Explaining the Impact of Extremist Groups in the UK After 9/11

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Abstract

The current study aimed to identify definitions of extremism, its forms, and the reasons for its emergence in societies. In addition to the roots of extremism in the three religions, Judaism, Christianity, and Islam. This research studies the role and effects of the 9/11 attacks on the United States as a turning point in modern history and a link between extremism, violence, and global jihad. Al Qaeda as a paradigm. This study uses the descriptive narrative method to describe the characteristics and origins of Islamic extremism and study the attributes of far-right British extremist groups in the UK as a study case. The narrative approach is selected because it is often used to understand individuals and groups better and describe a phenomenon. This study will prove the extent to which extremism directly affects societies and individuals. It also will reveal that extremism often flourishes in environments characterized by social and economic disparities, political instability, ideological polarization, and undemocratic governments. Moreover, the role played by electronic platforms and social networking sites, in addition to mosques and religious sermons, works to facilitate the spread of extremism. Extremist ideologies emerge as a worrying contemporary challenge. The thesis emphasizes the importance of precise and context-specific strategies to combat extremism, emphasizing the need for collaboration between governments, civil society, and technology providers. In conclusion, this research contributes to the academic understanding of extremism, provides a general knowledge of its motivations, and gives recommendations to face it. By comprehensively addressing the root causes and manifestations of extremism, it advocates for holistic approaches that foster inclusivity, education, and social cohesion as essential components in mitigating the impact of extremist ideologies on global society.

Keywords: *Extremism, Jihadism, Al-Qaeda, 9/11, Far-Right.*

INTRODUCTION

The problem of extremism is considered one of the most severe modern problems facing various societies in several countries of the world, regardless of the religion of these societies, whether Christian, Jewish, Islamic or even secular. The behaviors and effects of extremism are reflected in society's structure and social fabric and negatively affect all human relationships and interdependence behaviors between individuals and different sects of society.

Extremism has many terms, whether used by schoolers, international organizations, or even states. Still, in general, it is a deviation in thought and behavior from what is

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prevailing and acceptable, and it arises from a disagreement between parties that desire to achieve goals or interests—imposition and seizure by force and violence to achieve the preferred interests and objectives. Extremism and terrorism have been part of the eternal human existence for thousands of years.

Extremism and fundamentalism are some of the biggest challenges facing societies so far. It is a global issue that affects various countries all over the world. Therefore, it is the subject of attention and interest from scholars, researchers, jurists, and international institutions.

Most societies have known the phenomenon of extremism, but in a different way, and the reasons for the difference are due to the differences in institutions and their knowledge of extremism and the existence of mechanisms and methods to confront it, as extremism is not a characteristic closely related to one society than another.

It seems that the events of 9\11, 2001, were considered a turning point in the term "extremism," where analyses and writings emerged. They frame the term to understand the reasons that lead individuals to adhere to extremist ideologies and, accordingly, to commit terrorist acts (Schimd, 2013). Extremism and fundamentalism are some of the biggest challenges facing societies so far. It is a global issue that affects various countries all over the world. Therefore, it is the subject of attention and interest from scholars, researchers, jurists, and international institutions. Both the General Assembly and the Security Council have acknowledged that violent extremism has reached a level of threat and sophistication that requires concerted action (UN.org). Extremism has emerged from all the world's major religious traditions, including Buddhism, Christianity, Hinduism, Islam, Judaism, and others. Therefore, it is not limited to religion, race, or society. General Assembly of the United Nations, in an official report published in (2017), defined extremism and fundamentalism as: "political movements of the extreme right, which in a context of globalization ... manipulate religion, culture or ethnicity, to achieve their political aims". Extremism is a social phenomenon characterized by splitting from the general system, values, principles, and ideas prevalent among people. Developing a conceptual clarity for extremism is difficult in the current socio-political reality. Hence, defining who is a hardliner or an extremist is relative. Still, extremism generally refers to deviating from society's rules, values, and standards and following verbal or actual violence to achieve these ideas. Organization for Economic Cooperation and Development (OECD) defends extremism: [Promoting views which foment and incite violence in furtherance of particular beliefs, and foster hatred which might lead to inter-community violence].

The British government defines extremism as: "vocal or active opposition to fundamental British values, including democracy, the rule of law, individual liberty, and mutual respect and tolerance of different faiths and beliefs." Britain is a country of freedom and law, a model of coexistence between different races, ethnicities, and religions. Islam is the second fastest-growing religion in Britain, where the number of Muslims in 2011 was 2,516,000, 4.4% of the total population ONS (2018). Due to the increase in extremist organizations, islamophobia has spread across Europe. In Britain, in particular, the rise of the Muslim population has been a focus of attention.

In this research, the origins of Islamic extremism and the role of al-Qaeda in building jihadist ideological thought will be discussed, especially in European societies and exclusively in the UK. British extremism and Islamophobia, on the other hand, will also be addressed as a complete and adequate system in the formation of British society.

The research questions can be formulated to answer these questions:

1.   What are the origins of extremism? And how is it formed in Judaism, Christianity, and Islam?

2.	How do we describe the impact of al-Qaeda in shaping the ideology of jihad and extremism after 9/11?

3.	Who poses the greatest danger and threat to British society, the Islamists or the British extremists?

4.	What are the reasons for the emergence of extremist groups such as the British National Party (BNP) and the English Defense League (EDL), and do they have any influence in formulating the state's policy against Muslims?

PURPOSE / IMPORTANCE

The study will address the September attacks as the limiting line in changing the core of the world order. The emergence of al-Qaeda had a significant role in the formulation of extremism and terrorism. Osama bin Laden declared jihad against the United States, and his fatwa in 1998, which called for the killing of Americans, took from the Qur'an and Sunnah principles of organization and ideological thought to attack the West. He uses cultural and religious allusions to the holy Qur'an and some of its interpreters (THE 9/11 COMMISSION REPORT). This study aims to shed light on the origins and emergence of Islamic extremism, considering the escalation of hatred for Islam and the intensification of European extremism, especially in the UK, and how it affects society. The importance of it also lies in finding the similarities and differences between Islamic extremists and radical British movements and parties under the so-called protection of British heritage.

