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## **Extremism and Radicalism: Concept, Reasons, its Appearances in the Modern Era, and Sharia Texts on it as Exhortation**

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### **Abstract:**

Immunization from various intellectual deviations is the most consideration aspect for the security and stability of society. One of these intellectual deviations "extremism and radicalism" which tends to destroy souls.

The research is on the important topic will be entitled: "Extremism and extremism lead to intellectual deviation among contemporary youth and ways to fortify them comprehensively in the Qur'an and prophetic sunnah (an extrapolated critical study).

The objectives of the research as under:

- 1- To recognize and differentiate the most important factors that contributed to the formulation of the stereotype of Islam in the Western media.
- 2- Methods to repair the concept of the Islamic reality of the Western imagination.
- 3- A statement that extremism and radicalism are reason for intellectual deviation of contemporary youth. And its impact on the individual and society. As for the research approach used in it is the descriptive and analytical approach, we ask God to achieve the desired goals of this research.

**Keywords:** Extremism and radicalism, concept, reasons, appearances modern era, sharia texts.

### **Introduction:**

The seeds of exaggeration in religion are due to some ignorant servants, and the owners of passions, and the people of hypocrisy and heresy, and their victims were some jealous to emotionally religious, young people (juvenile teeth) as described by the Prophet, may Allah God bless him and grant him peace, who are less jurisprudence of religion, and their experience in life, and their minds have not matured, and they did not return to the people of remembrance and the established

Such phenomena have emerged throughout history, including in the modern era (the group of atonement and migration) and (the group of stopping and showing off) that appeared in Egypt at the end of the last century and then extended its effects in many Muslim countries and the

world, and its effects are still distressing on the youth of the nation, especially when the ideas of extremists crept into the ranks of the former Afghan jihad.

The tendency of militancy that may give rise to the phenomena of violence and takfir (exaggeration and extremism) may accompany and deviate from every renaissance or call . . . Just as it appeared in the beginning of Islam, which is not part of Islam in anything, but it is a cacophony, it still appears from time to time, so we find that the phenomenon of militancy accompanied the establishment of the reform call of Imam Mohamed bin Abdul Wahhab and the establishment of the Saudi state in its three stages. These phenomena are not on the approach of advocacy, nor on the approach of the State, but were causing. In no way should any of this be attributed to the call of Imam Mohamed ibn Abd al-Wahhab and its methodology, but they are phenomena that afflict every nation.

### Research Methodology:

As for the research method in the investigative thesis, it is the inductive and critical approach.

### Research Questions:

- 1- Why are contemporary youth and the Islamic Ummah preoccupied with extremism and intellectual extremism, and what is its complete remedy?
- 2- What are the causes and manifestations by which the youth of the Islamic Ummah tend to extremism and intellectual extremism?
- 3 The reasons for the emergence of extremism and its manifestations in the modern era:

### The difference between extremism and radicalism:

These two words are closely related, and they indicate exceeding what was decided by Sharia, but exaggeration is in fact the highest level of excess in the sentence, which is more special than extremism, as extremism is exceeding the limit, and distance from mediation and moderation is excessive or negligent, negatively or positively, whether it is exaggeration or not, it is bias to the two sides of the matter, it includes exaggeration, but exaggeration is more specific than in increase and transgression, not only by simply moving away from the middle to the parties, or in other words: Every exaggeration is extremism, and not every extremism is extremism.<sup>1</sup>

### The meaning of Extremism:

The meaning of exaggeration by referring to linguistic dictionaries that exaggeration is: exceeding the limit and transgressing it. Al-Jawhari said in al-Sahaah:

"Exaggeration in the matter is exaggerated, i.e. exceeded the limit." Exaggeration: The source of their saying: exaggeration in the matter exaggeration, any exceeded the limit,<sup>2</sup> says Ibn Faris Al-Ghayn and the lam and the letter ill correct origin in the matter indicates the height and transgression of fate. It is said: The price is expensive, and that is its height, and the man is

