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Intellectual extremism of some political Islam parties in The Middle East

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Abstract

This study aims to identify the extremism ideology of some political Islam groups in the Arab world. The historical approach and content analysis methodology were used to recognize the history, objectives and impacts of such groups on society. As a result, the extremist ideology of the groups was caused by their ignorance of the appropriate methods to transfer the Qur'an and Sunnah. It is also concluded that the mercenaries who do not have specific interests in life are most members of extremist groups.

Keywords: Islamism, Intellectual, Extremism, Political, Islam.

Extremismo intelectual de algunos partidos políticos del Islam en el Medio Oriente

Resumen

Este estudio tiene como objetivo identificar la ideología del extremismo de algunos grupos políticos del Islam en el mundo árabe. El enfoque histórico y la metodología de análisis de contenido se utilizaron para reconocer la historia, los objetivos y los impactos de

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tales grupos en la sociedad. Como resultado, la ideología extremista de los grupos fue causada por su ignorancia de los métodos apropiados para transferir el Corán y la Sunnah. También se concluye que los mercenarios que no tienen intereses específicos en la vida son la mayoría de los miembros de grupos extremistas.

Palabras clave: islamismo, intelectual, extremismo, político, islam.

1. INTRODUCTION

Extremism is a global issue affects more than fifty countries around the world in particular those with a Muslim majority, where it tops the news agenda in each country. This research explains the intellectual extremism phenomena of some political Islamic groups in the whole and Arab world such as Al-Salafiya Al-Jihadiya (Al-Qaeda, DAESH Islamic State and The Muslim Brotherhood), where they must be known to students and researchers. Furthermore, it is noteworthy that such global issues should be of interest to researchers who have a prior idea of them, and that is because they are most often elusive.

As for the extremists, their behaviors in establishing a perfect state in the future, even if by violence, and imposing their religious or political beliefs, regardless of their validity, to all human beings have shown some indications of the extremism such as: the attempt to impose beliefs, ideologies or values on others through force or indoctrination and intolerance of other beliefs and perspectives.

From the point of view of Charlie, 2016 and Islamic Religion, Islam fully denies the thoughts of Al-Salafiya &Al-Jihadiya as well the extremism as the following verse says: And so we have made you a median nation Surah 12, Page 142. Charlie invites Muslim people to implement what is stated in this surah and be informed that the crucial idea in the teachings of Islam is that people should not be forced to accept religious beliefs.

According to Al'Afndi, Political Islam is an old concept and behavior where many Islamic groups have emerged since the beginning of Islam, such as the Al Mutazila, the Kharijites and the Shiites. Then appeared in the last century the Religious Reformation Movements led by Jamal al-Din al-Afghaniunder slogans reflecting the psychological and social situations experienced by the groups of political Islam, which is the denial of human rule and the laws that change betweenwhiles depending on the circumstances and needs. In addition to this, the relationship between political Islam and the Islamic Movements featured by a cautious reconciliation sometimes and a violent collision at other times.

The ignorance of the Islamic movements in political and social reality and the lack of realistic alternatives that fit the time of the state and the nature of change led them to commit many mistakes.

Al Hussein, argues that Islam encourages Muslims to cooperate and sympathize with each other regardless of their races and colors. Moreover, Islam induces them to terminate bloodshed, violence and destruction. However, these groups did not perceive the teachings of Islam as stated in the Quran and the Sunnah; they relied on the

apparent meaning of it in line with their endless desires and desires and left what was contrary to their extremist thoughts.

Many researchers have conducted studies in this field, but they did not show the analysis of the emergence of such groups and how the development of extremist thought from a sociological point of view. The studies that are related to this subject are the study of (ELI & IANNACCONE, 2005).

The study problem has emerged from the accretion of extremist and political Islamic groups with various names, where they negatively affect societies and youths. Moreover, such groups don not follow any moral philosophy or even distinguish between right and wrong; they changed the thoughts of many oriental and western youths, instilled a rotten image about the world as well engraved in their minds with violent concepts and vengeance against any person who is contrary to the opinion of the group regardless of their close relationship with him. Hence, it was a necessity to search deeply for the origins and history of these groups in order to aware individuals of them sever concepts and keeping them away from such groups (AL HUSSEIN, 2011).

Accordingly, this study aims at identifying the extent to which groups influence the ideas of political Islam groups on societies and the extent to which they harm people. The study problem was represented with the main question: What are the historical origins of political Islam groups in the Arab world?

1. Who are the political Islam groups?
2. What is the approach applied by the political Islam groups to justify their actions?

