Extremism, Radicalism and Terrorism: Causes and Solution in the light of Quranic and Ahadith

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Abstract:
Although these three terms are widely used, there is no agreed definition of this concept, either at the international or global level, due to the different ideological factors related to these terms in addition to the different cultural and intellectual structures. This phenomenon is not recent, but it has ancient roots. The causes of terrorism, extremism and radicalism, and its motives vary according to the type of action and who issued it (individual, group or state); the act of terrorism, extremism and radicalism at the level of the individual or group, is only an automatic reaction to an external factor or factors that terrorism is an expression of, and these reasons and motives (for terrorism, extremism and radicalism) come multiple and different, and we will clarify them. This study strives to dismantle the vocabulary related to terrorism, extremism and radicalism their forms, causes, ways to get rid of it, and their motives, and to conclude a conclusion, solutions and recommendations that contribute to addressing this phenomenon.

1. Research Methodology:

The investigation of this exploration utilizes written information. Writing taken from the Sacred Qur'an and Hadith to look at refrains and ahadith connected with peace building, tolerance, reduce extremism, radicalism and terrorism. Books, public and worldwide

diary articles, and other writing where the data taken is as per the topic and broke down top to bottom so ends and discoveries can be attracted to research.

2. Research Questions:

2.1 Why is Muslim youth preoccupied with terrorism, seduction and extremism, and how to educate them to avoid such behaviors?

2.2 What are its causes and type of these behaviors in which the Muslim youth indulge?

3. Research Objectives:

3.1 Revealing and clarifying in this article the reasons for the spread of extremism, radicalism and terrorism in society and ways to address it.

3.2 Identify forms of extremism, radicalism and terrorism in society and provide practical and innovative solutions to address them. It is to strive to enhance awareness and understanding of this real and sensitive issue, and it hopes that these efforts will contribute to building a more tolerant and stable society.

4.Introduction:

There are three terms extremism, radicalism and terrorism which are nowadays often being interchangeably used in everyday life. Since the beginning of the 21st century, the world has witnessed a new wave of violent extremism that has taken the lives of many innocent people of different faiths, races and nationalities mainly Iraq, Nigeria, Afghanistan, Pakistan, Syria, Somalia, Ukraine, Yemen, Central African Republic, South Sudan and Cameroon. Globally, the list of attacks from violent extremists is increasing. But while numerous events captured international attention, most of the daily victims of violent extremism – in countries in the Arab States, Africa, Central Europe and Asia – stay unnoticed.

All these actions are inspired by ideologies varying from religious fundamentalism to separatism, racism and radical nationalism. In essence, extremist ideologies glorify the supremacy of a particular group, whether based on religion, race, citizenship, class or conviction, and thus oppose the idea of a more open and inclusive society.

Radicalization, an important precursor to violent extremism, is also on the rise globally. Radicalization impacts different age categories (although youth are more involved than others), different faiths, the educated as well as the non-educated, the employed and the unemployed, and men as well as women (although more men are involved than women).

A big number of displaced people having a variety of challenges at borders. There is also a risk that radicalization among refugees and migrants could rise if their aspirations for a better life end in poverty. It is therefore important for both host communities and refugee and migrant populations to work towards integration.

Experts agree that long-term peace and sustainable development are dependent on the peaceful and complete co-existence between groups. Non serious, irresponsible politics (us vs. them) will only lead to more conflicts. Different faiths, political parties, human-rights defenders, media, educational institutions and others need to promote tolerance and respect for diversity (in

political opinion, in faith, in lifestyle, in social behavior). Future and current political settlements therefore need to adjust institutions and processes so that they can promote the peaceful governance of increasingly heterogeneous societies. Many recent societal conflicts are interlinked and point to two distinct but related challenges for global, regional, national and local governance: the rise of violent extremism and its spread across national borders; and the governance of increasingly diverse, multi-cultural societies.

In the context of Islam and Muslim World; Islam is a religion harmony and establishes that society where the inhabitants uphold the values of moderation, peace, tolerance, respect among religious adherents so the values can be minimizing clashes between communities caused by religious ideological conflicts.

In this article, concept of extremism, radicalism and terrorism will be discussed comparatively with concept of moderation, tolerance, respect for all, social justice, patience, peace building, harmony and interfaith dialogue in Islam. Later their solution will be discussed in the light of the Holy Quran and Ahadith.

