the book [manla yahduruh alfaqih [who does not attend the jurist] by Sheikh Al-Saduq (Al-Qumy, 2013). The honorable hadith describes the Kharijites [They pass out from the religion as an arrow passes from the archery, and their sign is shaving and abandoning anointing. Muslim included in his Sahih Hadith No. 1566 on the authority of Imam Ali (peace be upon him) who said: [O people! I heard the Messenger of Allah, (PBUH), saying: A people will emerge from my nation who will recite the Qur'an, and your recitation will not be the same as their recitation, your prayer, or you're fasting. They read the Qur'an thinking that it is theirs and it is upon them. Their prayers are just by speaking, they pass out through Islam as an arrow passes through out of the archery. If the army who fight them knew what had been decreed for them by the tongue of their Prophet, they would have given up work. The sign is that there is a man who has upper limb between the shoulder and the hand. He has no arm. His upper arm is like a nipple, with white hairs on it. (Sahih Muslim, 2006). In the eighth century AH, Ibn Taymiyyah [died 728 AHS], Ahmed bin Abdul Halim bin Abdul Salam Al Harrani, appeared. He was born in 661 AHS. Ibn Taymiyyah revived the approach that the Wahhabis are now following Ibn Taymiyyah's ideas, publish his books, and spend money to spread it.

### ***Terrorist***

Ibn Taymiyyah was born in Harran, an ancient city on the Syrian-Turkish border. It is the city of Sabeans, inhabited by Arabs and Kurds, located north of the city of Raqqa. He moved to Damascus, his father and Abd al-Dayem al-Maqdisi taught him. Among his sheikhs were Ibn Abi Al-Yusr, Kamal bin Abd, Shams Al-Din Ibn Abi Omar Al-Hanbali, Majd Al-Din Ibn Asaker, Taj Al-Din Al-Fazari, Ibn Al-Nakhas, Jamal Al-Din Ahmed bin Abi Bakr Al-Hamawi and others (Omran, 2008). Calumniously "he praised unjust rulers looking forward to expanding their rule, not for the spread of Islam and the get rid of oppression of rulers and systems" this is hardly ever reported to him. It was reported that some rulers prevented Ahlul Kitab (the People of a Divine Book) from converting to Islam until paying the jizya (sum of

money paid as a tax by non-Muslims in order to live with Muslims) in order to increase financial revenues. Terror and murder spread among Muslims, in which the best companions were fought, killed and displaced. Ibn Taymiya had much saying about Yazid, Al-Walid and Muawiyah and the criminality of rulers and their terrorism. Many fabricated Hadiths for Prophet, (PBUH), which were attributed to were false because of violence, and he is innocent of them. Ibn Taymiya glorified the rough handling of Omar Ibn Al-Khattab with other than Muslims. He highlighted in his books such behavior from some of the Companions, the Umayyads and the Abbasids. Ali, according to Ibn Taymiya, was said to have killed infidels rather Muslims. Knowing that Ali (peace be upon him) spread Islam with his sword and he had the great part of killing the polytheists in Badr and elsewhere.

Some of AhluAl-Bayt (people of the Prophet's household) were killed and the Companions of the Messenger were killed as was stated by Ibn Taymiya. The biggest witness to what Al-Hajjaj (d. 95 AH) did to the Muslims, his prison in Wasit included hundreds of thousands of prisoners without a legal ruling. Al-Haytham bin Adi Al-Ta'i, the historian who died in 207 AH, said that Al-Hajjaj died and in his prison eighty thousand, including thirty thousand women] (Ibrahim, 2012). (Al-Qadri, 1984). Historians say that the number of those killed by al-Hajjaj reached [120] thousand people. Fifty thousand men and thirty thousand women died in his custody, of whom sixteen thousand were naked. Al-Hajjaj was very loyal to the Umayyads and exaggerated in the killing of enemies and opponents, to the extent that Abd al-Malik bin Marwan forbade him to kill a lot of people. (Al-Zarqaly, 1996). الترجمة طويلة جداً. ولا يمكن حفظها.

