



EXTREMISM IN ISLAMIC THOUGHT AND THE ROLE OF THE MEDIA IN CONFRONTING IT

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Article history:	Abstract:
<p>Received: 1st May 2022 Accepted: 1st June 2022 Published: 6th July 2022</p>	<p>The concept of Islamic thought has a variety of uses and meanings, so that it leads to difference if it is used without specifying; Therefore, its concept included a degree of ambiguity, and it has wide topics in the circle of Islamic thought, and we find many philosophies and deviant currents alien to Islam that are calculated on Islamic thought and what these uses are intended for. It is not hidden from everyone that Islam and its thought consist of those foreign philosophical and cultural origins And that it is a natural result of the Jewish heritage without the slightest respect for Jewish culture and the scientific method in consideration, research and comparison, so since thought in general and Islamic thought in particular has its originality, and it has a presence in Arab and Islamic sources, and contrary to what some mention, this term must be rooted in Language and terminology and to be manifested as a concept in order to define it as a term in the current era, and the phenomenon of extremism is a hostage phenomenon to which the world is subjected to pressures and intellectual harbingers, and with everyone in recent times, although it dates back to the past, its danger has become severe in light of globalization, as many These extremist ideas, and their negative effects have appeared on Islamic societies, as the phenomenon of extremism has spread in most of those Arab countries, which has increased extremism and terrorism, which are the worst types of extremism, which do not Religion, custom or law accepted it, because this phenomenon affected many innocent civilians in our societies, and its results can be presented as follows: First: The problem of extremism in our society includes not only diagnostic aspects, but also many undiagnosed features in light of Researchers and writers are silent for a long time to talk about it, and this is a result of unstable policies and programs, which have emerged as types of extremism, the most prominent of which is terrorism, and secondly: a statement of the historical roots of extremism and the extent of its impact on the minds of Muslims and attracting them towards criminal ideas under the cover of religion, which requires the means of public relations And public opinion to educate society against the dangers of extremism and what results from acts of sabotage in societies in general. Third: The media, in all its visual, printed and electronic forms, must be correct and directed to the community in order to avoid extremism in all its forms and names. Fourth: The need to strengthen the role of the various media in spreading moderation And class unity through carrying out various campaigns and preparing studies and research to drop and combat destructive ideas. Fifth: Raising the prestige of authentic Islamic thought and providing the appropriate environment for its growth. And its prosperity to stand in the face of extremism and terrorism broadcast by some media outlets</p>

Keywords: Extremism, thought, media, confrontation, the Islamic position.

INTRODUCTION

It has become clear that talk about extremism is one of the most disturbing events in the world at the present time, and many researchers are looking for its motives, effects, and how to resist and treat it in Islamic societies. These concepts in this field are broad and carry many interpretations. Through the media, individuals or groups talk about this phenomenon, which has become a prominent feature in contemporary Islamic societies, and does the media play an important and influential role in the trends of public opinion and the formulation of its attitudes and behavior through news and information provided by various media, where the individual cannot configure a specific site or Adopting a specific idea only through the information and data that is provided to it, which confirms the ability of the media in all its forms, and can bring about changes in individual and societal concepts and practices, by providing

knowledge, awareness, enlightenment, opinion formation, dissemination of information and various issues in the Islamic world, whether they are in the balance of treatment or Rejection, and from this point of view, we divided our tagged research into three main topics: In the first requirement came the basic concepts of research, such as the definition T and its statement, as for the second topic: it came from the position of Islamic thought on extremism, as for the third topic: we dealt with the media and its role in confronting extremism, and then we mentioned a conclusion to the research.

**The first requirement
basic concepts of research**

The first thing: extremism in language:

The definitions of the word extremism from the linguistic point of view are few and do not give a clear picture of the meaning of this word with its dimensions and connotations. Al-Ragheb Al-Isfahani said: The end of something: its side, and it is used in bodies, tenses and others, and it means standing at the end away from the middle, and extremism comes in the sense of exceeding the limit and not mediating, and therefore: the term extremism is applied to everyone who exaggerates the limit and exceeds the middle limit in it, it is said. Extremism, i.e. exceeding the limit of moderation and not mediating(1).

Ibn Faris said: The ta', the ra', and the fa' are two assemblies, the first denotes the end of a thing and its letter, and the second: indicates movement in it(2).