They are, moreover, studying outlandish terms such as "Sharia," "Jihad," and " Islamic caliphate" and their impact on British society. Therefore, the main hypotheses would be the following: H_0: The ideology of extremist groups has no connection with the influence on societies. H_1: The ideology of extremist groups affects societies. H_2: The ideology of extremist groups didn't affect societies.

Methodology:

The researcher used the descriptive narrative approach to integrate the methodology in this study. The narrative approach is selected because it is often used to understand individuals and groups better and describe a phenomenon. Descriptive analysis is a method for analyzing qualitative data that entails searching across a dataset to identify, research, and report repeated patterns Braun and Clarke (2006). Descriptive writing depicts a person, place, or group, enabling the reader to visualize the topic and enter the researcher's experience. Qualitative research mainly collects data through interviews, but the researcher can collect data from observations and documents as the data collection process is about "asking, watching and reviewing SB (2009). This study uses the descriptive narrative method to describe the characteristics and origins of Islamic extremism and study the attributes of British extremist groups. The narrative approach is selected because it is often used to understand individuals and groups better and describe a phenomenon.

RESOURCES

  This research will include narrative analysis of qualitative data: books, journals, letters, conversations, autobiographies, transferors of interviews, and focus groups. Support: The research is self-sponsored and supported.

ETHICS

  This study: "Explaining The Impact Of Extremist Groups In the UK after 9/11," will involve sensitive topics (religion, jihadism, extremism, and political violence). The research aims to highlight the Islamic religious paradigm with Jihadi ideology, yet it does not refer decidedly to a cause of the relationship between Islam and violence. Islam, like many other religions, can play a fundamental role in radicalizing followers and justifying

violence. This research will be characterized by impartiality and objectivity and will not harm the general society in the countries studied.

Literature review:

Studies can be divided into two axes: studies and research that dealt with the issues of extremism and jihad and its relationship with Al-Qaeda until the September 11 attacks. The studies that dealt with the United Kingdom and the problems of extremism include Islamic organizations and the extreme right.. Global Jihadism Theory and Practice by Barchman (2009), where the author explored and analyzed the ideas underpinning extremist groups such as Al-Qaeda, including the concepts of jihad, loyalty, disavowal, takfir, and monotheism. Several jihadist strategic studies were revealed, in addition to a widespread conversion to Salafism. Quénivet discussed the impact of 9/11in his book The World After September 11: Has It Changed? (2005), how the world changed after this date, dramatically, and how the new concept of terrorism and extremism formed. He explained that an innumerable amount of literature deals with the modern trend of combating terrorism using military force. He justified the Security Council's action in the wake of the events of 9/11 on the right to self-defense.

Byman and Williams made a comparative study about ISIS. Al Qaeda: Jihadism's Global Civil War (2015). The two authors analyzed and compared Al-Qaeda after its disintegration and the emergence of the Islamic State in the Levant and its hierarchy. In contrast, the Islamic State organization adopts the approach of the "near enemy," not the "far enemy," like Al-Qaeda. On the other hand, Copsey, in his book Contemporary British Fascism: the British National Party and the Quest for Legitimacy (2004), provides a clear and comprehensive analysis of the history of the British National Party and its struggle for political legitimacy and clearly describes the core of the party as having explicitly fascist principles.

Treadwell and Garland analyzed Masculinity, Marginalisation, and Violence: A Case Study of the English Defence League (2011). In this study, the authors use three case studies conducted with white, working-class, and young men involved in the English Defense League to examine how a specific form of violent masculinity and extremism is constructed. The authors want to demonstrate that violence is socially and structurally generated but also psychologically justified at the individual level. This violence is evident against the Muslim community in the United Kingdom.

1. Introduction

CHAPTER 1

Origins and roots of extremism

1.1 The origins of the term extremism

1.2 Extremism in the three monotheistic religions (Islam, Judaism, Christianity)

1.3 The literature of jihadism and its origins in Islam

1.4 Salafism and Wahhabism

1.5 Conclusion

The conflict between East and West was not the consequence of September 11, as the disputes were religious and civilizational, such as the conflict of the Persian, Greek, and Roman empires. The disputes between the East and the West continued until they extended to the Crusades, which were purely religious wars. (Tarhini, 1992).

By the end of the 1990s, the Cold War had ended with the collapse of the Soviet Union and communist regimes in Eastern Europe; the classic bipolar international system

dominating the Cold War era dissolved, leaving the world and international relations to a unipolar system under the leadership of the United States, especially from a political, military vision where George H.W Bush announced the New World Order.[2]

Until a bloody terrorist catastrophe occurred, that changed the balance of the United States and the rest of the world forever.

Twenty-two years ago, on September 11, 2001, terrorist events marked the beginning of a new era in international politics, and the effect is still poignant to this day. It was an attack on the World Trade Center in New York City and the Pentagon building, where four commercial civilian planes were directed to hit sensitive pivotal targets. As a result of that terrorist operation, the deaths of 2,996 people, including 2,977 victims and 19 hijackers who, committed murder–suicide. (The Washington Post, 2013). The terrorist attack indicated thousands of deaths years later due to debris, injuries, and fumes left by the collision.

Schoolers can be assured that this is the fiercest, deadliest terrorist attack in modern history, which earmarked American airspace and lands as it has not witnessed such an attack other than the Japanese naval fleet struck in Pearl Harbor on December 7, 1941. (TSA.gov).

This event has dramatically transformed the political environment internationally and in the Muslim world in a way that affected U.S. security. (Matthew, Eric, Marcum, 2004). There was a huge turning point in international law and cooperation in the fight against terrorism.[3]

Hence, the attacks of September were beginning to justify the Anti-terrorism Legislation law, which vindicated the invasion of Iraq and Afghanistan under the name of the "War on Terror."

How has our world radically changed after those bloody events, and how has it affected international relations and the new world's order?

Several changes have occurred on the international scene, including the growth of the phenomenon of Islamophobia in the United States and the West in general.

In addition, hate crimes that targeted Muslims, Arabs, and Indians were based on identity-based murders and mosques and racist and offensive expressions that affected many people. Moreover, the stigmatization of Islam as the core of terror influenced media, political, academic, and cultural characteristics

Although Islamophobia has shriveled currently, the effects can still be traced in American and Western popular culture.