<sup>1</sup> بحوث ندوة أثر القرآن الكريم في تحقيق الوسطية ودفع الغلو، مجموعة من العلماء، وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد - المملكة العربية السعودية الطبعة: الثانية، ٤١، ٥٥٢، 1:165

Research Symposium on the Impact of the Noble Qur'an in Achieving Moderation and Pushing Exaggeration, A Group of Scholars, Ministry of Islamic Affairs, Endowments, Dawah and Guidance - Saudi Arabia Edition: 2nd Edition, 1425 AH, 1:165

اصحاح في اللغة والعلاوم، العلامة الجوهري (والمصطلحات العلمية والفنية للمجامع والجامعات العربية) إعداد وتصنيف: نديم مرعش علي - أسامة مرعش علي، نديم: عبد هلال العلي، 3746

Al sahaah fi al lugha wa al uloom, alama al johari, p:3746

overpriced if it exceeds its limit, and it was said: exceeding the limit if it is in price, it is expensive, and if it is in fate and status, it is exaggeration, and in the arrow is exaggeration, and its actions are all exaggeration.<sup>3</sup> The Almighty said: Do not exaggerate in your religion.<sup>4</sup> Al-Qurtubi said: What is meant is the exaggeration of the Jews in Jesus until they slandered Mary, and the exaggeration of the Christians in it until they made him a god.<sup>5</sup> In the hadith: "O people, beware of exaggeration in religion, it destroyed those who were before you exaggeration in religion" <sup>6</sup> i.e. strictness in it and exceeding the limit, and from the above it is clear that exaggeration in all its uses indicates "height, increase and exceeding the natural origin or the usual limit Allah." Which necks are better, he said: "The most expensive and the most beneficial to their people" is agreed.<sup>7</sup> The hadeeth of al-Nu'man ibn Bashir (may Allah be pleased with him)<sup>8</sup> states that the Prophet (may Allah Allah's peace and blessings be upon him) said: "The lesser torment of the people of Hell on the Day of Resurrection is a man on the soles of his feet with two coals from which his brain will boil like an agreed cauldron. The Almighty said in many verses that came in the prohibition of tyranny, "which is exaggeration in the ghee," as the Almighty said in the last Surat Taha for the sons of Israel: {And do not overwhelm it, and my anger will come upon you},<sup>9</sup> and his saying about Pharaoh and fill it in other than what verse: {Go to Pharaoh that he is overwhelmed}<sup>10</sup> From the above, it is clear that the Qur'an and the Sunnah allocate the generality of the language, and that exaggeration is: excessive exceeding the amount considered Sharia in matters of religion.

### Meaning of radicalism:

Extremism is the act of tightening the eye - from a party those extremes a party by stirring, which is the introduction of one of the parties and the inclination to them: either the lower or the maximum party, and from it they called it on the side and the sect of the thing. . And the concept of extremism in the common custom - at this time -: exaggeration in the doctrine or idea or doctrine or other specific to the religion, group or party, and for this extremism is described by sects of Jews and Christians, there are extreme right-wing parties or extreme left. It has been described as religious, kinetic and political extremism, and the description of extremism has its

<sup>3</sup> قضية الذمعة في مكارم أخلاق الرسول الكريم، صالح بن عبد هلا بن حميد إمام وخطيب الحرم المكي، دار الوسيلة للنشر والتوزيع، جدة، الطبعة الرابعة، 11:5114

Nazrat al naeem fi makarim akhlaq al rasool,salim bene Abdullah bene hameed dar al waseela lenashr wa tazwee edition 4<sup>th</sup>, 11:5114  
4 الناساء / 171

Al nessa:171

<sup>5</sup> 5 نفس القرطبي 6/16

Tafsir alqartabi,6:16

<sup>6</sup> سنن ابن ماجه، ابن ماجه أبو عبد هلا محمد بن يزيد القزويني، (ت 4372هـ) دار إحياء الكتب العربية - فنيصل عيسى البابي الحلبي، 2:1008  
Sunan ibne maja,ibne maja abu Abdullah Muhammad bene yazid alqzvine Dar ihya al kutub al Arabia,2:1008

