

ISLAM AND FIGHT AGAINST EXTREMISM AND TERRORISM

الإسلام ومناهضة التطرف والإرهاب

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ABSTRACT

The research deals with very important points summarized in the misunderstanding of Islam by the United States and Western countries, describing it as a religion of violence and extremism. Hence, the research aims to shed light on the concept of religious extremism and its lack of connection with Islam, and to clarify the efforts of Islam in the face of violence and extremism, and how it recognizes the opinion and the other opinion. With a focus on the role of Islam in consolidating the principle of freedom of opinion and belief and protecting the blood and money of non-Muslims , The research also addresses the response to the allegations of orientalists and Western misleaders, and the problem lies in the penetration of Islamophobia among millions of people who associate Islam with extremist groups. The importance of the research lies in conveying the true image of the Islamic religion and explaining the role of Islam in combating extremism and its keenness to protect the lives and money of its opponents.

Keywords: Islam's tolerance; extremism; Islam phobia.

المخلص

يتناول البحث نقاطاً بالغة الأهمية تتلخص في الفهم الخاطئ لمبادئ وتعاليم الإسلام من قبل الولايات المتحدة والدول الغربية، تلك التي تصف الإسلام بأنه دين العنف والتطرف. ومن ثم فإن البحث يهدف إلى إلقاء الضوء على مفهوم التطرف الديني وانقطاع صلته بالإسلام، مع توضيح جهود الدين الإسلامي في مواجهة العنف والتطرف، وكيف انه يعترف بالرأي والرأي الآخر. لذا فسوف تركز الدراسة على دور الإسلام في ترسيخ مبدأ حرية الرأي والمعتقد وحماية دماء وأموال غير المسلمين، كما تتناول الرد على ادعاءات المستشرقين الغربيين، ومع ذلك فإن المشكلة تكمن في تغلغل الإسلاموفوبيا بين ملايين الأشخاص الذين يربطون الإسلام بالجماعات المتطرفة. كما أن أهمية البحث تكمن في نقل الصورة الحقيقية للدين الإسلامي وشرح دور الإسلام في مكافحة التطرف وحرصه على حماية أرواح وأموال معارضيه.

الكلمات المفتاحية: تسامح الإسلام ؛ التطرف ؛ الإسلاموفوبيا .

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1. INTRODUCTION:

God Almighty sent messengers and prophets to guide mankind to the right path, to spread peace and security, and to renounce violence and extremism. Islam was at the forefront of the heavenly religions that call for tolerance and the preservation of lives, money and honor. Recently, extremist Jewish and secular parties have emerged in Europe, America and Israel, which have exploited the extremism of some groups falsely attributed to Islam to promote their ideas and achieve political gains.

The study importance:

The importance of the topic lies in focusing on the historical development of extremism in the past and present, and showing its danger to the world. Especially since contemporary extremist currents are not confined to a continent, country, race or religion, but rather control the entire world.

The study problems:

The research problem lies in how to confront the fierce campaigns launched by the United States of America against Islam, which directed the Western media with all its technological and propaganda capabilities, written and audio, to distort the image of Islam and show it to the world that it is a religion of terrorism.

Also, the spread of Islam in America and Europe at an astonishing speed caused alarm in political circles, and the so-called Islamophobia appeared, and voices rose for fear of the Islamization of America and Europe.

Research method :

I will rely on the descriptive analytical approach by addressing the religious extremism of the Jews and contemporary Jewish groups that allow the killing of Muslims in Palestine motivated by the Bible, as well as analyzing the religious texts on which the Christian emperors and kings relied in the Middle Ages to justify the massacres committed against Muslims in Spain and Italy And the rest of Europe with the cover of religion, and the research concluded with an attempt to shed light on the Islam's tolerance of non-Muslims, Islam's innocence of the crimes of contemporary extremist groups, and the efforts of the Messenger, may God's prayers and peace be upon him, to establish the principle of citizenship.

Characteristics of extremism :

A) Invoking religion to justify killing:

Extremis organizations believe in the use of violence and justify resorting to it, by justifying the killing of their members, and portraying it as a means of getting closer to God, and an expression of religiosity and commitment (ⁱ).

The extreme right participates in this phenomenon, not only because it promotes hate tendencies against Arabs and Muslims in Europe, but also because its ideas represent the main factor behind the terrorist attacks that targeted mosques in many European countries in the past years, as happened. In the attack on two mosques in New Zealand in March 2019. In this context, the British police revealed, through a statistical study, that hate speech and violence increased by up to 40% and that the number of racist

incidents amounted to 94,098 from 2015 to March 2018(ⁱⁱ).