5. Discussion:
5.1 Conceptualization of Extremism, Radicalism and Terrorism:
A: Extremism:
Extremism can be defined as:
Extremism is a position of a radical nature with the aim of challenging or changing a status quo, and which can be held by an individual or a group, which is about political or non-political subject matter, and which can have both positive or negative applications, and that is held in a resolute manner.

B. Radicalism:
radicalism as a term has been around since at least the 18th century, it is defined as:
 According to Schmid (2013), defining the term radicalization is just as arbitrary as attempting to define the term violent extremism. However, most agencies, governments and scholars agree on two prominent features: (1) radicalization is a process of adopting, changing or strengthening a set of ideas that are outside, or in opposition to, some of society's mainstream ideas;[i] and (2) radicalization is not guaranteed to manifest in violence.[ii]

C. Terrorism:
According to the Oxford Dictionary, terrorism is '[T]he unlawful use of violence and intimidation, especially against civilians, in the pursuit of political aims.'[iii] Striegher (2017) points out that there is widespread agreement in the international community that terrorism exists and further agreement that it includes a physical act of some kind.[iv] However, providing an accurate account of the debate around who is a terrorist or which aspects of terrorism should be emphasised continues to be a challenge.

5.2 Teachings of the Islam in the light of Quranic and Hadith texts:

In the context of Islamic teachings and traditions of the Holy Quran and Ahadith of Hazrat Muhammad (SAW), Allah forbids those human behaviors that are caused the extremism and violence at individual and social level but Islam educates the followers and gives the solution of these negative human behavior and attitude by adopting the values i.e. moderation, tolerance, forgiveness, respect the all. Islam structures the society in which gives the responsibility of state's governing bodies, leaders, scholars to take all the steps to establish peace, harmony and social stability at all levels. For these purpose teachings of Islam is very cleared that are advised to Muslims in the Holy Quran and Ahadith of Prophet (SAW). These are as under:

5.2.1 Allah declared and appointed to the Muslims as <u>balanced nation</u> /"al-wasatiyyah" as the Almighty said in the Holy Quran:

"We also made you a middle nation so that you may be martyrs against people and the Prophet will be a martyr against you} and moderation here means: justice, choice and other types of credit, as it is the best of nations".[v]

According to Wahbah Al-Zuhayli, (2006)"in the common parlance of the people of our time, wasatiyyah means moderation and balance (itidal) in belief, morality and character, in the manner of treating others and in the applied systems of socio-political order and governance."

Wasatiyyah, in fact, is taking a midmost position between a three-dimensional thing no matter whether it is behaviour, attitude, action or discourse. For example, moderation is the median position between two opposites - excessiveness and laxity. Similarly, if a thing is two-dimensional, taking the best of it is moderation. For example, taking truth is moderation if there are only two choices left - truth and false.

Moderation is a value that helps us to make a most appropriate or balanced moral and behavioral judgement. If there are two good things, moderation is following the comparatively the better one; if there are two bad things, moderation is taking comparatively the less wicked one; if there are two choices-bad and good, moderation is adopting the good one.

5.2.2 Islam Condemn the Violent Extreme Behavior:

The Islam categorically condemns the violent extreme behaviors. Various Quranic verses mentioned here clearly enforce this fact. The Holy Qur'an adds:
"Fight only those who fight you and do not commit aggression" [vi] and

"God commands you to treat with compassion and justice those who do not fight you."[vii]

5.2.3 Islam advised to behave with compassion, mercy, kindness and forgiveness:

For the Muslims today, Hazrat Muhammad (SAW), indeed, himself is a notable example as He showed compassion, mercy, kindness and forgiveness to even those who mistreated him and his followers. He taught the Muslims to "show compassion to all on earth."[viii] The Qur'anic teachings and the Ahadith of the Hazrat Muhammad (SAW) provide clear and unequivocal

disapproval and rejection of violence and extremism while guiding the Muslims to the path of peace and moderation.