Ibn Manzur mentioned that extremism means standing at the end away from the middle, or adopting one of the sides, and inclination towards it, either to the lowest or to the maximum extent, and its origin is from the senses such as extremism in standing, sitting or walking, then he moved to morals such as extremism in religion or Thought or behavior (3), what is meant is that extremism in such : exceeds the limits of moderation and does not mediate(4).

The second matter: Defining extremism idiomatically:

The scholars differed in defining extremism idiomatically, and we found different definitions, including:

A term referring to intensity, exaggeration, rigor, excessiveness, exaggeration, going to an extreme, going to an extreme, reaching the end of the road or the end of the other party, or reaching a degree extreme in behavior or attitudes beliefs, opinions and ideas, and taking or adopting extreme measures (5).

It is said: the side of a man around the camp and around the people, and the side of a person when he fights around the camp, because he carries a killer on his side and his share.He calls the extremist man and turns against them: jealous, fighting people(6).

Extremism means that the party came and went beyond the limit of moderation and did not mediate, in contrast to non-moderation and moderation(7).

Extremism is the response that deviates negatively or positively from the average, that is, that exceeds the limit of moderation, or deviates from the average by increase or decrease(8).

Extremism is extremism in belief or in thought or otherwise, especially for a religion, group or party. The Philosophical Dictionary gives extremism a brief definition: it is an unbalanced rush to the absolute enthusiasm for one idea, so that its owner becomes homogeneous, and in a state of psychological disorder he loses the sense of discrimination Between the good and the better, the bad and the worse(9).

The third matter: Defining thought as a language

Ibn Manzoor said that the thought is the hesitation of the heart over a thing. What is meant by the heart here is the mind, the faculty of thought, and thought, it is the awareness of the mind in something, meaning by thought is the mind. Ibn Manzur conveyed to us the sayings of linguists on the subject of collecting this word. Sibawayh said: Neither thought, nor knowledge, nor reason brings it together. An idea is like a thought, so it thinks about something, and thinks about it, and thinks about the meaning, and the thinker is a lot of thought(10).

Al-Jawhari defined it by saying: Thought: meditation, name, thought, idea, and the source is the thought of conquest, and its chapter is victory(11).

And Al-Ragheb Al-Isfahani mentioned it: The idea is a cognitive power that hammers the known, and meditation is the rotation of that power in the eyes of the mind, and a man thinks: a lot of thinking(12).

Fourth matter: Defining thought idiomatically:

Thought: a mental movement and cognitive power, through which a person discovers things he does not know, and seeks and aims to collect them to grow his knowledge, knowledge and ideas in life(13).

Thought is a group of ideas: they are images sent by things to the senses, which are printed in them and result in perception, and ideas are of two types. According to Descartes the basis of knowledge, the second type is accidental thoughts: these are the thoughts that you are composed of accidental thoughts, like the imagination of a horse with two wings(14).

Thought in general is the sum of the mental activity of thinking, will, conscience and emotion, and in particular the mental acts through which thinking is carried out, and it is also the highest form of mental work, including analysis, synthesis, and coordination(15).

It is in the sense of thinking and perceiving information as part of human nature, because God distinguished him with the mind from other creatures, so we find that he can store images and recall them when needed and link the causes to the results in one way or another in a simplified or deep way, so when he faces a problem his mind works

to search for a solution to this problem In light of the prevailing principles and the circumstances of the environment in which the speech is addressed(16).

The second requirement

The position of Islamic thought on extremism

Islamic history has witnessed extreme phenomena that led to the use of violence and terrorism, the first of these phenomena being the fighting of the two sons of Allah's Prophet Adam when Cain killed his brother Abel, whose sacrifice Allah accepted, and the Islamic movement of the Kharijites that appeared during the era of the Commander of the Faithful Imam Ali (peace be upon him). The time of the Caliphs, and also after the incident of Siffin, and Imam Ali responded to them with his famous saying: "A word of truth by which I mean falsehood." At that time, the Kharijites resorted to the excommunication of those who disagree with them and do not share their position, and they allowed themselves to shed the blood of Muslims, and one of their crimes is to send one of them to assassinate the Imam Ali (peace be upon him), and that was done to them (17).