B) Incitement to hatred: The extreme right in Europe, America and Israel is taking a consistent approach, which is to spread the spirit of hatred towards the peoples of the world.

C) Intolerance and arrogance over others: Extremist groups do not tolerate their opponents of opinion, because they have a sense of moral superiority over others. This is evidenced by the “Patriotic Europeans Against the Islamization of the West” movement in the Netherlands, , organizing an anti-Muslim demonstration in front of a mosque in the city of Enschede and showing a film offensive to Islam and Muslims, in October 2018 (ⁱⁱⁱ).

D) Not recognizing the other: the extremist fanatics and populist parties in Europe refuse to keep Muslim immigrants on its lands, claiming to preserve the united European identity, but the truth is the intense fear of the spread of Islam. This is the same as what extremist organizations do, led by “Al-Qaeda” and “ISIS”, which in all their literature reject dialogue with the West, and promote the clash of civilizations. Rather, they have made Western interests a target for their terrorist operations.

2- Religious extremism among Christians and Jews:

2.1- Christians and religious fanaticism:

Although Christianity seeks to spread peace, compassion, and tolerance with others, some adherents of Christianity have used these teachings to justify the use of violence. The Inquisition, the Crusades, the wars of religion, and anti-Semitism are among the most famous examples of Christian violence. It is estimated that the number of victims killed in the Crusades ranged between one million and about 3 million, while the number of victims of the Inquisition reached about 3000 people (^{iv}).

According to the point of view of many historians, the conversion in Constantinople of Christianity from the religion of the persecuted to the downtrodden through certain stages . Miroslav Wolf identified the intervention of the "new creation", as in the Second Coming, as a special aspect of Christianity that could generate violence (^v).

Beginning with Constantine's conversion to Christianity, followers of the crucifixion committed heinous acts of violence that they claimed were the teachings of Christ. Over the centuries, the seasons of Lent and Holy Week for Jews have been times of fear and terror. Muslims also associate the cross with violence. Where the Crusades broke out and the massacres that followed under religious allegations.

Many Muslims of Andalusia migrated to North Arica after the fall of their kingdom; Fleeing with their religion and freedom from the persecution of the Spanish Christians, Spain returned to its old religion. As for the remaining Muslims, they were forced to convert to Christianity or leave, and this fanatical Christian spirit led to persecution, injustice and terrorizing defenseless Muslims, which ended with the execution of the death sentence against a nation and religion on the land of Spain.

Some have interpreted the phrase attributed to Jesus, "I did not come to bring peace, but a sword" as a call to Christians to take up arms.

The effect of extremism was not limited to killing Muslims, but the Inquisition was pursuing whoever violated its teachings, even if he was a Christian, a scientist or a genius thinker.

Among the most important of those who were brought to the Inquisition was the Italian philosopher Giordano Perino and the famous scientist Galileo, and even Copernicus, who said that the Earth revolves around the sun, only escaped from it because of his extreme caution. He postponed the publication of his book, which contains his new theory, until the exact day of his death! But this was not the line of Breno, who fled from Italy after he became involved in monasticism for a period of time. Because of his attachment to philosophical ideas and his adoption of the Copernican theory condemned by the Pope, they began to suspect and pursue him, and then he was forced to flee and live between France, Switzerland, England and Germany. He was working as a professor in the universities of these countries that he passes through. He was famous for his scientific excellence and genius, and even preceded many modern theories that were later proven correct. After he was absent for many years from his country and felt nostalgia for it, a rich merchant from Venice lured him. He asked him to return to educate his children and live safely in his country Italy, but he quickly betrayed him and handed him over to the Inquisition in the Vatican. They cut off his tongue and burned him. Breno became a shining beacon in Europe(^{vi}).

Hence, the Inquisition was a means for the Crusader kings of Spain to purify Spain of Muslims. This is despite the treaty signed by them when Granada fell - the last of the Muslim strongholds in Spain, where the treaty stipulated “securing the young and old in self, family and money, keeping people in their places, their roles and their quarters, and establishing their Sharia as it was, and none of them is judged except by their Sharia and that mosques and endowments remain as they were.” Likewise, that a Christian should not enter the home of a Muslim and do not force anyone....And that no one should be held accountable for the sin of others, and that one who embraced Islam should not be compelled to return to the Christians and their religion, and that a Christian should not look at the role of Muslims, nor should he enter one of their mosques, and walk in the country of the Christians safe in himself and his money... The muezzin, the worshiper, the fasting person, or anyone else shall not be prohibited in matters of his religion.” The treaty was completely broken. The Arabic language was banned. Then the Muslims were forced to convert to Christianity. However, many of these conversions were in name only: Muslims practiced Christian religious rites, yet they continued to practice Islam secretly^(vii).