Another significant change is the conquest of the Clash of Civilization theory, which Samul Huntington prompted in the 1990s and was well noted back then. However, after 9/11, this theory was revived again. It explained the development of international relations based on the civilizational conflict in which religion constitutes the fuel for civilizational battles, where religious and cultural symbols such as crosses and veils returned powerfully.[4]

It is genuine that the United Nations and other international political, cultural, and religious organizations have made an effort to support the narrative of "dialogue of

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[2] See: Joseph S. Nye Jr, **What New World Order?**, 1992, pp.83-96.

3 For more data about terrorism, see Noëlle Quénivet, **The World after September 11: Has It Changed?** Vol. 16 no.3,2005 The European Journal of International Law.

[4] See Samuel Huntington, **The Clash of Civilizations And the Remaking of World Order**,1996.

civilizations and religions" before and after the events of September 11, but understanding international politics as a religious civilizational conflict was and remains a prominent theme for the world after these events.

The third change after 9/11 was the rise of religion in international politics, where religion played a significant role in shaping foreign policy orientations in some countries. Post-September events, religion has become a definition of identity, and its role increased significantly where there was a general influence in internal and foreign policies of countries as we have noticed secular, liberal trends in contrast with conservative religious trends which affected the East and West. The final change is present in the war on terrorism as a title for the post-9/11 era. Under the "war on terror," international politics began to be shaped according to this term, where enormous budget spending became directed to the war on terror. Additionally, relationships between countries have also witnessed coordination between intelligence services and security more than economic and political cooperation. Moreover, many cultural, academic, and artistic activities have revolved around the war on terror.

The events of September 11 launched a global war on terrorism as a pretext, considering it an international threat and not a local or regional threat, proving that extremist terrorist groups have the ability and power to cause more damage than expected, even more than the most prestigious intelligence services and research centers in the world. International level

Conceivably, what increased the severity and seriousness of the 9/11 bombings and later subsequent interactions with that came under the ruling of the neoconservative party in power and decision-making in Washington.

These attacks came at a time when the United States of America was a controlling pole and at the top of the world's leadership in various fields. This explains the excessive use of force in response to these attacks to confirm its ability to lead the world.

The importance of 9/11 events from a danger and location point of view came as the most critical events that changed history and world order. The numbers of victims or the parties that created and planned or aimed targets weren't the main reasons that made the impact severe only; it's because the effects were not overtime or instant, but extended as its repercussions are still rising even 22 years later. The sense of war on terror is a representation of events, a rhetorical construction, and a series of stories about the United States' place in the world after 9/11; terror was a tactic, not an enemy. (Bacevich, 2002).[5]

Chapters of terrorist acts are endless as Al-Qaeda barely collapsed in Afghanistan, and many divergent organizations and groups emerged with many sleeping cells all around the region. Extremism ideologies have evolved and turned into ISIS, which declared an Islamic state with lots of fear and destruction.

Perchance, the invasion of Iraq and Afghanistan was the main reason for the emergence of these organizations and the increase in their ferocity, where they were the beating heart and fertile ground for their presence, especially after the United States' war on Iraq.

Throughout history, despite their cruelty and losses, the most tragic events in the world provided positive lessons in human history. The end of the religious wars in Europe led to the emergence of the Peace of Westphalia in 1648, which united and stripped the Church of its political authority and legalized tolerance between religions and sects (Patton, 2019), in addition to The end of the Napoleonic Wars and the Treaty of Vienna in 1815 laid out the rules of modern international relationship extending to the First and Second World Wars and then the establishment of the United Nations. As for the catastrophe of the September events, it allowed global human solidarity against a common danger to all

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[5] See Dived Holloway, **9/11 and the War on Terror**, 2008.

peoples, which is terrorism, and the introduction of a real-world war that addresses its causes and origin.

It cannot be denied that the war on terrorism is a double-edged sword, as security is mixed with religion and politics. Therefore, extremism and terrorism continued to spread without stopping once the attacks were exploited to antagonize Islam and Muslims in America and Europe, considering them a threat to the national security of the West, so religions turned into an arena of war, conflict, and liquidation.

Besides the geopolitical changes, the attacks had a severe impact on traveling and airline industries all around the world, resulting in increased security measurements and precautions.

This includes creating the Transportation Security Administration (TSA) in the United States and similar agencies worldwide. As a reaction to the terrorist attacks of September 11, 2001, the federal government enacted firsthand legislation to increase air passenger security. Travelers are now subject to very critical inspections before boarding airplanes, and surveillance cameras and complex thermal devices have spread to impose complete control.6

 The events of September were a new beginning on the map of intolerance and extremism; thousands of books, articles, research, and theories emerged that indicate changes that have occurred and the study of extremism and terrorism.

The current "wave" of terrorism has produced a vast number of terrorist attacks across Europe and the world, including the Madrid and London bombings in 2004 and 2005, the Paris attacks in 2015 and 2016, the Brussels bombings in 2016, and the Manchester Arena bombing in 2017. Let us not forget the Somali Al-Shabaab movement, which carried out many operations and bombings in Africa, the most recent of which was in Nairobi in 2020.

With the growth of anti-terrorism laws and the military operations of the United States and the West, new extremist organizations have emerged around the world under a religious guise.

Starting from the remnants of Al-Qaeda to ISIS and the Salafi-jihadist groups in the UK.

In this research, modern extremism will be tracked from Al-Qaida's first appearance in the 1980s as a symbol of jihadist extremism and how new organizations and movements emerged from Al-Qaeda in Europe, especially the UK. On the other hand, intellectual extremism in Britain will be discussed in terms of racist radical parties and movements. Jihadism has evolved in the UK over the last 20 years and has been influenced by many factors, such as geopolitical events and social dynamics. British society is characterized by great demographic diversity and diversity due to immigrants from all over the world, which made it rich with diverse cutlers, religions, and ideologies. The battlefield in Afghanistan in the 1980s and 1990s attracted some British fighters to jihad there, to fight against the Soviets, fostering connections between UK-based individuals and jihadist movements. In the 2000s, concerns about homegrown terrorism had increased due to the 2005 London bombings.