Because of the great interest of the Umayyads in Al-Hajaj for loyalty, Abd Al-Malik bin Marwan greatly honored him. When he was on his deathbed he recommended his son Al-Waleed in honoring Al-Hajjaj and named one of his sons after him (Al-Zarqaly, 1996). Al-Waleed bin Abdul-Malik was commenting on what his father said "Al-Hajaj is the skin of my whole face." When he heard the news of the death of Al-Hajjaj, he was very sad. (Ibrahim, 1997)

Ibn Taymiyyah digressed of such rulers and said about Al-Hajaj what he said. He was imprisoned as scholars unanimously reported (Hamada, 1964).

A group of scholars were scarcely at loggerheads with his views and beliefs, such as: Imam Sadr al-Din Ibn al-Wakeel, known as Ibn al-Marhal al-Shafi'i, Imam Abu Hayyan, Imam Izz al-Din Ibn Jama'ah, Imam Kamal al-Din al-Zamalkani al-Shafi'i, Mulla Ali al-Qari al-Hanafi, Shihab al-Din al-Khafaji al-Hanafi, Muhammad al-Zarqani al-Maliki, Taqi al-Din Al-Subki Al-Shafi'i, Al-Hafiz Ibn Hajar Al-Asqalani Al-Shafi'i, Abdul Raouf Al-Manawi Al-Shafi'i, Safi Al-Din Al-Hanafi Al-Bukhari, Al-Hafiz Imad Al-Din bin Kathir Al-Shafi'i, Salih Al-Balqini Al-Shafi'i, Al-Hafiz Jalal Al-Din Al-Suyuti (Anbhani, 2011)

قالوا عنه: [إن ابن تيمية زنديق]. وقال ابن حجر: إن ابن تيمية عبد خذله الله، وأضله وأعماه وأصممه وأذله. وقالوا عنه: [إن ابن تيمية تبع مذهب الخوارج في تكفير الصحابة]. وقال عنه علامة زمانه علاء الدين البخاري: [إن ابن تيمية كافر]. وكان زين الدين الحنبلي يعتقد كفر ابن تيمية ويقول: [إن الإمام السبكي معذور بتكفير ابن تيمية، لأنه كفر الأمة الإسلامية].

It is said about Ibn Taymiya in the book of supplicating the Prophet and the righteous people other than Allah "I read Ibn Taymiyyah's words about supplicating the righteous people other than Allah, he said that such kind of supplication is incompatible to Sunna and Quran and was just an inadmissible innovation. (Marzouk, 2005). The approach of Ahl Al-Sunnah (people of Sunna) is not represented by Ibn Taymiya and his followers only, but there are other opinions

in the Islamic sects show that their opinion does not declare anyone from the people of the Qiblah (people who stand in prayers towards Mecca) to be a disbeliever no matter what sins he has committed. The phenomenon of contemporary terrorism and takfir (accusing a Muslim to be apostate) has an intellectual and cultural extension that goes deep into the history of some Islamic sects. That extension, which constitutes the ideological thought of those sects and the heinous terrorist practices against other sects and religions. One of the most prominent figures of terrorist thought that gave birth to produce the terrorism of (ISIS) and others like Al-Qaeda, Jabhat Al-Nusra and Ahrar Al-Sham.

### ***Terrorism factors***

#### ***The ideological factor***

Ibn Taymiyyah Ahmad ibn Abd al-Halim ibn Abd al-Salam al-Numeiri al-Harani declared that “whoever goes beyond cursing and insulting the Companions of the Messenger (PBUH) and claims that they apostatized after the death of the Messenger of Allah (PBUH), except for a small group who did not reach a few ten people, or that they all (companions) became immoral, he undoubtedly would be a disbeliever. Rather, whoever doubts the disbelief of such a person, for sure he is certainly a disbeliever. (Al-Qahtani, 2011) The summary of Ibn Taymiyyah’s words is the infidelity of the Shiites and those who doubt the infidelity of the Shiites. Shedding blood, honor and taking money are all allowed when the person is apostatized. Then he mentions a Hadith saying: I heard Ali say that at the end of time there will be a group of people called the Rafidah who reject Islam, so kill them, for they are polytheists. The beginning of the Hadith says: “Shan’t I inform you of a deed that if you do it, you will be among the people of Paradise? A people will come who have a group called the Rafidah, and if you catch them, then kill them. This leads him committing suicide and killing Muslims to enter Paradise.” He also says “as for the one who insults one of the companions of the Messenger of Allah (PBUH), Imam Ahmad has indicated that he must be beaten harshly, and he is not from the people of Islam. According to Ibn Taymiyyah, he said in the book of “Al-Sarim”: As for those who said that the insulting person should be killed or is made under takfir (calling someone apostate), they have indications that they used as evidence. The doctrine of Ibn Taymiyyah in comprehensive responses to the issues of unification of Lordship, Divinity, Names, Attributes, Power, Faith, and others would be included in all Islamic sects. In the conclusion, Ibn Taymiyyah's ideas in Ash'aira were shown. Hence, the responses of Sheikh Al-Islam showed some aspects in the Ash`ari doctrine including the creed. (Al-Mahmoud, 1993)