Mark Jürgensmeyer argues that, "Despite Christianity's basic principles of love and peace, Christianity - like most other traditional religions - has always had a violent side. The tradition's bloody history has provided disturbing images, and violent conflict is vividly depicted in the Bible. This history and biblical images are provided as material for the theological justification for the violence of Some contemporary Christian groups. For example, attacks on abortion clinics have been seen not only as assaults on a practice that Christians consider immoral, but also as skirmishes in a major confrontation between the forces of evil and good that have social and political implications. (^{viii}).

The religious extremism practiced by the Inquisition was not limited to scholars and philosophers only, but also included their books and writings. The Christian emperor Constantine forced Arius to hand over his books so that he would not be executed. In that era, illiteracy and ignorance spread, and these people did not need to burn books, but with the beginning of the advent of education, the emperors felt that books had a great danger. Among those who were ordered to burn their books was David Dennett, as well as Aristotle's book on Physics and Metaphysics (^{ix}).

These extremist emperors even burned the Gospels if they contained something contrary to their interests. In 1229 AD, the Council of Narbonne issued an order to burn copies of the Gospels written in the vernacular European language, and the book written by William of St. Amours under the title *Debericulus* was burned, and the Hebrew books were a target To be burned after Niolas Rubella converted to Christianity(^x).

Religious extremism was not limited to Spain, but it moved to Portugal. The king used to come to a wide square in the city and accompany him with princes, ministers and senior statesmen to enjoy the scenes of the torture of their brothers in humanity, and in 1421 the number of records of the Inquisition reached forty thousand ^(xi).

And Christian religious fanaticism was not limited to Muslims, but it tasted the bitterness of the Jews previously.

The relationship between Judaism and Christianity is complex and complex. Christianity originated and took its initial concepts from a purely Jewish environment; The human relationship between the two parties was characterized by fluctuations. The origins of anti-Semitism in Christianity go back to the accusation of the Jews of crucifixion of Jesus and the persecution of his disciples in the early Christian centuries, based on the Jews' saying during Jesus' trial: "His blood be upon us and upon our children." Christian rhetoric and hatred toward Jews developed in the early years of Christianity and were reinforced by the belief that Jews had killed Jesus and anti-Jewish actions increased over the following centuries. Actions taken by Christians against Jews included ostracism, humiliation, violence, and murder ^(xii).

Most of the types of torture known in the Middle Ages were practiced in these courts, and thousands of lives were lost under torture. Among the types of torture: filling the stomach with water until suffocation, crushing bones with pressing machines, tying the accused's hands behind his back, tying him with a rope around his palms and stomach, raising and lowering him hanging either alone or with weights tied to him, skewers protected on fire, tearing the legs, and breaking the jaw.

To be fair, there is another trend that believes that the call to murder and violence does not belong to Christianity.

A number of Christian historians say that Christianity has historically had a long tradition with opposition to violence. Perhaps the writings of the Church Fathers are its most prominent manifestations. Origen wrote: "Christians can never slaughter their enemies, even if the most persecuted kings, rulers and peoples were, and this was a reason for an increase in the number and strength of Christians". Clement of Alexandria wrote: "Above all, Christians are not allowed to use violence." Tertullian also argued forcefully against all forms of violence, considering abortion, war, and judicial punishments to death a form of murder. These are the positions of the three Fathers of the Church and are adhered to today by both the Catholic Church and the Orthodox.^(xiii).

The Christian world presented another example of extremism, represented in the crusade that the West waged against the Arab and Islamic world under the guise of a holy war, which was apparently religiously motivated, but the truth is that the war was aimed at occupying peoples and plundering their wealth.

In 1246 AD, Pope Innocent IV declared a crusade. In the context of the “crusade” propaganda, the Pope said “We grant Forgiveness for all those who have taken it upon themselves to accomplish this work personally And at their expense, as we grant forgiveness to those who do not take part in the campaign.

Personally but they send a decent warrior at their expense according to their capabilities We also give it to those who do this work at the expense of others (^{xiv}).

The West has waged a fierce war against the Arab and Islamic world under the pretext of religion and the desire to recover Bayt Al-Maqdis from the Muslims.

Hence, the Inquisition was a clear evidence of fanaticism and extremism in the old days of the kings and emperors of Andalusia and Portugal. Instructions were issued to evangelize all Muslims in Spain, in addition to burning the Qur'an, hadith books, jurisprudence and interpretation, as well as issuing orders to convert mosques into churches .