5.2.4 Distinguished Muslim (those are moderate) will enjoy Paradise:

Islam distinguishes the Muslims by moderation among the sects of Muslims, and the Hazrat Muhammad (SAW) said,

" The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. I swear by the One Whose Hand is the soul of Muhammad, my nation will split into seventy-three sects, <u>one of which will be in Paradise and seventy-two in Hell</u>." It was said: "O Messenger of Allah, who are they?" He said: "The main body."[ix]

The mentioned group / people are in their entirety (the choice of reversal) the people of mediation and moderation in all matters of religion: belief, science, work, morals and positions in the middle between exaggeration and negligence and between negligence and excess in all other matters. Terrorism, extremism and extremism are all terms that lead to the same meaning, and extremism and exaggeration are two sides of the same coin, and it did not land on us from Mars, in addition to that it is forbidden religiously, as the best of human beings, Allah peace be upon him, said:

"This religion is solid, so they went into it gently"[x], and as he also said: "Beware of exaggeration in religion, but those who were before you destroyed their exaggeration in religion."[xi] However, those who read a lot of interpretations of religious texts, whether Qur'an or hadiths, will find.

5.2.5 Punishment for those who disobey and war against Allah:

    i.   Allah Says in the Quran that:
"Those who fight against Allah and His Messenger and run about trying to spread disorder on the earth, their punishment is no other than that they shall be killed, or be crucified, or their hands and legs be cut off from different sides, or they be kept away from the land (they live in). That is a humiliation for them in this world, and for them there is a great punishment in the Hereafter"[xii]

    ii.   Allah Says in the Quran that:

"Prepare against them whatever force you can, and the trained horses whereby you frighten Allah's enemy and your own enemy and others besides them whom you do not know. Allah knows them. Whatever thing you spend in the way of Allah, it will be paid to you in full, and you shall not be wronged."[xiii]

    iii.   Allah Says in the Quran that:
"But they charged him with falsehood. Thereupon We delivered Noah and those who were with him in the Ark, and caused those who rejected Our signs as false to be drowned. *50 Surely they were a blind folk." [xiv]

5.2.5 Islam advise to respect all humanity:

As Islam is the religion of all mankind therefore not only Muslims but Islam advise to all people to respect and tolerate to all as Allah said in the Quran discussing the sons of Israel of Jews and Christians in the Quranic verses, what found exaggeration in atonement when each of the Jews to the Christians and vice versa said Allah Almighty:

"The Jews say: "The Christians have nothing to stand on" and the Christians say "The Jews have nothing to stand on" while they both read the Book! Similarly, those who do not know have said like they (the Jews and the Christians) say. So, Allah will judge between them on the Day of Resurrection in what they used to dispute."[xv]

The People of the Book - especially the Jews - have the manifestations of terrorism, extremism 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.

5.2.6 Islam condemn the racism, ethnicism but talk only for humanity:

Islam define that who are Muslim as Allah Says in the Quran that:

"Struggle for (seeking the pleasure of) Allah, a struggle that is owed to Him. He has chosen you and did not impose any hardship on you in the religion, the faith of your father Ibrāhīm. He (Allah) named you as Muslims earlier and also in this (Qur'ān), so that the Messenger becomes a witness to you, and you become witnesses to (other) people. So establish Salāh, pay Zakāh and hold fast to Allah. He is your patron. So, how excellent He is as a patron, and how excellent as a supporter!"[xvi]

Another place Allah Says in the Quran that righteous are near to Allah those are not believe on racism:
"O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ˹get to˺ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware."[xvii]

Hazrat Jubair bin Mutim (R) reported the Messenger of Allah (SAW) as saying:
"he who summons others to party-sprit does not belong to us; and he who dies upholding party sprit does not belong to us."[xviii]

At event of last sermon of Messenger of Allah (SAW) that:
"All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a White has no superiority over a Black nor a Black has any superiority over a White except by piety and good action."[xix]

5.2.7 Islam recognize the plurality of religions and teaches to believe and respect all Prophets of Allah:

Allah Says in the Holy Quran that:
"They proclaim, "We make no distinction between any of His messengers.""[xx]

Another place in the Quran Allah Directs to Muslims that:

"Say, ´O believers,` "We believe in Allah and what has been revealed to us; and what was revealed to Abraham, Ishmael, Isaac, Jacob, and his descendants; and what was given to Moses, Jesus, and other prophets from their Lord. We make no distinction between any of them. And to Allah we all submit."[xxi]

Islam endorse the other prophets of Allah as Hazart Umer (R) narrated that Hazarat Muhammad (SAW) said that Don't' praise me as the Christians praised Eesa bin Maryam (A), I am no more then the salve of Allah and His Messenger.[xxii]

5.2.8 Islam emphasis on the peacebuilding in the society and interfaith dialogues among the communities:

Pact of Medina is an excellent example of plurality of religions, co-existence, peace building and interfaith dialogue as a pact signed between Muhammad as the administrator of the State of Medina and the Jews, Muslims, Christians and other tribes as the communities (Ummah) subscribing to the pact. The pact guaranteed the right to assemble, right to free speech and freedom to practice their faith.