3. What are the methods used by political Islam groups to demonstrate their argument in violence?

4. What is the magnitude of the damage caused by the groups of political Islam in the Middle East and the world?

2. METHODOLOGY

The study follows approaches that match with this type of studies; historical approach which identifies the phases of political Islam groups' emergence, and the content analysis approach that explains the methods of these groups in their justification for their socially and religiously rejected acts, through reference to the Quranic verses and Hadith that show these acts and their legitimacy.

The conflict is defined according to Almashat, as mutual aggression between individuals, groups, peoples or States among themselves at various levels. ELI & LAURENCE (2000) argue that some use the term Islamic movements of Islamic Groups, while others use the term Islamism which refers to the politically active groups and calls for the application of Islam values and its laws in both public and private life. For DIA (2006), Islamism is a reflection on the challenge of a more powerful and successful democratic state model.

3. DISCUSSION

According to BTOUSH (2008), the scientists who cease discretion Ijtihad in interpreting the texts of the Quran and Sunnah were pointedly criticized by (Al-Afghani, (1897-1839) as he says: what does it mean that the access of Ijtihad is blocked? And what is the text that leads to this blockage?

Generally speaking, the persons who perfectly comprehend the Arabic Language, mentally healthy and have adequate knowledge of ancestors' life and the principles of the scientists' agreement are metaphorically able to investigate the Qur'an and apply inference Al-Qias in order to deduct new rules from the real prophetic ceremonies and traditions.

The Egyptian ZAKARIA (2006) is one of Al-Afghani students and was more pragmatic than Afghani; he states that the believer shall have the right to interpret sources in order to get the better of them by all means that raises his thought. Furthermore, Abdu argues that the Qur'an and the modern sciences are consistent with each other. Despite his conviction that democracy is the primary purpose, he was also convinced that the current priority should be given to educating Islamic People. After Abdu's death, the group was divided into two groups; the first one was headed up by the representative of Al-Manar Party, Al-Sheikh Rashid Reda. As for the other group, it was headed up by the journalist and State Minister Lott Al-Sayid, the religious scholar Ali Abdul Razek and the feminist writer Qassem Amin(ASAD, SHABBIR, SALMAN, HAIDER, & AHMAD, 2018).

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ALMSHAT (1994) also argues that modern Islamists have not only tried to combine Islam with modernity, but traditional Islam was in doubt and that interpretation is the appropriate key of the Islamic religion. And that facilitate to MAJDI (2001) and others to submit an extremist interpretation of the Islamic versions and to admit that those who did not read it as enemies of religion and followers of colonial powers (MAHMOOD, ARSHAD, AHMED, AKHTAR, & KHAN, 2018).

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From JAFAR (2002) point of view, the Muslim Brotherhood was the mother party since it was the origin from which other groups were split, where Al-Sheikh Hassan Al Banna was the founder of this party and one of the most prominent leaders at that time along with the scholars Abdulqader Odeh and Sayed Qutb who brought a radical change in the Muslim Brotherhood's thoughts and introduce the idea of The Divine Governorshipand the necessity of establishing a new Muslim community doesn't subject to human laws. Consequently, the movement has divided into many groups such as takfir and migration party and Al-Jihad party who started to initiate an Islamic State. The group's claims have become violent and powerful and have been at odds with the Authority and issued religious books that state their claims. Sayed Qutb issued (maealim fi altariq) book, which says in Jihad chapter that the people who perfectly realize the reality of this religion, he will realize the inevitability of the moveable starting of

Islam in the form of jihad by sword along with the Jihad by the speech and will realize also that there were no defensive movements.

Qutb also states that the movement's members attempt to justify their violent actions through the obvious historical situations, where they legalize the homicide since EbnTaimia allowed to kill Tatars in his reign, but Shaykh al-Islam is innocent of what they claim.

Where literature clarifies Ebn Tamia's attitude when asked about the Tatar army who appeared to be Muslim and did not hesitate to do evil acts and alcohol addiction, did not fulfill the covenants and killed people as well commit an indecent exposure in the holiest places at that time. That is why he allowed fighting this stray group and deterred them from such acts that do not reflect Islam morals. Moreover, they claim that the society should be cleaned from the ignorance and Qutb states that Individuals who appeared to be Muslim, will constantly support the Pre - Islamic Society (AKHTAR, ARSHAD, MAHMOOD, & AHMED, 2018).