2.2- Jews and religious extremism :

2.2.1- Israeli extremism and its relationship to the Old Testament and the Bible :

The extreme religious right in the Zionist entity is based on a strict political reading of the Jewish religion. Through this political reading of the Jewish religion, this faction was able to turn it into an ideology of violence by invoking the religious texts of the historical war and extracting them from its reality and context, and then projecting it on the contemporary reality, a violence through which the Zionist movement was able to empty the lands of the Palestinians of its sons through displacement and killing Then the state of the Zionist entity was established.

For example, the fatwas of Jewish extremism tend to demonize the Palestinians as the descendants of the Amalekites, the historical enemies that the Torah called for their extermination, stressing that every era has a giant, and that would push towards more killing of Arabs and more replacing Jews by giving religious justifications to these criminal practices.

Even the Ten Commandments in the Book of Exodus, which many considered a symbol of religious and human tolerance, misinterpreted them, making them restricted only to them. You have other gods in front of me. Do not swear in the name of your God in vain. Thou shalt not covet thy

neighbour's wife, nor his maidservant, nor his ox, nor anything of thy neighbour. Honor your father and your mother, that your days may be long on earth”.

The Jews do not know tolerance for the other, but rather seek to kill those who disagree with them in the belief, and this is proven in their books: When Jeremiah had finished speaking what the Lord commanded, speaking to all the people, the priests and prophets seized him, saying, “You will surely die” (^{xv}).

Jewish terrorism in Israel existed for a few years during the 1950s and was directed at internal Israeli-Jewish targets, not at the Israeli Arab population. There was then a long intermission until the 1980s, when the Jewish Underground was exposed(^{xvi}). The phenomenon of price tag attacks began around 2008. These are hate crimes committed by extremist settler Jewish Israelis that usually involve the destruction of property or hateful graffiti, particularly targeting property associated with Arabs, Christians, secular Israelis, and Israeli soldiers. The name was derived from the words "Price tag" which may be scrawled on the site of the attack with the allegation that the attack was a "price" for settlements the government forced them to give up and revenge for Palestinian attacks on settlers.

the Israeli government is too lenient in dealing with religious extremism of Jewish extremists who want the creation of a Jewish land based on halacha, Jewish religious laws. Says Haaretz: "The Shin Bet complained that the courts are too lenient, particularly in enforcement against those who violate restraining orders distancing them from the West Bank or restricting their movement. The Shin Bet supports the position of Defense Minister Moshe Ya'alon, who has called for limited use of administrative detention against Jewish terrorists".

Israeli agencies keeping tabs on the religious terrorist groups say they are "anarchist" and "anti-Zionist", motivated to bring down the government of Israel and create a new Israeli "kingdom" that would operate according to halacha (Jewish law) (^{xvii}).

The Jews base their assault on the Palestinians by beating, wounding and killing on religious texts in the Old Testament, including:

In the storming of Jericho, “And they destroyed all that was in the city, man and woman, young and old, even ox, sheep, and donkeys with the edge of the sword...and they burned the city with fire, with all that was in it” (^{xviii}).

When the storming of Ai, "and they entered the city and took it, and hastened and burned the city with fire... So all those who fell on that day, men and women twelve thousand, all the people of Ai. desolation to this day” (^{xix}).

In the storming of Hazor, "They struck every soul with the edge of the sword. They utterly destroyed them, and there was no breath left. And Hazor was burnt with fire. So Joshua took all the cities of those kings, and all their kings, and struck them with the edge of the sword. He utterly destroyed them, as Moses the servant of the Lord commanded" ^(xx).

The text is contained in the Old Testament " The story of the stoning of a man who had worked on the Sabbath, when the Lord commanded him to be stoned, "so all the congregation took him outside the camp and stoned him with stones "^(xxi).

The Old Testament, the book of the Jews, included many texts urging murder, captivity of women, and burning cities: "And the children of Israel carried away the women of Midian and their children, and plundered all their livestock, and all their livestock. And they burned all their cities with their dwellings, and all their fortresses with fire".

And the text in the Bible came to allow the killing of children "“Now they kill every male of children. Every woman has known a man with the dilemma of a remembrance that they kill them. But all the children are not”.

“So now kill every male of the children. And kill every woman who knew a man by lying with a man. But all the children of the women who did not know how to lie with a male, keep them alive for you” ^(xxii).

From the foregoing, we conclude that the Bible included instructions for the children of Israel to commit the most heinous crimes against humanity , In the Bible God commands the Israelites to conquer the Promised Land, placing city after city "under the ban" - which meant every man, woman and child was supposed to be slaughtered at the point of the sword.^(xxiii)For example, in Deuteronomy (20:16-18) God orders the Israelites to "not leave alive anything that breathes... completely destroy them ...", thus leading many scholars to characterize these as commands to commit genocide. Other examples include the story of the Amalekites (Numbers 13,14), the War against the Midianites (Numbers 31), and the battle of Jericho (Joshua 1-6).¹ Starting in Joshua 9, after the conquest of Ai, the battles are described as defending against attacks from Canaanite king.