In the context of this research, religious extremism and its types will be addressed as to how the ideology of extremist groups developed after the 9/11 attacks in the UK as a study case.

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6 See Blalock, Garrick, Kadiyali, Simon, **"The Impact of Post-9/11 Airport Security Measures on the Demand for Air Travel."**, *The Journal of Law & Economics* **50**, no. 4, 2007, 731–55.

Origins and roots of extremism:

Acts of extremism are not new; some of the oldest practices go back nearly 2,000 years to the Roman Empire (Koomen, Pligt., 2018).

Extremism is the advocacy or support for extreme political, social, or religious ideologies and actions. It often involves a departure from mainstream beliefs or values, promoting radical views at odds with the prevailing norms of a society. Extremists may advocate for violent means to achieve their goals, leading to terrorism and other forms of violent acts. Extremism, in its apparent levels and forms, is not a product of the present era but rather has historical roots that are eternal in history. Throughout the ages, many sects and groups have emerged that have attempted to extend their hatred, gain popular support, and overthrow some of them, no matter the cost. Political and religious assassinations and physical liquidations have appeared, and this has led to the surfacing of a trend of religious, ideological, and extreme behavioral extremism. Extremism is an ideological, social, and historical phenomenon related to human tendencies and living practices as human beings' refuge from violence and power to protect their interests and intines; it often involves a departure from mainstream beliefs or morals, promoting extreme ideas that are odds with standard norms of a society. Extremism usually supports violent means to achieve goals that will lead to terrorism and violent activities. Extremism hasn't been confined to a cretin religion, civilization, class, or culture; if we looked at human history, we would find it rich with extremism and violence incidents starting from ancient Rome in 264 BC and continuing for more than a century down to 21 century Al-Qaida and ISIS. (History Extra, 2019).

1.1 The origins of the term extremism: we can point to an obvious example of extremism in early human history, found in the Roman war on Carthage in the second century BCE. 150,00 Carthaginians or about more died during the fall of their city, where Romans fought them for cultural and religious reasons. (Berger, 2018)

We also review the grinding religious wars in the Middle Ages and how much destruction and killings were left behind. Both were Christian religious wars or Islamic conquests in that period.

Extremism, as an idiom, is a political or religious idea or action that is not normal or acceptable by the majority of people. (the Oxford Advanced American Dictionary).

Looking for a deeper complex global definition, "political movements of the extreme right, which in a context of globalization ... manipulate religion, culture or ethnicity, to achieve their political aims" (UN, 2017). We can define radicalization simply: 'acquisition of extreme ideas' and 'the path to political violence' (Coolsaet, 2010).[7]

The British government defines extremism as: "vocal or active opposition to fundamental British values, including democracy, the rule of law, individual liberty, and mutual respect and tolerance of different faiths and beliefs."[8]

There are endless definitions of extremism by international organizations and schoolers, In different languages, ideas, and trends, but unanimously that extremism is the intolerance of an individual or group to a religion or sect, a bias towards the far right or the far left towards a position or issue in a departure from familiarity, logic, and rationality.

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[7] For more definitions see: SCHMID, Alex P., **"Radicalisation, De-Radicalisation, Counter-Radicalisation: A Conceptual Discussion and Literature Review"**, **International Center for Counter-Terrorism-The Hague,** Issue, 3**,** 2013, Pages 6-8.

[8] www.**gov.uk/government/publications**-Counter-Extremism Strategy.

Theoretical literature divides the types of extremism into several sections. Political extremism is placing one need above the rest. Harmonious passion depicts an individual working toward a prime value or task while leaving time to focus on other essential demands. (Vallerand, 2010) . Political extremists have fundamental beliefs related to political issues. They seek communication and views with others to share the same beliefs. (VCU, 2023). Examples of political extremism are the base of far-right and far-left, including adopting anarchism and rejecting capitalism.

Political extremism indicates adopting extreme political opinions on political issues. Political extremism can manifest in authoritarian adherence to political views without accepting opposing views, refusing to discuss or compromise, and using extreme language or pressures to achieve political goals. Patterns of political extremism involve Political violence: The use of violence or the threat of violence to achieve political goals or to pressure and affect government policies. Rejection of democracy: Rejection of democratic systems or refusal to recognize legitimate governments if they do not conform to extremist views. Denial of political pluralism: Rejection of coexistence with diverse political opinions and approval of diversity in political ideas where authoritarian theocratic rule dominates.

Religious, ideological extremism: Religious extremists interpret their faith in a very literal and strict manner, often rejecting religious pluralism and promoting their own beliefs as the only correct interpretation. They may call for violence against those who do not share their faith or interpret spiritual teachings differently. Religious extremists have been described by Sageman (2008) as seeking martyrdom and fueled by anger regarding perceived injustice.[9] Several features can summarize the characteristics of religious ideological extremism; violence: religious extreme believers tend to use violence to achieve their targets either religious or political by acts of suicide terrorism, mass shootings, and bombings for example mass shooting incidents in the United States. Most of them were described as hate crimes based on race or religion, where shooters have been radicalized online and exposed to extremist propaganda that facilitates violence (njj.ojp.gov), besides Suicide operations carried out by the Islamic State in Iraq against Shiites.

Another feature of religious, ideological extremism is intolerance. Extremists forum intolerance towards groups and individuals when they don't match their beliefs; they seek to implement their ideas in all possible ways and do not accept the differences of other parties. Indeed, intolerance occurs within followers of the same religion, as we see Salafists and jihadists refusing to follow the same religion but from another sect, such as the Shiites, or ecclesiastical divisions and disagreements in Christianity. Another feature is authoritarianism: Some religious extremists call for the establishment of strict religious laws and theocratic states, reject democratic principles and the rule of law, and promote authoritarian rule based on their religious beliefs. An example is the principle of the Islamic Caliphate and the call for Islamic laws instead of the civil state. Another feature is social, ideological extremism, where extremists forum ideas and attitudes on social issues like gender, sexuality, nationality, or race. For instance, there have been incidents of extremist racist attacks by white people on black people throughout history.