Then followed the emergence of extremist movements that took religion as a cover for them, where we see the practice of some individuals cheating and deception and camouflaging people by showing falsehood in the form of the truth to push some enthusiastic young people to do extremist actions that achieve the goals of those afflicted, and Islam has condemned extremism and exaggeration, because it leads to misguidance, And evidence of this is the Almighty saying :) Say: "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path." (18). Therefore, everyone who imitates these extremists must be deterred, because this imitation leads to misguidance, as well as changing the approach of these wrong imitators and not supporting them, and the Almighty's saying : "O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors"(19). Thus, we find that Islam rejected extremism. The honorable Sunnah of the Prophet confirmed this rejection with hadiths, including what happened when the Holy Prophet visited a delegation of three people. One of them said to him: I do not sleep, and the second said: I fast and do not break the fast, and the third said: I do not marry women. So what was the Messenger of God, may God's prayers and peace be upon him, that he responded to them, denying their extremist actions and violating God's law in his creation, so the Messenger (peace and blessings of Allaah be upon him) said: (But I fast and break the fast and pray and lie down and marry women, so whoever turns away from my Sunnah is not from me) (20).

Religious extremism means exceeding the Legitimate legal boundaries in dealing with the violator, or deviation in the performance of legitimate worship, that is, exceeding the limit in words and actions, and exaggeration in commitment to what the legislator and piety and others, and on the authority of Ibn Abbas that the Prophet, peace be upon him, told him when he reached Muzdalifah, morning of Aqaba. And he is on a she-camel: The Prophet warned against exaggerating the religion, for those who preceded you destroyed the Islamic nation in extremism in religion, whether in extravagance or negligence, and the people of Noah perished because of their exaggeration in the righteous, as he came to them to worship them instead of God, as the Jews perished because of their exaggeration in Uzair and the calf exaggerated their thinking until they reached the point of killing the prophets, distorting the revealed books and distorting them, and destroyed the Christians because of their exaggeration about Jesus ibn Maryam and his mother, and their invention of laws and acts of worship for which God did not send down any authority, and the reason for the death of more than one of the people is exaggeration, either In matters of names and attributes, or in the righteous, or in judging people and other causes of doom (21), and the forms of religious extremism are the following:

1. Not recognizing the other opinion: the fanatic does not recognize the other opinion or the jurisprudence of others in matters of jurisprudence, he sees what is right in his thoughts and opinions only, and considers himself the official spokesman for truth and Islam, and that whoever opposes him is an innovator and ignorant, and whoever opposes him is an immoral person.

2. Exceeding the legitimacy limits in denying the violation: the intellectual and religious extremist does not distinguish between an opinion that is agreed upon or differs from it, and does not take into account the degrees of reckoning, and does not compensate for the benefits and the evils resulting from this rejection, but it is also a difference and the difference in time, place and circumstances(22). Therefore, he is far from the Almighty saying: (It is not for a believing man or a believing woman, when Allâh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allâh and His Messenger has certainly strayed into clear error) (23).

3. Non-compliance with legitimacy on the pretext that it does not agree with Islamic legitimacy: Religious extremists believe that all laws established by man and stipulated in the Noble Qur'an and the honorable Sunnah of the Prophet are blasphemy and atheism, and this infidelity and atheism must be fought and the legal constants that people follow in guiding them, because they violate the Sharia. Tolerance, and countries that do not govern their countries according to the Holy Qur'an must be fought because they are rogue countries and jihad must be waged against them(24).

4. Forcing others to apply legitimacy by force: Extremists impose legitimacy on people, and force them to do so, which clearly proves the dangerous trend of religious extremism, and that the call to implement legitimacy is a call to

correct the principle of conviction, Allah is our Lord, Islam is a religion, and Muhammad is a prophet and messenger (peace be upon him) (25). From this it becomes clear that:

A. Religious extremism represents an exaggeration of the correct understanding of religion.

B. The unanimity of scholars, jurist and trustworthy scholars that religious extremism demolishes the known constants, and therefore the claim of extremism represents a demolition of the stability and doctrinal security that we derive from the Islamic religion and its method, the Noble Qur'an and the honorable Sunnah.

C. Religious extremism is closely related to the incompetent tributaries facing the spread of the true religion, as this group is not qualified to interpret legal texts that show extremism that misleads people and leads them to doom(26).