From the foregoing, we can say that the book is the practices of the Jews, fanaticism, killing and intimidation is supported by religious texts in their sacred books they have.

So the Book of Exodus tells us that “the Lord is a man of war.” In the ancient world, gods were supposed to defend their people and help them in battle, and the God of Israel was no different in this respect. The most problematic part of the biblical account, however, is surely the conquest of Canaan. According to Deuteronomy, the Israelites were to destroy the people of the land utterly.

“Make no covenant with them and show them no mercy.” Rather: “break down their altars, smash their pillars, hew down their sacred poles and burn their idols with fire. For you are a people holy to the Lord your God. The Lord your God has chosen you out of all the peoples of the earth”. The Book of Joshua describes how this commandment was carried out. Because Israel is the chosen people, it may, and is even commanded to, destroy any people that seem to obstruct its mission.

2.2.2- Models of Israeli extremism motivated by religion:

Gush Emunim Underground : formed by members of the Israeli political movement Gush Emunim. This group is most well known for two actions: firstly, for bomb attacks on the mayors of West Bank cities on 2 June 1980, and secondly, an abandoned plot to blow up the Temple Mount mosques. The Israeli Judge Zvi Cohen, heading the sentencing panel at the group's trial, stated that they had three motives, “not necessarily shared by all the defendants. The first motive, at the heart of the Temple Mount conspiracy, is religious”^(xxiv).

The "Bat Ayin Underground" or Bat Ayin group. In 2002, four people from Bat Ayin and Hebron were arrested outside of Abu Tor School, a Palestinian girls' school in East Jerusalem, with a trailer filled with explosives. Three of the men were convicted for the attempted bombing^(xxv).

The "Revolt" terror group: Members of the Jewish "Revolt" terror group claim the secular State of Israel has no right to existence; they hope to create a Jewish Kingdom in Israel, and that Arabs will be killed if they refuse to leave. Shin Bet says the "Revolt" group's ideology began to evolve in October 2013, shaped by veteran "hilltop youth", including Rabbi Meir Kahane's grandson, Meir Ettinger, who was temporarily put under administrative detention. Before the Duma attack, the group's members had committed 11 arson attacks against Palestinians or Christian churches. 23 of their members were detained because of the Duma attacks^(xxvi).

Baruch Goldstein, an American-born Israeli physician, perpetrated the 1994 what became known as the Cave of the Patriarchs massacre in the city of Hebron, in which he shot and killed 29 Muslim worshipers inside the Ibrahimi Mosque (within the Cave of the Patriarchs), and wounded another 125 people.^(xxvii) Goldstein was killed by the survivors. Goldstein was a supporter of Kach, an Israeli political party founded by Rabbi Meir Kahane that advocated the expulsion of Arabs from Israel and the Palestinian Territories. In the aftermath of the Goldstein attack and Kach statements praising it, Kach was outlawed in Israel.

Yaakov Teitel an American-born Israeli, was arrested in the aftermath of the 2009 Tel Aviv gay center shooting for putting up posters that praised the attack. Although Teitel confessed to the gay center shooting, Israeli police have determined that he had no part in the attack.^(xxviii) In 2009,

Teitel was arrested and indicted for several acts of domestic terror, namely a pipe bomb attack against leftist intellectual Zeev Sternhell, the murders of a Palestinian taxi driver and a West Bank shepherd in 1997, and sending a booby-trapped package to the home of a "Messianic Jewish" family in Ariel. A search of his home revealed a cache of guns and parts used in explosive devices. As of January 2011, the case was still pending trial. On 16 January 2013 Teitel was convicted of two murders, two attempted murders, and several other charges.

Duma arson attack: On 31 July 2015, two Palestinian homes were firebombed by masked attackers, leading to the immediate death of a baby and the injury of other family members, in what Israeli Prime Minister Benjamin Netanyahu termed a "terrorist" act. Perpetrators left graffiti in Hebrew on the gutted home saying "Revenge!" and "Long live the messiah!"^(xxix).

"Yechi Hamelech Hamashiach", the motto of the messianist wing of the Chabad-Lubavitch movement, which believes that Menachem Mendel Schneerson, a rabbi who died in 1994, "is the messiah and will return to rebuild the ancient kingdom and redeem the world". The motive, as stated in the indictment, was revenge for the murder of the young Israeli Malachi Rosenfeld by Palestinians, near Duma, about a month earlier. On 8 August, the father of Ali Dawabsha, Saad Dawabsha, died of the burns he sustained in the attack. Amiram Ben-Uliel was convicted of murder and arson as part of a "terrorist act", and a minor who confessed and made a plea deal was convicted of membership in a terrorist organization and involvement in planning the murders; both were sentenced to time in prison^(xxx).