The roots of extremism are complex and multilayered, often arising from social, political, economic, and ideological reasons. While the precise causes can vary greatly depending on the circumstances, many common factors contribute to the rise of extremist ideologies and behaviors. Social and economic factors such as poverty and unemployment: Economic instability and lack of opportunities can create fertile ground for extremism, as individuals may be drawn to extremist ideologies to address their grievances. Religious

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[9] Wibisono, Jetten., **A Multidimensional Analysis of Religious Extremis**, Volume 10, 2019.

extremism is linked with poor areas like the Middle East, Asia, the US, and the UK, which are all home to extremist groups (James, 2006). Individual social and psychological factors include grievances and emotions such as isolation and segregation, anger, and frustration. Grievance and a strong sense of injustice; Strict binary thinking. (CSIS.gov, 2013).

Marginalization: People who feel marginalized or excluded from mainstream society are more vulnerable to extremist ideologies because these ideologies can provide them with a sense of belonging and purpose. Political factors: Living under tyrannical or authoritarian regimes can lead to frustration and disappointment, leading individuals to turn to extremist ideologies as a way of rebellion. Political instability: Areas facing political instability or conflict are often exposed to the rise of extremist groups seeking to exploit the chaos. Examples include Iraq, Afghanistan, and Syria.

Ideological/religious factors like a sacred historical mission and belief in apocalyptic prophesy; a Salafi-jihadi interpretation of Islam; a violent jihadi mission; a sense that Islam is under siege; and a seek to protect ummah under assault. These beliefs also include the view that Western society embodies moral secularism (European Commission, 2016). Social media and propaganda provide communication and virtual sharing of similar extremist views. The Internet accelerates the process of radicalization. It increases the chances of self-extremism. Al-Qaeda relied on CDs, videos, and brochures to promote its ideas.

1.2   Extremism in the three monotheistic religions (Islam, Judaism, Christianity):

Religious extremism exists in all religions, but particularly in the monotheistic religions. Religious extremism or fanaticism is the extremism of a person or group towards a particular religion or even a sect within a specific religion. In Western societies, right-wing extremist parties and groups have also emerged whose concepts are mixed with racist, religious, and political ideas, exploiting the extremism of some Islamists and their terrorist acts to promote their ideas and achieve political gains.[10]

Many religious believers believe in religion far from the rule of reason, and there are examples in all religions and sects; when an extremist person appears to have the right to a particular religion or denomination, we find that he often remains adamant in his opinion and does not weigh opinions on the scale of justice and rationality. Sectarian extremism is one of the most dangerous types of religious extremism to humanity, and the multiple sects that exist in all monotheistic religions have gone beyond being human convictions and inclinations for specific people to extremely sacred rulings and beliefs as if they were decisive verses revealed in holy books itself.

Terrorism in the last thirty years is religious terrorism, without a doubt. All indications indicate that terrorism will remain religious terrorism for the foreseeable future.

Extremism in Judaism: the first seeds of zeal and extremism appeared in the ancient Jewish groups as in the Talmud as commands from God persuaded citizens to commit suicide and murders (Bodoff, 2005). Judaism has four main sects: The Orthodox, Conservative, Reform, and "Renewer" sects, in addition to the readers who reject the Talmud and the Samaritans who deny the name Jews but call themselves the Children of Israel. There are many disagreements and strife within Judaism, with internal sects clashing. Tracking Jewish immigration waves to Palestine in the late nineteenth century, Israel was declared, and the clash of competing Jewish and Arab nationalisms in the inter-

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[10] For more readings: Clarke, **Competing Fundamentalisms: Violent Extremism in Christianity, Islam, and Hinduism, Westminster John Knox Press**, Mar 29, 2017.

war era and divisions within the Zionist movement, which dedicated itself to re-creating a Jewish state, preferably in the ancient lands of Israel and now within Palestine (Charters, 2007). The Zionist movement is described as having an extremist religious and ideological nature and a colonialist movement that treated the Palestinian homeland by force with expansionist ambitions[11].

By pursuing the modern era, we can track terrorism and fanaticism practiced by the Hagenah and the Arjun gangs of killing and intimidating the Palestinian people at the beginning of the establishment of Israel. The most prominent Jewish-Zionist organizations include the Irgun Zfai Leumi (National Military Organization), commonly referred to as Irgun, and the Stern Gang (also known as Lehi, an abbreviation of Lehami Herut Yisrael). Both groups used terrorism to achieve their political goals by being described as an ultra-religious group.

There are many extremist religious attacks, whether by entities or organizations, including attacks on individuals, homes, crops, and places of worship. The most horrific of these was the massacre of the Ibrahimic Mosque in Hebron in February 1994, when Baruch Goldstein, a Zionist extremist from the far-right Kach movement, opened fire on praying Muslims with an automatic weapon, killing 29, including about 150 others, while Palestinians were praying in the mosque. (Tahboub, 1994). The assassination of the Israeli Prime Minister Yitzhak Rabin in 1995 by the extremist "Yijal Amir" is one of the contemporary manifestations of Jewish extremists where the reason for the assassination was Rabin's departure from the Torah and his flexibility with the Palestinians.

Extremism in Christianity:

Nations have experienced religious extremism ever since it existed, and the religious phenomenon controlled people's minds as necessary as personal interest during the time of feudalism in Europe. It can be noticed by relying on distorting the holy books, and it was represented by church figures when they were selling indulgences to ordinary people, exploiting the name of religion. However, Western civilization was able to mitigate some extremism after wars and aggression.

After the existence of the Roman Empire, their methods of violence and intimidation have been used for decades, passing through the religious wars of the Crusades in the Middle Ages and the destruction they caused in Europe, moving on to modern Christian organizations and parties.

Christianity itself has been consumed by extremism, which was based on doctrinal differences and political conflicts of a religious nature. Based on the rivalry between Christian kings, emperors, and clergy in the East and West. Violent, declared conflicts began between the capital of the Christian West, Rome, and the capital of the Christian East, Constantinople (which Emperor Constantine made the capital of the Byzantine state and the seat of the Eastern Orthodox ecclesiastical patriarchate - the Church of Hagia Sophia in the year 335 AD). Constantinople began to chart a different path for itself than the one Rome was heading towards, which generated prolonged conflicts that led to Rome leading several military campaigns. Divisions within the Christian community and disputes between Eastern and Western Christianity made each party believe in its legitimacy, and both parties became victims of long struggles against it to return to its chosen approach to Christianity.