Similarly, the Messenger of Allah signed a ten-year treaty with his greatest enemy, the Quraish to establish peace between two min groups of Arabs that is known as treaty of Hudaibiya. It is also historic practice of forgiveness, patience, tolerance and peacebuilding by the Hazrat Muhammad (SAW).

5.2.9 Islam teaches that patience and tolerance are better than retaliation:
Allah Says in the Quran:
"And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient." [xxiii]

The Messenger of Allah said that Abud Darda' told that he heard God's Messenger say, "No one will suffer any bodily injury and forgive it without God raising him a degree for it and removing a sin from him."[xxiv]

5.2.10 Allah is R*abbil 'Alamin*, (the cherisher of the entire world) and the Messenger of Allah as *Rahmatan lil-'Alamin* (mercy for the entire world):

Islam promotes peace and harmony which is reflected in the greeting of the Muslims, *As al-salamu-'alaykum*, (peace be upon you) so Islam never teaches to its followers to harm other human and become dangerous and painful for other human beings as Allah also Declare for Himself in the Quran that
 "All praise is for Allah—Lord of all worlds"[xxv]

The Prophet of Islam is known as *rahmatan lil-'alamin* (mercy for the entire world) as in the Quran:

"We have sent you ˹O Prophet˺ only as a mercy for the whole world."[xxvi]

5.2.11 Islam emphasis on Social Justice:

Islam, in the first place, aims at building a society based on religion, morality and social justice. It seeks to solve the economic problem on the basis of its moral teaching more than by legislations. Hence the Quran's and the Ahadith of the Messenger of Allah (SAW) repeated emphasis on "feeding and helping of the poor". As Allah Said in the Quran that:

"Indeed, Allah commands justice, grace, as well as generosity to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful."[xxvii]

5.3 Forms of extremism; currently evident:
These exist in several forms, as each of these forms affects society in a certain way, including:
5.3.1 Religious:
It includes excessive and extremist adherence and terrorism to specific religious interpretations without respect for the diversity of other religious opinions, and may cause religious violence and discrimination against other religious groups, and this type is one of the most dangerous types of extremism, and extremists, intimidated and gallons may reach the infidelity of everyone who does not have the same religious convictions, and the history of mankind is full of It is characterized by adherence to extremism, extremism and terrorism with strong political beliefs and rejection of different political opinions and actions, and may lead to political violence, social tension, and political exclusion of individuals or groups.

5.3.2. Racial:
Racist extremism is manifested in discrimination, violence and hatred against people of different ethnic groups and considering them unequal in rights and opportunities, and perhaps what is happening today in the world is the best testimony to what racist extremism may do in societies and bring devastation and destruction, as is happening today in Gaza of an attempted genocide of Palestinians.

5.3.3 Violent:
It is characterized by excessive, intimidating and exaggerated use of violence to achieve political or religious goals, and includes suicide bombings, terrorist attacks, civil wars, and extreme fighting between armed groups.
At the end of talking about the forms of these three terms, it must be noted that these terms are general and do not necessarily reflect all the facts and details related to each of these forms, so in-depth studies and research must be based on better understanding and analyzing the aforementioned phenomena.

5.4. Causes for the emergence of terrorism, extremism and extremism, and its manifestations in the modern era:

As for the reasons for the emergence of extremism and extremism and its manifestations in the modern era, there are many, including the following:

There are several reasons that may contribute to the exacerbation of extremism and its spread in society, and among the reasons for these terms:

5.4.1 Economic and social situation:

When individuals and communities suffer from poverty, unemployment and social marginalization, people may find it difficult to meet their basic needs and achieve their ambitions, and may view extremist groups as a way out of this situation.

5.4.2 Political factors:

These include corruption, political repression, lack of democracy, and unresolved ethnic or religious conflicts, which can lead to increased anger, despair, and distrust of the existing order, and radicalize individuals.

5.4.3 Racism and discrimination:

When people experience discrimination, racism, and social exclusion because of their race, religion, gender, or otherwise, they may have a desire for revenge or joining extremist groups that reinforce these affiliations.