D. Extremists exploit their emotions and conscience and manipulate the tender feelings of young people who are eager to defend their religion, and thus they exploit promising energies, and turn the energies of young people into a weapon directed against the innocent, kills the weak, and shakes security and stability in society in the name of defending religion, and thus it is a painful manifestation of contemporary religious extremism. And as evidence for that, the Almighty's saying:(Legislation is not but for Allah . He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know) (27). Through this verse we see the value of tolerance and the value of bearing responsibility, where the punishment is the type of work in Islam without coercion, and whoever violates it is Allah ,not people.

5. Describing people as infidels and apostasy: Extremists use the terms of unbelief and apostasy on people without restrictions to the extent that they are now calling the masses of Muslims, which is not permissible as long as a Muslim utters the two testimonies because of infidelity is a purely divine authority, and no one is allowed to declare people infidels under any circumstances The Holy Prophet, may Allah's prayers and peace be upon him, said: Whoever says to his brother: O infidel, then one of them is an infidel(28).

The third requirement

The media and its role in countering extremism

First: Islamic media and its failure to confront extremism

In the noble Islamic Sharia, the pillars of faith are agreed upon by all its sources, to push media professionals to embrace it and work with them as a responsibility in performing their duty in this field, and on these pillars that they rely on in making, and broadcasting their media programs, including (29):

1. Belief in the Unseen: God, Glory be to Him, has described the righteous in his wise book, by saying:(Who believe in the unseen, establish prayer, and spend out of what We have provided for them,And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]) (30).Belief in the unseen is the obstacle that a person passes through to a stage in which he realizes that existence is greater and more comprehensive than that specific small space that the senses perceive or feelings that are an extension of the senses, and it is what transforms the far-reaching human concept of the reality of existence as a whole, to the reality of its existence, and the reality of the active forces in this Existence, and in his sense of the sensible universe, and beyond the universe of divine power and management (31).

2. The urge to work and the reward for what you do, and evidence for that is the saying of the Most High :(So whosoever does good equal to the weight of an atom (or a small ant) shall see it and whosoever does evil equal to the weight of an atom (or a small ant) shall see it) (32),It is clear in the interpretation of the verse that we find that the limits of punishment in Islam are broad and comprehensive, just as Islam itself covers all aspects of life, and relates to matters of belief, morals, worship and transactions. In cases of escaping from the torment of this world, because the hereafter punishment awaits him and he cannot escape from it. If a Muslim commits a crime or a sin in the absence of his faith, he demands the punishment of his own free will, and whoever confesses his disobedience before the Messenger (peace be upon him), with his crime, the ruling (adultery) can be applied to him. And he asked for the hadd punishment to be imposed on him, and this is the case of those who violate the rules of the legal rulings in Islam, because they are subordinate to the provisions of the divine system, either out of respect for them or out of shyness from God Almighty, or with the intention of fearing the delay of the punishment that awaits the violators, and in both cases the greatest guarantee of human restraint For violating the Sharia, and disobeying His commands, Almighty(33).

3. Belief in the Last Day, and this is what the Islamic sects have agreed upon, and as evidence for the Almighty's saying:(And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account) (34). This is because a person's life in this world is nothing but a prelude to his life in the Hereafter, as it is a temporary life and stages that he passes through in this world that lead him to an eternal and eternal life, which is incomplete and the Hereafter is complete, which is what prompted him to these actions, so he pays his wages and his share, and all these actions are for her. Weigh and equal in Islamic law, and it has a clear position, from extremism in belief, speech and action.

The Islamic jurisprudence Academy of the Muslim World League defines acts of violence under the names of extremism and terrorism as: aggression committed by individuals, groups or states in order to harm the religion, blood, mind, money and honor of man, and it includes all kinds of intimidation, harm, threats, unlawful killing and related issues, in the form of enmity Intimidating the road, blocking the road, and every act of violence or threat that

occurs in implementation of an individual or collective criminal project aimed at spreading terror among people or intimidating them by harming them or endangering their lives, freedom, security or conditions, including damage to the environment or public facilities. Or private property or natural resources (35), it is undisputed that contemporary media occupies large areas of activity and interest of individuals and societies, and in this important work they deal, direct and shed light on many ideas and phenomena, including the issue of extremism, which is one of the priorities that concern There are Islamic media outlets, and there are also several media failures in addressing the phenomenon of extremism, including:

A - The bias and enslavement of some media outlets to achieve the goals of extremists: to draw attention and recognition, as well as to a certain degree of admiration and legitimacy, and this is done through media coverage and excessive attention, to achieve the scoop, work excellence, uniqueness in obtaining news and information, and various analyzes And expectations are for actions calculated on the list of extremism, and in this regard, important objections were raised to these means of dealing with extremism, including: It has become a party that is being exploited to serve different interests and goals that may completely differ from the noble message of the media in societies, due to its position and communication capabilities. Great, which gives the media a golden opportunity for extremists to reach millions of people locally and internationally, because one of the features of media work, and that it searches for what satisfies its audience regardless of the repercussions and results (36).

B - The failure of some media outlets to deal properly with freedom of information and the free flow of information, which prompted them to expand the dissemination and promotion of extremism crimes, at a time when some of them should be ignored by not publishing and promoting them, because the matter is related to the security and safety of society, while the image of neglect becomes clear The media's performance in not neglecting these terrorist acts, which constitutes a major transgression against society, and a grave breach of Islamic law: Islam dictates that its media system avoid the chaotic freedom prevailing in the Western and Arab imitating media, which is overflowing with flaws, and full of its wide interest in shameful scandals, and rumors Malicious, and profane words, boldly violate morals and values, and this atmosphere constitutes an incubator environment for extremism, especially if it is added to the failure of the media to address these gaps (37).

C - Cases of media negligence in dealing with crimes of extremism and terrorism: When some media publish methods of criminal planning in ordinary crimes and the accompanying detail of the types of weapons used and the criminal materials used in some crimes or the brutal methods used by some extremists, these images are negatively reflected on Categories of the following audience, some deviant and extremist imitated them when they committed their crimes, and perhaps they added some technical or practical developments or changes that suit them sharp media campaigns against a public figure, which leads to unimaginable results (38), and promoting these crimes is no longer through The media and some extremists' use of it is limited to what is published in the print press or satellite programs about the details of crimes and the opinions of criminals, or news coverage of crimes that occur in the world in various violent incidents such as killing, beating, theft, assaulting women, etc (39).

4 - The media suffers from the confusion of some of its media outlets, some of which are global in scope, towards what is known as the authority of the political media, which is often accompanied by military or intelligence language, and directed by political currents, which encourages accusations of some people, groups and currents of extremism and terrorism from Through the media, as there is no other way to achieve this. Rather, some of these media outlets are affiliated or controlled by politicians, partisans or politicians working towards them. The goal is manifested in the exploitation of the media to focus on the various terrorist aspects, and this means a contribution Neglecting the media, which results in the dissemination of acts and incidents of violent extremism, this drift towards the problem of political currents controlling the media has occurred in a world that demands freedom of opinion and expression, and calls for the right to transmit information to reach the public without distortion, distortion or misleading. American coverage and interpretations of events, It may be motivated by nationalist enthusiasm or to run behind an emotional public opinion to support official positions (40), and this problem is compounded by the fact that there is an intellectual and cultural dependency on the part of the Arab media And the Islamic Western media, which in many of its views and coverage of events are based on political views that were originally employed to serve their societies, even if they differed with the media and ethical professionalism and were devoid of balance and objectivity in dealing with what is happening in the field of terrorist crimes and violent extremism (41).

5- In the field of the media profession, many media outlets have failed to deal with crimes of terrorism and extremism, with the news character dominating the presentation of news, and ignoring media coverage characterized by analysis and interpretation of events, which leads to limiting the media presentation of the event to the level of superficial presentation that is not subject to logical analysis. Or the objective link, which leads to the emergence of a marginal image of media interaction, and this leads to the media losing its ability to guide the recipient and form public opinion according to conscious and objective visions that understand the event and respond to the neutral media presentation, and then remove the accusation of media failure in combating and confronting extremism crimes. and terrorism (42).

What contributes to deepening this angle of neglect is that most media outlets are devoid of experts in security, social and educational competencies, so that through their different opinions it is possible to convince public opinion of the truth of the event, and leave media intimidation, which in most cases leads to counterproductive results that may eventually lead the recipient not to Focus on ways to address these crimes, so the media should work to provide

interpretive and analytical perspectives that help the recipient form a logical opinion about the events that fall under the category of violent extremism and terrorist crimes (43).