The Kingdom of Israel group is an active in Israel. The group carried out attacks on the diplomatic facilities of the USSR and Czechoslovakia and occasionally shot at Jordanian troops stationed along the border in Jerusalem. Members of the group were caught trying to bomb the Israeli Ministry of Education in May 1953, have been described as acting because of the secularisation of Jewish North African immigrants which they saw as 'a direct assault on the religious Jews' way of life and as an existential threat to the ultra-Orthodox community in Israel.

3.- Islam and the fight against extremism:

3.1- Islam's tolerance for its opponents:

Islam was keen to renounce violence and extremism, and advised its followers to treat non-Muslims kindly, because they are an integral part of the fabric of the Islamic state. There are honorable examples of our great Messenger, may God bless him and grant him peace, and of , and about his followers of Muslims who confirm this.

Islam established the principle of tolerance with non-Muslims and required the Muslim to refrain from lying, backbiting and gossip and to be tolerant with others^(xxxi).

In the field of dealing and etiquette, great forms of tolerance appear. Islam established the law of tolerance between Muslims and others, and did not ignore the followers of previous religions. It advised a Muslim to treat non Muslims well (^{xxxii}).

Islam is keen on honoring the infidel and presenting gifts to him. Ibn Zanjawayah narrated that the Messenger of God, may God's prayers and peace be upon him, gave Abu Sufyan aged dates before he embraced Islam(^{xxxiii}).

And he - may God's prayers and peace be upon him - had mercy on people, as evidenced by what he did with Tufail bin Amr al-Dawsi, may God be pleased with him. Tufail converted to Islam before the migration to Mecca, then returned to his people inviting them to Islam. He started with his family and his father and wife converted to Islam. Then he called his people to God Almighty, but they refused, so he went back to the Messenger and told him about that, so the Prophet, may God's prayers and peace be upon him, raised his hand and said: Oh God, guide them and make them a reason to guide others(^{xxxiv}).

The Messenger, may God's prayers and peace be upon him, advised us to be tolerant of the Christians residing in Egypt, and he commanded his companions to be kind to them, saying: You will be victorious over Egypt... if victory is achieved. Treat its people kindly, because they have protection and mercy(^{xxxv}).

The Messenger, may God's prayers and peace be upon him, had mercy on non-Muslims, visited their patients, and asked God to heal them. Al-Bukhari narrated that a Jewish boy was serving the Messenger, may God bless him and grant him peace, and the boy fell ill, so the Messenger went to visit him. While he was with him, he said to him: I want you to embrace Islam. The boy answered yes, so the Prophet, peace and blessings be upon him, came out saying: Praise be to God who saved him from the fire.(^{xxxvi}).

The caliphs after the Prophet, may God bless him and grant him peace, ordered the Islamic army to refrain from fighting civilians, monks, and those sitting in their homes, and they ordered their leaders not to attack the elderly, women and children. So Abu Bakr He sent an army to the Levant and said to them:” O people, stand, I command you ten, so keep it from me: Do not betray, do not exaggerate, do not be treacherous, do not mutilate, do not kill a small child, an old man, or a woman, do not cut down a date-palm or burn it, do not cut down a fruitful tree, do not slaughter a sheep, a cow, or a woman. A camel except for food, and you will pass by people who have emptied themselves in hermitages, so leave them and what they have emptied themselves for. Alas, they rushed in the name of God” (^{xxxvii}).

Hence, Islam did not recognize religious extremism and fanaticism, but rather was keen to prevent bloodshed and ordered the protection of the dhimmis. Muslims consider the verse that “God does not prevent you from those who did not fight you on the basis of religion, and did not expel you from your homes, that you treat them with justice.”^(xxxviii) It is the basis for dealing with non-Muslims.

The evidence that Islam is a religion of tolerance is that it granted Jews and Christians complete freedom to practice their religious rites, and this is clear from the fact that the Messenger, may God bless him and grant him peace, lived in a city inhabited by Jews and Christians. It did not prevent them from practicing their religious rites or from building and renovating churches and temples.

Islam was keen to establish the principle of freedom of belief, and the Almighty said: “There is no compulsion in religion”^(xxxix).

The verse was about a man from the Ansar who was called Abu al-Husayn, and he had two sons, so the merchants of Sham came to Medina carrying oil. When they wanted to return from Medina, the two sons of Abu al-Husayn came to them and invited them to Christianity, and they embraced it. When the Messenger knew and wanted to seek them, the verse was revealed that there is no compulsion in religion^(xl).