<sup>77</sup> رواه البخاري في كتاب العنق باب أي الرفاب أنضل، ورواه مسلم في كتاب الإيمان باب كون الإيمان باهلا أفضل الأعمال رقم 84.  
Sahih al bukhari Muhammad bene ismail no:84

<sup>88</sup> رواه البخاري في كتاب العنق باب أي الرفاب أنضل، ورواه مسلم في كتاب الإيمان باب كون الإيمان باهلا أفضل الأعمال رقم 884.  
Sahih al bukhari,no:884

<sup>9</sup> طه: 81

Taha:81

<sup>10</sup> الذمعات: 17

Al naziat:17

justified face by taking one of the parties.<sup>11</sup> But the legal description of extremism in religion and exaggeration in it must be due to Sharia itself and not the terminology of people and their concepts and releases, as evidenced by the hadith of Ibn Abbas - may Allah be pleased with him - that the Prophet - Allah peace be upon him - said in Hajj: "Such people farm, and you and exaggeration in religion, but destroyed those who were before you exaggeration in religion."<sup>12</sup>

#### **- Extremism in the righteous of the people of Noah - peace be upon him:**

This is because the reason for the mission of Noah - peace be upon him - to his people is the presence of exaggeration in them righteous, where exaggeration was the cause of their infidelity and polytheism with Allah in his worship other than him, the people of Noah before coming to them exaggerated in men who were righteous and exaggerated in their love until they worshiped them without Allah, then they portrayed them idols that would be a symbol of their worship until their heresy appeared to the ignorance of the Arabs before the advent of the Prophet - may Allah God bless him and grant him peace -. As the Almighty said: {And they said, "Do not profane your gods, do not profane friendliness, do not profane your gods, do not profane friendliness, do not profane and hinder an eagle}<sup>13</sup> Al-Bukhari directed his Sanad to Ibn Abbas (may Allah be pleased with them), he said in this verse: "The idols that were in the people of Noah became in the Arabs after, but Wad was for a dog with the doom of the jandal, and Sawaa was for Hadhil, and Yagoth was for Murad and then for Bani Ghatfan , and as for Ya'a', it was for Hamadhan, and as for an eagle, it was for the donkeys of the family of Dhul-Kala', which are the names of righteous men from the people of Noah. When they perished, Satan inspired their people to set up their councils, which they were sitting in monuments, and named them by their names, and they did, but they did not worship, even if those perished, and the flag was copied, and the monuments were collected as a monument, which is an idol erected for the deceased to perpetuate his memory. This is in fact a clear manifestation of exaggeration, in the door of exaggeration in persons.<sup>14</sup>

#### **-Extremism among the People of the Book:(josses)**

We find a kind of exaggeration when the sons of Israel of Jews and Christians, as already in the saying of the Almighty in the Quranic verses, what was found exaggeration in atonement when each of the Jews to the Christians and vice versa said Allah Almighty: {The Jews are not Christians on something and the Christians said the Jews are not on something}, until it led them to shed the blood and symptoms of each other, the Jews approve the principle of fighting because it is linked to their existence and survival and that they are the sons of Allah and his loved ones and others illiterate may do to them what they want On their malicious principle that they are the

<sup>11</sup> القواموس المحدث ، و « شرحه ناه العروس » و « لسان العرب » و « معجم مقاييس اللغة » ، و « الصحاح » و « المصباح المندى » مادة ( طرف ) .  
 Alqamoos al muheet shrh taj al uroos wa lesan al arabmujam maqayees al lugha mada, طرف ر ف .  
 ب م ن الس ن = الس ن الصغرى للنسأ ي أبو عبد الرحمن أحمد بن شعيب بن ع ط الخراسا ي، النسأ ي ت ٤٣٠٣ ( الطبعة: الزناينة، ٦٠٤١ -  
 ١٢

٦٨٩١، الرقم: 3057

Al mujtaba men al sunan al sunan al sura le al nesayi abu ur rehman ahmad ben shuaib ben ali al hurasani edition  
 2<sup>nd</sup> 1406 no:3057