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[11] For more details about Zionism: Ilan Pappé, **Zionism as Colonialism: A Comparative View of Diluted Colonialism in Asia and Africa**, 2005.

In later eras, Christian extremisms and feudalism were against the spirit of enlightenment and modernity, which naturally and gradually took away the right and power of the church to punish and discipline by shifting these powers to the nation-state. (Clark, 2017).

Although it is in Europe, the Middle East, and Latin America that extremist terrorist groups count as a political force today, the United States is the home of the world's oldest modern-era organization, the Knight of the Ku Klux Klan (Chalmers, 1987).

"Kill in the name of God'": The KKK is one of America's oldest hate groups, established in 1866 to fight against African American rights. It advocates the superiority of the white race. It targets other races and ethnic groups besides blacks, such as Latinos, Irish, Jewish, and Muslim groups, Native Americans, immigrants, homosexuals, and atheists. (Johnson, 2015).

This organization has practiced extremism and fanaticism through many terrorist acts, including killing, running over, and attacking places of worship, throughout three generations since its founding.

Furthermore, The Army of God (AOG) is another example of a radical, violent Christian movement that committed killings against abortion (Odessa, 2016). It was established in the 1980s when this organization defended the complete rejection of abortion and has carried out terrorist operations against doctors and bombing medical clinics. AOG and its actions have been widely condemned by various religious groups, including multiple Christian denominations, as well as pro-choice advocates and organizations. Law enforcement agencies actively monitor and investigate individuals associated with the AOG to prevent violence and maintain public safety.

After 9/11 in 2001, Christian extremism began to overflow its national boundaries.

Shifting to Europe (UK) as a study case, it has a long history of extremism inspired by Christianity performed by both the far right and far left, in addition to the British National Party (BNP) and English Defiance League (EDL). In subsequent chapters, these two parties will be discussed in detail.

Extremism in Islam:

Radicalism is rooted in the Islamic religion where it became severe in the seventh century under a group called The Kharijites under the civil war of Fitnah[12] (656-661 C.E), where Sunni and Shi'a began to take shape (Kenney, 2006). This difference between the two sects remains to this day, leaving behind killing, terrorism, and racism. In this current era, many movements are considered as an intellectual and methodological continuation of these sects, such as Al-Qaeda and ISIS. They promote Sunni ideology as, on the other side, The Shiite armed militia, Hezbollah, and the Houthi group were an extension of the sectarian extremism that fueled the fire of religious warfare and conflict.

Islamic extremism refers to extreme religious views or practices within the context of Islam. It is often emphasized that the concept of Islamic extremism does not represent Islam as a religion as a whole but rather an extreme interpretation of Islamic doctrines or a powerful application of Sharia. Islamic extremism can manifest itself in thoughts, opinions, and actions and may include various forms of religious violence. As an idiom, Islamic Extremism – "an ideology that advocates the reorganization of society around fundamental- lists Islamic principles opposing tolerance, differences of thought, and individual liberty. (osce.org).

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[12] Fitnah is: *ibtila'* or test, an Arab word used to describe a test but subsequently to define disbelief and killing (See: al-Nihayah, 3/410). For more, see Hans Wehr, Dictionary of Modern Written Arabic, Edited by J Milton Cowan, Third Edition, New York, 1976.

Islamic extremism will be reviewed within the context of Wahhabism, Salafism, and jihad, where there is a great controversy that describes jihad as religious extremism. The impressions of jihad and declaring Muslims or non-Muslims to be infidels have rushed significant and frightening reactions in the West. Within public debate in the United States and Europe, jihad is a symbol of holy war and the beheading of infields. Nevertheless, these perceptions are rooted in the notion that these notions, as they are defined for terrorist groups, also reflect general Sunni and Shiite views on them. As a result, this misinterpretation misrepresents the public understanding of Islam as a multifaceted religion and the American security understanding of terrorist threats driven by specific and extreme concepts of jihad.

Therefore, jihad is necessarily linked to terrorism and Islamic extremism, as all Islamic organizations classified on the list of terror invite for holy jihad, the most significant of which is Al-Qaeda.

1.3   The literature of jihad and its origins in Islam: Since early 2000, the term Jihadism has become gradually widespread as the imprint of Jihadism appears to be faster than ever in Muslim countries and beyond. This term has been associated with terrorist operations that targeted many countries for the last three decades.

Jihad was mentioned in the holy Quran in many verses where it urged the nation and individuals to jihad as the Quran is considered a legislative source of Islam teachings.

The beginnings of jihad were in Mecca, with the message of Islam spread by the Prophet Muhammad to combat the paganism that prevailed then. In the subsequent periods of the Islamic Caliphate, jihad developed offensive and defensive forms as the spread of Islam expanded.

By tracing the word Jihad in English, we can find it in the Oxford English Dictionary since the 1860s by referring to its Arabic roots: religiously obligatory campaigns to conquer non-Muslims. [13]. The word Jihadism is an originally Arabic word that means the effort to face hardship and suffering to reach aims (Ali al-Haskafi, 1968) as an idiom: Putting an effort to fight the infidels[14]. It also refers to the effort and power of Muslim individuals to resist evil and chase falsehood. It begins with striving against evil within himself by tempting his devil and attempting to resist evil within the community around him, ending by tracking evil wherever it is, as far as he can (al-Qaradawi, 2004: 68.).

On the other hand, Western schoolers pointed to Jihadism as the current thought for extreme Islamic ideologies that demand the use of violence to limit non-Islamic impact and to establish "a true" Islamic order with Sharia. (Brachman, 2009).

When the word jihad is used, it means fighting the infidels to advance the word of God, and jihad does not occur through fighting alone; instead, it appears through spending money. As an idea, jihad is iridescent and opaque. Muslims contest both legal and linguistic meanings. (Maher, 2016). We can link the relationship between extremist groups and Jihadism that they rely on this term to justify their military operations; they consider the terminology as waging war to raise the flag of Islam, which is more re-creating a caliphate state under the governing of Sharia.