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RASLAN (1998) argues that at Al-Sadat regime in Sep. 1982, members of the movement were arrested frequently where the number amounted to 704 individuals. In 1995, the arrests were reiterated again due to the violent acts of the movement; 28 members of the movement were also imprisoned and charged with attempting to overthrow the regime by force. As a result, Muslims Brotherhood launched a fierce attack on the authority, they also launched slogans against the authority in order to through down the regime, they interposed in defining state policies of the issues of population growth, procreation,

women, arts and literature, and raised confusion around them in order to obtain the support of the majority of the layers of society. The same happened when elections were canceled in Algeria 1992, where Islamic groups launched an attack on the state and the military. As for Libya, the Armed Islamic Group was trying to throw down the regime at the time and fought several battles with the authorities in the 1990s.

From JADAAN (1989) perspective, in the last third of the last century, the speech of the rigid Islamic Groups reflected the feeling of the power, arrogance and the threat rather than easing the movements of conflict with the political systems in the region, where this behavior is one of the deadliest mistakes committed by the movement in the Middle East. These groups have not only opposed existing political regimes but launched a violent attack on the Western powers and the first on an American –they called them The Masters of the Local Tyrants -. Consequently, Islamic Movements strongly clashed with the Arab countries, but the suicide terrorist attacks (The bombing of hotels in Amman, and the bombings of mosques in the Gulf States) have raised the citizens' awareness to realize their tactics achieving their aims and win finally the State hegemony. All of this was the reason for the peoples' repulsion from these parties and their behaviors that lead to a great human and economic loses .

Benny Melhem, examined the status of the Muslims Brotherhoods Movement in Jordan; he clarifies that there is some evidence of the beginning of the Muslim movement's in 1934 due to the strong connection between them and with Brothers in Egypt. As for the Brotherhood movement in Jordan, it is legally established in the

reign of King Hussein Bin Talal, and 1945.Ismail al-Bilbisi, Abdul Latif Abu Qora, and Ibrahim Jamous were the superior leaders of the movement. At that time, the Brotherhood movement was moderate and loyal to the government, where King Hussein at the time appointed Abdul Hakim Ayed as a member of the Muslim Brotherhood and a Minister in the Jordanian Government, and honored Hassan Banna as well he called them (Pasha). Additionally, the Brotherhood has contributed to the regime's response to nasiry thoughts and the relationship remained stable until the 1989 elections, in which the Brotherhood won 22 out of 80 seats (AHMED, ARSHAD, MAHMOOD & AKHTAR, 2016).

In 1993, the Jordanian Government has changed some of the election rules; the brotherhoods have taken part in and win 16 seats in the parliament. This declining result was the reason for their keeping away from the elections 1997. After that, they made the best efforts to invest in education and health and they established many Islamic schools, universities and hospitals until their budget became a competitor to the state budget under King Hussein's regime. In 2003, in the reign of King Hussein, brotherhoods have participated in the election and won (18) seats out of (110) seats. They also participated in the elections of 2007 and won (6) seats out of (110) seats; due to the decline in the popularity of the Brotherhood in the region because of the hostile slogans launched by the movement with the terrorist attacks in Amman hotels in 2005, which led to the decline in popularity in the region.

4. CONCLUSIONS

The previous discussions of the nature of some political Islam parties aim at distorting the image of Islam and obtain the aspirations of the resources of the Arab countries of oil and natural and economic wealth through the extremism of intimidating and killing individuals and destroying public and private properties as happens in the Arab countries. Additionally, the way of thinking of these groups and their interpretation of religion depends on some individuals who are not specialists in the origins of religion and the legitimate interpretation of the Koran and the Prophetic traditions, and who rely on the original interpretation of the explicit meaning. In addition, the scholars of these extremist parties came from different places, environments and cultures, and are uneducated and they are not fit to be interpreters and judges. However, the correct interpretation based on the evidence and the Koran by relying on the historical context of the Koranic verses and the occasion in which the verse and the Hadith came down, and to be taken from the interpretations of the devout people.

Arab peoples have previously sympathized with the Islamic movements at Soviets' time in Afghanistan. Today, however, the stereotype of the people has changed and their vision of these groups, which have become pariahs of all, has changed, especially after the suicide bombings in Amman, Iraq, and the bombings of mosques in Saudi Arabia and the Gulf states. This shows the fact that such parties are terrorist and do not distinguish between the young child and the Grand Sheikh, there is no doubt that they are not desirable

permanently and that they must be eliminated in solidarity and cooperation between citizens and government. The terrorist act carried out by a young man in one of the mosques in Saudi Arabia, the brave old man emerged and threw himself and the mob around the killer, which led to the martyrdom of the old man to protect the rest of the worshipers in the mosque, what a position requires asking what the motive that made the old man stand up and hold the killer, is not the Islamic instinct and compassion and love of others and altruism.

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