<sup>13</sup> نوح: 23

Nooh:23

<sup>14</sup> الجذور التاريخية لحقبة الغلو والنطرف والإرهاب والعنف، ع ط بن عبد العزيز بن ع ط الشبل، 21

Al juzoor al tarikhia le haqeeqat al ghuloo wa al tata ruf wa al irhab wa al unf ali ben abul aziz bene ali ,w\p:21

people of the chosen Allah, and as Allah told about them in their saying: {And from the people of the Book that you believe in a pound that leads to you, and some of them that you believe in a dinar that does not lead to you except as long as you stand on it, because they said that we do not have a way in the illiterate, and they say on Allah lies and they know}<sup>15</sup> The Christians decided that they were the heirs of Judaism by the law of Jesus - may Allah peace be upon him -, and they also took revenge on the Jews because they crucified Jesus - Allah peace be upon him - as they think. {The Jews and Christians said, "We are the sons of Allah and his loved ones, say, He did not torture you with your sins, but you are human beings who were created}<sup>16</sup> The People of the Book - especially the Jews - have manifestations of exaggeration and extremism that are evident in various aspects of exaggeration and arrogance against all people, Muslims, Christians and others, as well as in their belief in false claims that they are the sons and loved ones of Allah, and that they are the chosen people of Allah.

- Hyperbole Kharijites

They sought sedition and departure from the Commander of the Faithful Othman bin Affan - may Allah be pleased with him -, starting with the exit of my saying to him seeking sedition and prostitution on him, then they went out on him already by besieging him and cursing him and blaming him and then killing him - may Allah be pleased with him -, and when he killed Othman - may Allah be pleased with him - unjustly, aggression and treachery, sedition appeared, and hurricanes of suspicion erupted, and sedition came rushing carrying its banner of exaggeration, extremism and terrorism that is forbidden to the safe and unsuspecting Muslims in particular, It was the exaggeration of the Kharijites and their militancy, especially in atonement and their position on the Commander of the Faithful Ali bin Abi Talib - may Allah be pleased with him -, the manifestations of extremism of the Kharijites and their terrorism is represented in their exaggeration in their religion through their doctrinal origins, which became famous for them after this historical stage, where their origins were rooted, and their rules appeared in their faith and in their dealings with Muslims through atonement for Muslims: governors, scholars and the public as soon as the guilt of any of them, From him they judged Ali bin Abi Talib and before him Othman bin Affan and Muawiyah and those with them Allah be pleased with them disbelief in their eyes, and then he singled this out with them to every sin owner of the Muslims. As soon as the sin is obtained from him, he will disbelieve in kind and leave the religion unless he repents, he must enter into

### **The reasons for the emergence of extremism and its manifestations in the modern era:**

As for the reasons for the emergence of extremism and its manifestations in the modern era, there are many, including the following: First: Reluctance to overlook most Muslims from their religion:

One of the reasons for the emergence of extremism and radicalism and its manifestations in the modern era is the reluctance of most Muslims to neglect their religion, belief, and morals, which has led them to live in hardship and a life of misery. As the Almighty said: "Whoever turns away

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<sup>15</sup> آل عمران: 75

Aale Imran:75

<sup>16</sup> المائدة: 18

Al mayeda:18

from my remembrance has a living in distress."<sup>17</sup> This symptom manifests itself in many things in the lives of many Muslims today, individuals, groups, states, peoples and bodies, and the manifestations of this symptom are:

**- The large number of heresies and corrupt superstitions:**

One of the reasons for the emergence of extremism and extremism and its manifestations in the modern era is the large number of heresies and corrupt superstitions and the resulting separation, conflict and rivalries in religion and advocacy.