In the modern colonial period, jihad became ideological by thinkers, theorists, and methods; perhaps Sayyed Qutb is one of the most influential theorists of contemporary

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[13] See **Jihadism, Narrow and Wide: The Dangers of Loose Use of an Important Term** *Perspectives on Terrorism***,** Vol. 9, No. 2 2015, pp. 34-41.
[14] See more about jihad meaning: Fath Al-Bari by Ibn Hajar Al-Asqalani, **investigation: Abdul Qadir Shaybah Al-Hamad, King Fahd National Library**, 1st edition, 2001, Part 6 page 5.

jihad. Some researchers consider Sayyid Qutb one of the first theorists of Salafist jihadi thought because Salafist jihadi groups use his books.[15].[16]

While traditional descriptions of jihad still hold sway over many Muslims, the new growth of jihad in Islam has developed within factions of the radical Salafist school of Islam in which a new Islamic state exists by returning to the original beliefs and practices of the first original generations of Muslims. These factions are the ones that influenced Osama bin Laden and Ayman al-Zawahiri.

1.4   Salafism and Wahhabism:

The researcher relates Salafism and Wahhabism to this research due to the terrorist attacks of September 2002, where subsequent investigations led to the fact that movements known as Wahhabism and Salafism were responsible for the terrorist network of Al Qaeda and its leader, Bin Laden. (The 9/11 Commission).

The Beginnings: The pre-Islamic era in the Arabian Peninsula began with the spread of Islam around the seventh century AD by Muhammad bin Abdullah, the Prophet of Islam.

The inhabitants of the Arabian Peninsula were warring tribes who worshiped idols. The main widespread religion was paganism. Since Islam came to bid for monotheism, it fought idolatry, which was spared by Prophet Muhammad and his followers in all parts of the earth for many years until Islamic conquests reached China. During the life of Prophet Muhammad, Islam was a whole one sect and doctrine; however, after his death in the middle of the caliphate, sects and ideological differences began to appear in the fundamentalism of religion and faith; the emergence of heresies and sects continued. (Abdullah, 1994).

After centuries of separation and disagreement in sects of Islam, a reform movement emerged in the Kingdom of Saudi Arabia. This movement is called Wahhabism.

Wahhabism, as an idea, refers to a movement that purifies the Islamic religion of innovations or practices that divert from the teachings of Prophet Muhammad and his companions. (Malbouission, 2007).

Also, it refers to Muhammad Bi Abd Al-Wahhab (1703-1791), a Sunni Muslim schooler who wanted to refine practices of Islam as embodied in the Quran and Sunna. Wahhabism philosophy is based on the separation of sexes, prohibition of alcohol and women driving (which is applied in Saudi Arabia), shaping the educational structure, and many other social restrictions, yet the most imperative of which is the holy jihad by force against the infidels. Hence, that was the fertile soil for al-Qaeda's ideology. (Prokop, 2003). Wahhabism came as a corrective movement

 to correct the corrupt religious conditions and deviant social conditions in the middle of the Arabian Peninsula, to sanitize the beliefs of Muslims and get rid of the customs and practices that have spread in the lands of Islam and which Wahhabism sees as contrary to the essence of monotheistic Islam, such as supplication, seeking blessings from graves and saints, and heresies in all their forms.[1718]

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[15] More about Qutb: "Why and how was Sayyed Qutb impressed by Maududi?" 2018.

[16] It must be pointed out here the great influence that Qutb had on members of Al-Qaeda, perhaps the most important of whom was Abdullah Azzam. Azzam is considered the spiritual leader of the "Afghan Arabs".

[17] More details: Force and Fanaticism: Simon Ross Valentine, Wahhabism in Saudi Arabia and Beyond, 2015, pp. 75.

[18] See David Commins, **The Wahhabi mission in Saudi Arabia**, 2009

The term Wahhabism is usually associated with Salafism, and both have distinct historical roots, but they have been floating internationally for the last few years.[19]

Salafism is a movement that emerged at the end of the eighteenth century and the beginning of the twentieth century in the Arab East. In Arabic langue, Salaf is past and elapsed; as an idiom, it refers to retrieving righteous companions who lived in the first three centuries of Islam (Bakr: 2009). Salafi originates from the Salaf al-Salih, the first three generations of Muslims. Al-Salaf appointed to prophet Muhammad and his companions (the Sahaba) and the two generations that succeeded them (the tab'iun and the taba tabi'in).

According to Ibn Taymiyya,(he is a jurist, hadith scholar, commentator, and diligent Muslim scholar among the Sunni scholars. He was one of the most prominent Muslim scholars during the period 1300–1306), Salafi beliefs are based on a literal interpretation of the primary Islamic texts, which extends to understanding the physical aspects of God himself.

Ibn Taymiyyah's teachings formed the basis for future Salafi thought today. Salafism was born out of Wahhabism in the Arabian Peninsula. In the early 1740s, Muhammad ibn Abd al-Wahhab asserted that most Muslims had deviated from the path of original monotheism. Al-Wahhab considered that contemporary Muslims in the Arabian Peninsula had returned to a time of religious ignorance (jahiliya) before the appearance of the prophet Muhammad, who purified the Arabian Peninsula of pagan tribes. (Tauris, 2009).

When the range of Islam expanded, many people, Arabs and foreigners, embraced this religion. Therefore, sects and races increased, leading to deviation from the correct Islamic teachings. "Salafism" can be summed up as an invitation to return to taking Islam from its pure origins represented in the Qur'an and Sunnah, with the condition of "understanding the predecessors of the nation." The reason for this is due to the deviations that occurred in the consideration of Islam and the interpretation of the Qur'an and the Sunnah that appeared throughout the history of the nation, symbolized by the misguidance and innovation sects such as the Kharijites, the Jahmiah, Shiites, Mutazilites, Sufis, the secularists, and other sects that deviated from the truthful understanding of Islam.[20]

We can subordinate Salafism and Wahhabism with the fact that they are both based on the principle of modern violent jihad, which first appeared in 1980 as a response to the Soviet Union's invasion of Afghanistan by recruiting and training foreign fighters. The al-Qaeda organization was formed to defeat and expel the Soviets from Afghanistan as a Muslim country. The combination of Salafi jihadism is a term used for seeking to establish a global Islamic caliphate solely through armed jihad. (Ghani, 2008).