3.2- The Prophet and the establishment of the principle of citizenship:

The Prophet, may God’s prayers and peace be upon him, established the principle of citizenship, rejecting extremism and recognizing the other. The evidence for that was evident in the constitution that the Prophet established to protect non-Muslims in Medina.

The city’s constitution aims to improve relations between the various sects and groups in the city, especially the immigrants, supporters, Jewish factions and others, so that Muslims, Jews and all factions can confront any external aggression against the city. With the conclusion of this constitution - and the approval of all factions including it - Medina became a consensual state with its head the Messenger - may God bless him and grant him peace - and became the supreme reference for Islamic law, and all human rights were guaranteed, such as the right to freedom of belief and the practice of rituals, equality and justice.

The Roman orientalist Giorgio says: “This constitution contained fifty-two articles, all of which were from the opinion of the Messenger of God. Twenty-five of them are related to the affairs of Muslims, and twenty-seven are related to the relationship between Muslims and adherents of other religions, especially Jews and idolaters. This constitution was written in a way that allows

people of other religions to live with Muslims freely, and they may carry out their rituals according to their desire, without harassing any of the parties. This constitution was drawn up in the first year of the Hijrah, ie the year 623 AD. But if the city is attacked by an enemy, they must unite to confront him and expel him.”^(xli)

The constitution was created to end the bitter intertribal fighting between the rival clans of Banu Aws and Banu Khazraj in Medina and to maintain peace and co-operation among all Medinan groups. Establishing the role of Muhammad as the mediating authority between the two groups and the others in Medina was central to the ending of Medinan internal violence and was an essential feature of the constitution. The document ensured freedom of religious beliefs and practices for all citizens who "follow the believers". It assured that representatives of all parties, Muslim or non-Muslim, should be present when consultation occurs or in cases of negotiation with foreign states. It declared "a woman can only be hosted by a host with the consent of her family" and imposed a tax system for supporting the community in times of conflict. It declared the role of Medina as a ḥaram , where no blood of the peoples included in the pact can be spilled.

Perhaps the clear evidence of Islam's tolerance and its rejection of extremism and its acceptance of other religions is what Omar Ibn Al-Khattab did when conquest of Jerusalem, where he committed himself to a covenant that included the following.

«In the name of God, the Merciful, the Compassionate. This is the assurance of safety which the servant of God, ‘Umar, the Commander of the Faithful, has given to the people of Aelia. He has given them an assurance of safety for themselves, for their property, their churches, their crosses, the sick and healthy of the city and for all the rituals which belong to their religion. Their churches will not be inhabited by Muslims and will not be destroyed. Neither they, nor the land on which they stand, nor their cross, nor their property will be damaged. They will not be forcibly converted. And Jews will not live in Aelia with them. The people of Jerusalem must pay the taxes like the people of other cities and must expel the Byzantines and the robbers. Those of the people of Jerusalem who want to leave with the Byzantines, take their property and abandon their churches and crosses will be safe until they reach their place of refuge. The villagers [who had taken refuge in the city at the time of the conquest] may remain in the city if they wish but must pay taxes like the citizens. Those who wish may go with the Byzantines and those who wish may return to their families. Nothing is to be taken from them before their harvest is reaped. If they pay their taxes according to their obligations, then the conditions laid out in this letter are under the covenant of God, are the responsibility of His Prophet, of the caliphs and of the faithful. Witnessed by Omar »^(xlii).

4- RESULTATS:

1- The link between Islam and terrorism is a policy followed by the United States and other countries with the aim of waging unjustified wars against Arab countries and overthrowing many regimes such as Iraq and taking terrorism as a pretext for launching other wars in the future.

2- It cannot be accepted that extremism is linked to a homeland or a religion. The West waged a fierce war against the Islamic world, using the cross and religion as a cover and pretext, even though the Prophet Jesus, peace be upon him, came to spread peace and love among human beings.

3- The emperors of the West in the Middle Ages waged a fierce war against Islam, killed the innocent, shed blood, assaulted the elderly, women and children, turned mosques into churches, and forced the Muslims of Andalusia to convert to Christianity, even though the heavenly religions reject extremism and violence.

4- The constitution that the Messenger, may God's prayers and peace be upon him, enacted in Medina, which ensured the protection of their blood, souls, money, churches and crosses, guaranteed their defense and gave them freedom to practice their rituals, this constitution confirms that Islam is a religion of tolerance.

5- The covenant that Omar Ibn Al-Khattab made and implemented to protect non-Muslims in Medina from protecting their money and lives confirms that the Islamic state has nothing to do with terrorism and extremism.