**- Reluctance or repudiation of the approach of the righteous predecessors:**

One of the reasons for the emergence of extremism and extremism and its manifestations in the modern era is the reluctance to follow the approach of the righteous predecessors, or the denial of it, and what resulted from that:

**- Outright secularization in most Muslim countries, which has led to reluctance to Allah law, to rule other than what has been revealed Allah, the emergence of heresy and misguided currents, and the denial of religion and virtue, which has led to:**

**- The prevalence of corruption and the emergence and protection of immorality and evil.**

**- Attachment to slogans, destructive principles and imported ideas:**

One of the reasons for the emergence of extremism and extremism and its manifestations in the modern era is the attachment to slogans, destructive principles and imported ideas as well.

All these things, and the like, fall under the concept of refraining from the law of Allah, and arouse the jealousy of religious youth, and when they do not appear to be seriously seeking to change the situation and deny evil, they resort to confronting these deviations without knowledge or wisdom.

**Falling into negligence in the rights of the Allah Almighty:**

Among the reasons for the emergence of extremism and extremism and oppression- Ignorance of Islamic science and lack of jurisprudence in religion:

One of the reasons for the emergence of extremism and extremism and its manifestations in the modern era is ignorance of forensic science and lack of jurisprudence in religion, the mediator of the reality of more owners of trends that tend to owners to exaggeration and violence finds that they are characterized by ignorance and weakness of jurisprudence in religion, and shallowness of the outcome in the forensic sciences, when they address the big things and great interests of them many of them confusion and confusion and hasty judgments and convulsive positions.

**- Defects in the curricula of some contemporary calls:**

Most of them rely in their curricula on emotional charging, and educate their followers on mere emotional matters and worldly goals: political, economic and the like, and stuff their minds with ideas and concepts that have not been established in Sharia, which lead to collision with violators without wisdom. At the same time, it falls short of the greatest duties, forgetting the major goals in the call, such as instilling sound faith and jurisprudence in the religion of Allah Almighty, concern for the group, achieving security, stripping of passion and nervousness, and the jurisprudence of dealing with violators and with the creation of the rules of Sharia.

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124:طه<sup>17</sup>

**-Myopia, lack of patience and poor wisdom:**

And so on from what is found in some young people,

**- Treatment of extremism and extremism in the light of Quranic and Hadith texts:**

After talking about extremism and extremism and after mentioning its causes and problems, it is appropriate to mention some useful ways and methods in treating extremism and extremism, including the following details:

Firs: Adhering to the Book of Allah and the Sunnah of His Messenger in deeds, words and beliefs in the various fields of life, regardless of their conditions, with knowledge, guidance and insight.

(b) Adopting the path of the best and best of people, as witnessed by the Messenger of Allah (peace and blessings of Allah be upon him), not diverging the congregation, and bringing about what Allah did not authorize in religion, such as innovations, superstitions and groups.

It is necessary to decide on these two great things, in various fields, and to strive to achieve this in the field of work and application so that the Muslim Ummah can reap their good fruits.

Second: Removing ignorance, by the provisions of religious Sharia and the Prophet's Sunnahs, by seeking truth and insight into those rulings, and by learning knowledge and working on it in study, memorization, understanding, advocacy and action.

Third: Inviting those who enter Islam with wisdom and good advice, and lowering the side for them, even if they have scheming purposes, they will disappear with the permission of Allah, and to use what is possible of true soft methods even if exaggeration appears, hoping that they will leave it.<sup>18</sup>

**-The emergence of some provocative decisions and phenomena:**

The emergence of some provocative decisions and phenomena that were not appropriate, such as the merger of the Presidency of Girls' Education, the methods of the Ministry of Education in changing the legal curricula, the attempt to undermine the education policy, and the emergence of some provocative things in the official media, as in some episodes of (Tash Ma Tash)! Some articles that injure faith and religion, shake the legitimate postulates in local newspapers (especially Al-Watan, Okaz and Riyadh sometimes), challenge the righteous predecessors, and the call of Sheikh Mohamed bin Abdul Wahhab (which is the origin of the legitimacy of the Saudi state among the Sunnis all over the world), and blame the righteous and religious, and so on, which the people of exaggeration take as pretexts for sedition and charge the emotions of people - especially young people - against the state, scholars and society.<sup>19</sup>

**Rapid social and official transformation into undesirable things:**

- The rapid social and official transformation into undesirable things (such as mixing), as in some hospitals and some institutions, and the prevalence of many evils and practices contrary to religion, morals and virtue, with the weakness of the promotion of virtue and the prevention of vice, and the failure to upgrade the bodies in number and way to perform duty in a sober manner.