Second: Confronting Extremism in the Islamic Media:

The Islamic media plays a clear role in combating extremism in all its forms, through various forms, arts and tools, including:

First: In the field of applied work: through various forms, including:

1. Spreading the values of moderation in implementation of the Almighty's saying: "(And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you) (44), This is done through various forms, including:

A. Providing intellectual awareness programs that call for moderation and renounce violence, extremism and fanaticism in all aspects of life (45).

B. The necessity of dialogue, communication and exchanging views on the danger of extremism and its grave damage to society, and on issues of moderation, opening roads and providing the means that allow these noble values and concepts to work (46).

C. Encouraging intellectual activities that serve the community, calling for their organization and continuous interaction, and mobilizing participants in media education programs and activities (47).

D. Providing guidance programs that encourage people to adopt religiosity on the basis of tolerance and moderation, and warn against terrorism and extremism.

E. Follow-up and dissemination of targeted media programs and messages that highlight good role models in society, and provide distinguished models for leaders of Islamic action(48).

Second: In the field of theoretical work:

In the theoretical and intellectual field, there are a set of appropriate ideas that the Islamic media can work on to counter extremism, including:

A - Recalling the unity of society through the field practice of Islamic media and its ratification, and evidence of this is the Almighty's saying in the arbitrator of His Noble Book:(And hold firmly to the rope[142] of Allāh all together and do not become divided. And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allāh make clear to you His verses that you may be guided) (49).Therefore, the unity of society and its stability in the media as well as in others is an urgent necessity and with all their groups, sects and nationalities, and this is achieved by calling to worship Allah Almighty alone and not mixing with Allah, and staying away from everything that provokes sedition and division among Muslims and everything that would cause differences between them, and may lead to This is due to the spread of extremism among them (50).

B- Paying attention to constructive dialogue: the call to God Almighty and good morals before any dialogue. The Almighty said: (Invite (mankind, O Muhammad to the Way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Revelation and the Qur'ān) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided) (51), And Islamic media - definitely - is first and foremost working with purposeful and constructive dialogue, whatever its kind, by applying Islamic guidance based on wisdom and good speech in the circulation of opinions and striving to deliver them to achieve everything that serves the class, unite the word, and keep society away from extremism and violence (52).

C- Fighting the ideas of extremism and violence by working to uphold the original moderate Islamic thought and providing the appropriate environment for its growth and rejecting programs and articles broadcast by some media outlets under the banner of false freedom or supporting them. Violent or exaggerated (53), and the need to inform people of the depth of the risks resulting from the phenomenon of extremism, extremism and terrorism for all segments of society, and to disseminate objective information about these phenomena, so as to educate citizens about the need to work with all preventive measures(54).

D- Teaching the correct means of education with a focus on national belonging among the youth, spreading different culture, dialogue and literature, accepting the other opinion, correcting the concepts of emergence in the concepts of takfir, extremism and extremist literature, clarifying the right of God Almighty over his creation, the rights of people, and repelling the deviant ideas raised by deviant groups. Through school curricula and extracurricular activities, activating the message of the mosque and the role of the family, civil society, educational, media and family institutions in correcting misconceptions among young people(55).

CONCLUSION

The problem of extremism is one of the most important priority problems that have received the attention of the United Nations and the international community because of its effects on destabilizing societies, bringing peace between states and societies, and enabling governments to support or implement them.

Most of the studies that dealt with the relationship between extremism and the media focused on the latter's role in confronting extremism and terrorism, and combating extremist currents, within the framework of the social responsibility of the media. However, the last two decades have witnessed the growth of the discourse of extremism and terrorism by these means, to become tools for spreading the discourse of violence and hatred among societies. After they were seen as tools of restraint and control.

Confronting extremism and terrorism is of great importance in our societies and other societies, regionally or internationally, so identifying the underlying causes and ways to address and overcome them as one of the most important threats to national security, especially after the remnants and effects caused by the takfiri ideology of ISIS is the responsibility of all official and unofficial institutions, which falls on It is a national duty to reach the stage of stability, community peace and safe living among all in one homeland.

The state, through its agencies and institutions, especially security ones, must protect society in general, and individuals living within its scope of work in particular, from the dangers of extremism, and work to respect human rights, and this requires the state to develop comprehensive plans to prevent and reduce extremism in all its forms in societies general and Islamic societies in particular.

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