6- Contemporary jihadist organizations that attribute themselves to Islam and seek to expiate those who disagree with them and issue fatwas that permit killing. These organizations have nothing to do with Islam because they only express themselves.

7- The hostility to Islam and Muslims is "closely linked to the Western media portrayal of Islam as barbaric, irrational, primitive and sexist." European researchers cite in suggesting that expressions used in the media such as "Islamic terrorism", "Islamic bombs" and "violent Islam" have resulted in a negative perception of Islam.

8- Western media seeks to inflame hatred of Muslims and spread the so-called Islamophobia and seeks to portray Muslims as a terrorist group inclined to murder and bloodshed.

9-The anti-Islam political discourse from the United States of America increased, and the political discourse calling for extremism against Islam and Islamophobia was not limited to the Republican Party, but also moved to the Democratic Party. Although most terrorist acts in the United States of America were issued by right-wing extremists or white extremists.

10- It was not limited to hatred of Muslims, but the countries of Europe hated Muslims. Some European countries such as France imposed a tax on halal products, Hajj and donations, and the French president encouraged this initiative and in particular praised the halal tax.

11- The spread of Islam in Europe caused inconvenience to the West, so extremist organizations such as the Organization of European Patriots appeared against the Islamization of Europe, and these organizations are trying to distort the image of Islam and convince Western people that Islam is ISIS and that Islam is terrorism.

12- I have noticed that the West and America are waging a reckless war against Islam and are turning a blind eye to the most dangerous extremist group, which is the Jews. Within Israeli society, many groups have been established that call for murder, violence and sabotage, including a price-collecting group that justifies the killing of Palestinians motivated by the Bible, and the Hilltop Youth group that seeks To displace the Palestinian people and launch the most dangerous attacks on mosques and churches.

13- The Western extreme right believes that waging a false propaganda war against Islam and distorting the image of the Prophet Muhammad, peace and blessings be upon him, by drawing offensive pictures and caricatures, will increase the West's hatred of Muslims, but unfortunately the result is the opposite. The propaganda war against Islam and its messenger was a reason for Europeans to read about true Islam and know that it is a religion of justice, equality and tolerance, so they embrace it.

5- Analysis of the Results:

1- Islamic countries must cooperate in order to introduce Islam and clarify its facts and values in accordance with what was stated in the Noble Qur'an and the Prophet's Sunnah, while being keen on civilized communication, spreading the culture of dialogue, and preserving the Islamic identity. nation and strengthening its position in the world. To achieve its unity, renounce hate speech and extremism, and to achieve these goals, the League focuses on organizing international scientific conferences such as the Conference on the Message of Islam for Peace, and the Conference on Moderation and Tolerance in Texts and Facts. The initiative to immunize young people against ideas of extremism and violence, to promote religious freedoms and the values of tolerance, and to combat hatred and marginalization.

2- . The role of the media must be recognized as a key driver to defend the true image of Islam and reject images of hatred and extremism Especially with the increasing intolerance against Islam and Muslims in the West, due to the widely published reports, writings and articles in Western print and

visual media, which led to negative stereotyping and racial discrimination targeting Islam and Muslims.

3- The media propaganda launched by America and Europe about Islam requires counter-propaganda carried out by the Arab media, researchers and academics by publishing scientific research that shows the West the true image of Islam and that it is a religion of tolerance.

4- European countries must be made aware of the actual source of white extremism within Europe, which is the presence of official political parties and entities that adopt extreme right-wing ideas and a highly racist and extremist public discourse that incites the demonization of Muslims. Moreover, the increased security pursuits in the past few years, which increased after the rise in the number of white terrorism operations, revealed secret relations between some violent extremist right-wing groups, symbols and political parties that seek to gain power or are already in .

5- The focus of the security services, research centers and European governments on confronting the threat of extremist Islamic groups made them completely ignore the sources of internal danger that come from the extreme right, which provided a safe environment for organization and propaganda for those ideas that are most dangerous in their extremism and most harmful in their violence. Therefore, it is the most dangerous aspect and raises many fears for security and peace within European countries and the United States more than the terrorism of extremist Islamic organizations.

6- One of the main causes of extremism and violence in Europe is the spread of the disease of white supremacy. For example, during the presidency of Ronald Trump, the racial prejudice of the white race surfaced, as millions of Americans took office in the state at the expense of blacks, which led to a high rate of extremism in America.

6-Conclusion

Hence, Islam is a religion of tolerance and peace that rejects violence and extremism, and it is wrong to confuse the Islamic religion with extremism , And if it is necessary to link Islam to something, then it is justice to link the Islamic religion with justice, forgiveness, the call to truth and the preservation of lives, money and honor.

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