**Important and necessary note:**

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Majalat al buhoos al islamia ,77:164

<sup>18</sup>مجلة البحوث الإسلامية، 77:164

<sup>19</sup>بحوث ندوة أئمة القرآن الكريم - في تحقيق الوسطية ودفع الغلو، مجموعة من العلماء، الناشئ: وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد - المملكة العربية السعودية الطبعة: الثانية، ١٤٤١هـ، 1:221

Buhoos nadwat asar al quran fi tahqeeq al wastia wa dafi al ghuloo,edition 2<sup>nd</sup> 1425,1:221

Some ignorant people and those with illness in their hearts may dare to accuse the curricula of education in the Kingdom. . (in its stages or some of them) with the support of exaggeration, and this is a naked claim of proof.

The truth is that the curricula as a whole decide on moderation and moderation, and educate young people to take care of the legitimate rights of love for Allah and his Messenger, may Allah God bless him and grant him peace, Islam and the righteous predecessors, and to take care of the rights of governors, scholars, parents and teachers, and draw the approach of moderation in hearts and minds, and the subjects taught in our curricula bear witness to this.<sup>20</sup>

### **Research Conclusion and Results:**

Among the most important findings that Allah me to reach in this research are the following:

- That humanity is in dire need of calling for Allah, as it is the way to address its situation, and not other means of violence and the like, and that the call for Allah has great effects if it adheres to its conditions and etiquette:

A: The triumph of truth, and the refutation of falsehood.

B: The spread of fraternity, security among people.

A: Spreading righteousness, preventing corruption, and preventing curse.

D: The spread of justice and the remedy of injustice.

R: The happiness of the servants in the two homes.

- The call to Allah is not limited to soft speech, encouragement, kindness, dreaming and forgiveness, but includes all things that have been worked perfectly and tightly, by descending in their homes that are appropriate for them, so that wise words, education and education are put in their places, and exhortation in their place, and arguing with the one that is better in its place, and arguing with the oppressor who is stubborn, and arrogant in its place, and rebuke and coarseness in its place.

- The wise preacher is the one who studies and knows the conditions of the invitees: belief, psychological and economic, and knows the centers of delusion and places of deviation, their customs, language and dialects, and take note of their problems, and their dialectical level, and their moral tendencies, and the likeness that attaches.

### **Recommendations and suggestions:**

1 – Not paying attention to whispers and believing in predestination and elimination, as peace be upon him said: "A slave does not believe until he believes in predestination, his good and evil, until he knows that what befell him would not have befallen him, and that what he did wrong would not have befallen him."

2- Emphasizing the maintenance of monotheism from any defect is one of the first duties in intellectual security from extremism and extremism, and with it the Muslim person can distinguish civilization as it protects him from intellectual deviation.

\* 3- The need to emphasize the principle of moderation and tolerance in all matters, through education for family members, and instilling the concepts of many legal texts, calling for moderation.

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<sup>20</sup> فتاوى نور عل الدرب، عبد العزيز بن عبد هلال بن باز (ت ٢٤١ هـ) جمعها: الدكنور محمد بن سعد الشويخ، ع، 11:402  
Fatawa noor ala darb Abdul Aziz bene Abdullah bene Baaz, 11:402

\* 4- Consolidating the cultures of the importance of Shura, and working with it, when the individual sits with others and looks at their opinions, he knows his mistakes, and the right to the other opinion.

\* 5 - And to strive to seek useful knowledge, one of the most important means of intellectual security, is to equip with forensic sciences that guide to the path of truth, and call for intellectual awareness and take the right path

These are some recommendations and suggestions to improve the work, so we should not lose sight of the supplication of Allah-Almighty.