#### ***Islam in Bukhari and Muslim***

Narrated by Osama bin Zaid, "We were sent by the Messenger of Allah (PBUH) to Al-Harqa, so we attacked them at the morning and defeated them. I and a man from the Ansar (supporters of Muslims) followed a man from among them, and when we reached him, he said: There is no god but Allah. So, the Ansari (A supporter for Muslims) left him, but I stabbed him with my spear until I killed him. When we came to the Prophet, he heard the news, so the Prophet said “O Osama, did you kill him after he said there is no god but Allah? I said he was seeking refuge. He kept repeating “O Osama, did you kill him after he said there is no god but Allah? until I wished that I had not converted to Islam before that day. This is the case of the one who killed the person who said “there is no god but Allah” seeking for refuge, and the killer was reprimanded by Prophet (PBUH) for killing even if seeking refuge. So, how about the one who kept saying “there is no god but Allah” since birth and believed in it. Another Hadith was narrated in Al-Bukhari and Muslim. (Bukhari, 2006).

#### ***Islam according to Ahl al-Bayt (people of the prophet’s household)***

In every effect that follows from the absolute Muslims in ruling by the Islam of the Sunnis. According to Al-Sadiq (peace be upon him) in the book “Khabar Shaaban Ibn Al-  
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Samat” he said that Islam is what people know as a testimony that there is no god, but Allah and that Muhammad is the Messenger of Allah (PBUH), perform prayer, pay zakat, make Haj (do pilgrimage to the Mecca) and fast the month of Ramadan. In another hadith “Islam is a testimony that there is no god but Allah and belief in the Messenger of Allah (PBUH). With this testimony, shedding blood was forbidden, marriages and inheritances took place, and apparently a group of people (Al-Kilini, 2009).

### ***Opinions of the followers of sects regarding Takfir (accusing a Muslim apostate)***

Al-Shaarani mentioned in his book “Al-Yawaqit and Al-Jawahir fi bayan aqa'id alakabir” [diamonds and jewels of stating the great one's doctrines] Al-Shafi'i stated that the people of desires should not be declared apostate in his article. He said, "I do not make the people of desires a disbeliever with a sin. He said in a narration about him, "I do not make any of the people of the Qiblah apostate with a sin, and I do not make a person who interprets the opposite of the apparent with a sin." (Asharani, 4270). The Shafi'is are unanimously agreed that the Kharijites are not apostates. The scholar Ibn Abidin said in the chapter on the apostate in his footnote marked (Rad Al-Mukhtar “the answer of the chosen one): The Kharijites who make it lawful for shedding Muslims' blood and taking money and make the Companions blasphemous, according to the majority of jurists and scholars of hadith is the rule of transgressors. He said, "Some of the hadith scholars considered them to be apostates. Ibn al-Mundhir said, "I do not know of anyone who agreed with the people of hadith on their infidelity." He said, “This requires transferring the consensus of the jurists not to declare the Kharijites to be a disbeliever. This is despite the fact that the Prophet (PBUH) stated that they pass out of the religion as an arrow passes out through the archer, that they are the worst of creation and people, that they have nothing with Allah and that blessed are those who killed them or killed him.