5.4.4 Intellectual and ideological influence:

Ideological influence and intellectual extremism may significantly influence some individuals who may be subject to persuasion or feel the need to belong to a particular group or idea, and individuals may be influenced by extremist ideologies through media, technology, and education. There is no single specific cause of radicalization, the causes may vary from person to person and from context to context, understanding the possible causes contributes to the design of effective strategies to curb radicalization.

5.4.5 Factors that motivate extremism:

The factors motivating extremism may be varied and different from person to person and in different contexts, however, some of the main factors that usually play a role in encouraging individuals to deviate towards extremism can be identified, including:

5.4.5 (A). Religious and ideological factors:

Religious or extremist belief may be exploited by extremist groups to attract and recruit individuals, and religious or ideological teachings may be interpreted as inciting violence and discrimination against others. Of which:

i. 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 from my remembrance has a living in distress."[xxviii]

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:

ii. 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.

iii. 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:

iv. 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:

v. The prevalence of corruption and the emergence and protection of immorality and evil.

vi. Attachment to slogans, destructive principles and imported ideas:
One of the reasons for the emergence of extremism and radicalism 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.

viii. Falling into negligence in the rights of the Allah Almighty:
One of the reasons for the emergence of extremism and extremism and its manifestations in the modern era is the fact that most Muslims fall short of the right of the Almighty Allah, and commit sins, sins, and evils, and the weakness of the manifestations of piety, piety and reverence in the lives of Muslims today.

ix. Abandoning the command of virtue and forbidding evil:
  Among its reasons is to abandon the command of virtue and forbid vice or negligence in most Muslim countries, and tolerance for the injustice of individuals, the injustice of peoples, the injustice of rulers and their injustice, and the injustice of people to each other, which contradicts the greatest purposes of Sharia, and what Allah commanded and ordered by his Messenger, may Allah God bless him and grant him peace, to achieve justice and deny injustice, which develops manifestations of discontent, grumbling, hatred and healing in souls.

x. Jews, Christians and other atheists control the interests of Muslims:
 One of the reasons for the manifestations of exaggeration is the control of Jews, Christians and other atheists in the interests of Muslims, and their interference in the affairs of Islamic countries, and the destinies of their peoples through occupation, intellectual, media and

economic invasion, and under the guise of common interests, or international organizations, and so on, which nations have fallen apart on Muslims from all sides, between greedy, malicious and envious.

xi. 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 meditator 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 are many of them confusion and confusion and hasty judgments and convulsive positions.

xii. 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.

xiii. Myopia, lack of patience and poor wisdom:
In addition to these qualities, I mentioned other reasons, such as bad conditions, widespread corruption, aversion to Allah religion, injustice, fighting religiosity and the lack of serious dialogue, this leads to exaggeration in judgments and attitudes.

5.5 Solutions and Remedies:
The truth is that finding solutions to these three terms is not easy; it is very complex, because they are deeply rooted in many societies, and the search for feasible solutions requires digging deep into the fabric of these societies to be able to eradicate the roots of extremism, extremism and terrorism in them, but there are some solutions that may contribute to solving the problem and influencing members of society positively, provided that these attempts are serious and implemented by parties that have an impact on society, such as governments, and their solutions include:

5.5.1. Social and economic development:
Work must be done to improve the economic and social status of individuals and communities at risk of radicalization, which requires the provision of employment, education, health care and equitable and sustainable human development.

5.5.2. Promoting tolerance and peaceful coexistence:
The values of tolerance, understanding and mutual respect must be promoted among individuals, cultures and religions, and this can be achieved by building bridges of communication and promoting education in the values of tolerance and diversity.

Read also: Everything you need to know about tolerance

5.5.3. Elimination of discrimination and social justice:

The causes of discrimination and social justice that may push some individuals to belong to extremist groups must be addressed, and equality of opportunity and justice in dealing with all members of society must be ensured.

5.5.4. Education and awareness:

Efforts should be directed to disseminating knowledge and education about extremist ideologies and their negative impact, and community awareness and commitment to the values of dialogue, pacifism and combating intolerance should be promoted.

5.5.5. Justice and Security:

Crimes linked to extremism must be addressed and extremists and violent elements punished, security and justice must be strengthened in society and a strong social presence and policing must be strengthened to curb extremism and prevent violent acts.

5.6. Treatment of terrorism, extremism and radicalism in the light of Qur'anic and Hadith texts:

After talking about terrorism, extremism and radicalism and after mentioning their forms, causes and problems, it is appropriate to mention some useful ways and methods in treating terrorism, extremism and radicalism in the light of the Quranic and Hadith text, including the following details:

First: 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. 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 disappear with the permission of Allah, and using what is possible of true soft methods even if exaggeration appears, in the hope that they will leave it or it will be a stage in which their feet have slipped, they will soon return and repent from it.

Fourth: Correct faith education on the curriculum of the Qur'an and the Sunnah of the Prophet, where peace be upon him eliminated the manifestations of exaggeration in a real educational manner to be emulated and applied,

Fifth: Health faith education on the approach of tolerance and affection and reducing the side of violators to a certain extent, and benevolence of the violator unless the matter reaches the undesirable as much as possible to that way.

Sixth: Judgment in ideas and works to the court of the Book of Allah and the Sunnah of the Prophet (peace and blessings of Allah be upon him), with an understanding of the language of the Arabs and the understanding of the Companions of them, and that the honest and quiet dialogue of the truth be under the umbrella of the original Sharia, so that it removes the whim or thought related to it.

Seventh: Avoiding blameworthy fanaticism of opinions or the sayings of imams, no matter how high their rank and high status, unless he is the Messenger of Allah (peace and blessings of Allah be upon him), but the purpose must be to seek knowledge and evidence.

Eighth: The scholars and imams carry out their duty in this field, and in their role, they are required to do by removing ignorance from people by being lamps for them[xxix]

A. 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.

B. 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 the duty in a manner

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.[xxx]

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. [xxxi]

6. Research Conclusion and Results:

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

6.1 That humanity is in dire need of calling for Allah, as it is the way to address its situation, and no 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.

6.2 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.

6.3 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 to their minds, then people descend their homes and call them according to their minds and understandings.

6.4 The Prophet (peace and blessings of Allah be upon him) is the good example of wise preachers, as he was attached to wisdom in all his matters, especially in his call to Allah - Almighty-, and this is the virtue of Allah on him and his followers.

7. Recommendations and suggestions:

1- Belief in predestination and elimination and not paying attention to obsessiveness as peace be upon him said
    "A slave (of Allah) shall not believe until he believes in Al-Qadar, its good and its bad, such that he knows that what struck him would not have missed him, and that what missed him would not have struck him."[xxxii]
2- Diligence in seeking useful knowledge, because it is one of the most important means of intellectual and doctrinal security that guides to the path of truth, and calls for intellectual awareness and the right path.
3- These are some recommendations and suggestions to improve the work, so we should not lose sight of the supplication of Allah-Almighty.
4- THE Qur'an, the hadiths, Islamic tradition, and history itself provide us with many examples of peaceful interfaith relations. Whether they were the minority or the majority

community, Muslims have always reached out to other religious groups. Islam illustrates the richness and depth of Islam's call for interfaith dialogue and peaceful relations. The Prophet's life is full of examples of tolerance and nonviolent ways of politely communicating Allah's word to the non-believers, even when Islam was in its early stages. Obviously, a brief section can only provide a few of these many examples. So we should treat and behave with non-Muslim as per the Sunnah of the Messenger of Allah (SAW) and his pious caliphs.

5- TODAY, no religion can live in isolation from the world. All religions must open their doors to all others, thereby allowing them to be studied, observed critically, appreciated, or rejected. Religions with a universal message, such as Islam, must accommodate their teachings to demanding contemporary environments by exercising ijtihad (applying reasoned judgment to the teachings of the Qur'an and Sunnah). In this way, ecclesiastical bodies can make their religious beliefs and practices understandable and applicable to the modern world. This natural process has happened in the history of all major religions; those that resisted change, for the most part, lost.

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[xii] *Quran, Al Maidah: 5:33.*
[xiii] *Quran, An Fal, 8:60*
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[xxiii] *Qur'an, 16:126*
[xxiv] *Tirmidhi and Ibn Majah*

xxv Quran, Al Faitha, 1:1.

xxvi Qur'an, Al Anbiya, 21: 107.

xxvii Quran, An Nahal, 16 : 90.

xxviii Quran, At Taha:121

xxix Majalat al buhoos al islamia ,77:164

xxx Buhoos nadwat asar al quran fi tahqeeq al wastia wa dafi al ghuloo,edition 2nd 1425,1:221

xxxi Fatawa noor ala darb abdul aziz bene Abdullah bene Baaz,11:402

xxxii Jami at-Tirmidhi, Book 32, Hadith 12.