If these are Muslims unanimously, then what do you think of the one who entered the Gate of Hatta, boarded the ship of salvation, held fast to the rope of Allah and held fast to the weight of the Messenger of Allah (PBUH), and entered the city of knowledge through its gate, and sought refuge in the safety of his nation from its differences and torment? If the Kharijites are Muslims, then who else from the people of the Qiblah is not a Muslim? (Al-Mawsawi, 1964). In the Book of Al-Shifa, according to Al-Qadi Isma'il and a group of imams, a man insulted Abu Bakr while he was present. Abu Barzah Al-Aslami said to him: “Oh, the Caliph of the Messenger of Allah, let me behead him.” He replied: Sit down, no one is entitled to that except for the Messenger of Allah (PBUH).

### ***The second factor: the political factor***

The ideological factor is not the only factor in the production of terrorism, but there are other factors that contributed to avail over, including the political factor. During the years of the Cold War between America and the Soviet Union, America wanted to extend its political and military influence towards the Russians, so it established Al-Qaeda with American administration, Gulf funds, and a Pakistani incubator. It succeeded in bringing down the Russian hegemony in Afghanistan. After the end of al-Qaeda's mission to achieve American goals, the latter wanted to get rid of al-Qaeda, and the latter noticed the game and split into two parts:

First: Some of the leaders associated with the international intelligence, which continued to take orders from their masters. The second section rebelled against America and the Gulf, who were later known as the (Taliban). The international intelligence wanted to show the first section in different colors. This intelligence, in cooperation with the Zionist entity and some Gulf countries, has led to the emergence of Jabhat al-Nusra, Bako Haram, ISIS and other

terrorist organizations in Syria, Iraq, Morocco, Egypt, Yemen and some African countries.

- 1) The third factor: is the misinterpretation of some Islamic texts and their fragmentation without looking at the other texts and using fabricated hadiths about the Messenger of Allah (PBUH).
- 2) The fourth factor: is the state of ignorance, poverty, need and the decline of authentic Islamic culture from many parts of the Islamic world. All this prompted many Sunnis youth to join these arisen terrorist organizations.

### ***The fifth factor: Class Inequality***

One of the causes of terrorism is class inequality resulting from the misdistribution of wealth and wrong economic policy that produces a small, affluent class. This class develops its ownership by legitimate and illegitimate ways at the expense of the middle class and what is below it, causing poverty, oppression, exclusion, deprivation and the need that drives the individual with the addition of ignorance and backwardness. Weak religious awareness pushes to sacrifice life or get rid of living reality in order to achieve close goals and a certain position. It is more common among young people. This often leads to frustration and a feeling of despair and powerlessness, and it is more common among unemployed youth who have finished their studies with the hope of getting a job. Especially with the confinement of jobs in the hands of government men to quotas and other things, and the deprivation of large numbers of others, this causes repression among the deprived individuals. This suppression generates a violent act of aggression targeting individuals, society and the state, taking various forms of terrorism, including joining terrorist organizations, especially with the abundance of material temptations, including robbery, looting, kidnapping, terrorism of prostitution, drugs, organ selling, money laundering and others. Most of the mercenaries in terrorist organizations sponsored by international terrorism joined those organizations for reasons of unemployment, poverty and marginalization.

## **Recommendations**

1- Spreading religious and cultural awareness and clarifying the true Islamic view in dealing with the different other and showing that Islam deals with charity even with other religions. Allah said: [ لاينهاكم الله عن الذين لم يقاتلونكم في الدين ولم يخرجوكم من دياركم أن تبرّوهم وتقسطوا إليهم ] “Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. (Surat AL-Mumtahanaa, 8) “ ولا “ and when you judge between people to judge with justice. (Surat Anissa, 58). “And speak to people good [words]. (Surat Al-Baqara, 83)

- 1) 2 - Equity in distributing wealth and jobs and distributing the salary scale fairly so that there is no great disparity in the accumulation of wealth in the hands of a few individuals and the marginalization of the rest of the public and keeping it in a state of destitution and poverty, making it difficult for it to meet its financial needs. Reducing the gap between the salaries of state employees is an important factor in eliminating class disparities. It is unreasonable for the salary of some employees to be thirty times as much as the lowest salary.

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