Like any other extreme ideology, the Salafi-jihad ideology differentiates between its believers and those who reject its doctrine. Westerns are described as infidels, while other Muslims from other sects are called apostates, and both deserve death; that's the primary justification for suicide attacks. (Moghadam, 2008).

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[19]To learn more about Wahhabism, jihad and Saudi Arabia see: Carol E. B, Jamsheed K. Choksy,. THE SAUDI CONNECTION: Wahhabism and Global Jihad, WorldAffairs Vol.178, No 1, Published By: Sage Publications, May/June 2015, pp. 23-34.

[20] The researcher points out here that the purpose of this research is not religious or jurisprudential, and it needs to address the depths of interpretation but rather sufficient coverage and explanation to convey the main idea.

1.5 Assessment of chapter:

This chapter reviewed the world's status before and after the September attacks and the significant changes that occurred in political, religious, ideological, and airport security terms. In addition, the emergence of the fight against terrorism and anti-terror laws on the international scene and how international relations changed after these events.

The concept of extremism has been reviewed from more than one point of view, whether an individual or an organization. However, the consensus is that it takes excessive, extreme, and sharp viewpoints, which may lead to hostile or violent behavior.

Extremism can exist in any religion, sect, or society and is not limited to a particular religion or society. Extremism can appear in thoughts, beliefs, and behavior.

The 9/11 2001 terrorist attacks had significant and complex effects on religious, political, and economic attitudes, perceptions, and interactions in the United States and globally.

Conclusion

extremism is not limited to individuals but extends to countries and is called official extremism. It can be extremism and state terrorism internally against its citizens or externally against other nations.

Types of extremism, its concepts, and its causes based on societal or individual factors were explained, as well as extremism in Judaism, Christianity, and Islam.

Islamic extremism and its roots were detailed from the beginnings of Islam by the Prophet Muhammad until the present time. Jihad was defined as a call to defend Islam and Muslims and fight the infidel West, and extremism evolved from this term and was exploited by militant organizations.

Wahhabism and Salafism were explained, as their role in modern extremism and how they were the nucleus and fertile ground for the ideas of Al-Qaeda.

This research proposed the following hypotheses: H_0: The ideology of extremist groups has no connection with the influence on societies. H_1: The ideology of extremist groups affects societies. H_2: The ideology of extremist groups didn't affect societies. The researcher has found that the ideology of extremist groups affects societies.

Extremism, whether rooted in religious, political, or other ideologies, has various adverse effects on individuals and societies. Perhaps the most important effects and consequences of extremism are violence and terrorism:

Extremist ideologies often lead to acts of violence and terrorism. Terrorist attacks can result in loss of life, injury, and widespread fear. The psychological impact on affected communities can be long-lasting. For example, Al-Qaeda and the Islamic State, due to their extremist ideology and use of killing and destruction, led to severe human and infrastructure losses in the United States, Iraq, Afghanistan, Spain, and so on.

The impact of extremism on social cohesion: Extremism can erode social cohesion by promoting mistrust and division between different religious, ethnic, or cultural groups. This can lead to broken community relationships and hinder efforts to build inclusive and diverse communities, such as Iraqi society, which suffers from severe sectarian divisions within it that have led to violent fighting between Sunnis, Shiites, and even Kurds and other minorities.

Dejection of democratic values: Extremism in all its forms is against democratic values by challenging principles such as freedom of expression, pluralism, transparency, and the rule of law. In some cases, extremist movements seek to undermine democratic institutions and replace them with authoritarian, extremist, or theocratic governance

structures far from the spirit of the state's civil laws. As an example, the rule of the Islamic Republic of Iran is subject to absolute theocratic rule by the Supreme Leader.

Radicalization and recruitment: Extremist ideologies can radicalize individuals and attract them to become involved in extremist organizations, which may lead to the recruitment of individuals to join extremist groups. This constitutes a threat to national security and contributes to the spread of violence. Such as Al-Muhajiroun and the English Defense League both work to attract individuals through leaflets, speeches, and the Internet that call for violence and promote hate speech.

Discrimination and differentiation: Extremist ideologies contribute to the discrimination and discrimination of some individuals, minorities, or communities. This can lead to social exclusion, economic marginalization, and human rights violations, such as the Ku Klux Klan (KKK) in the United States, the Rohingya Crisis in Myanmar, and the Yazidis in Iraq.

Economic impact: Extremism can have economic consequences for societies. Acts of terrorism disrupt economic activities, damage infrastructure, and lead to increased security costs and military spending. Financial instability may follow, affecting the livelihoods of individuals and communities. Annual riots and demonstrations in the United Kingdom cost a lot of money and budget for repairs and compensation carried out by members of right-wing groups.

The emergence of the term Islamophobia: With the acts of terrorism carried out by Al-Qaeda and the Islamic State, the negative view of Islam and Muslims around the world has deepened, increasing feelings of anger and fear of Islam, especially in the United States and Europe. In a previously mentioned poll, many Britons see Islam as a religion of violence and do not feel comfortable with Muslims.

Impact on education: Extremist ideologies may impact education systems by influencing school curricula, promoting intolerance, and undermining critical thinking. This can have long-term consequences for future generations' intellectual and social development, such as the education system in Afghanistan under the rule of the Taliban, where females were deprived of education, in Saudi Arabia and Iran.

Global relations: At the international level, extremism can strain diplomatic relations and contribute to geopolitical tensions. Terrorist acts may lead to conflicts and affect international cooperation efforts, causing diplomatic crises. Severe attacks, such as the 9/11 attacks in the United States, have led to increased global security concerns, reshaped international alliances, and the war on terror, which led to the war on Afghanistan and Iraq.

Refugee and migration crisis: Conflicts waged by extremists, such as those in Syria and Iraq caused by the Islamic State in Iraq and the Levant, have contributed to refugee crises and widespread migration out of fear and in search of safer shutters. The movement of displaced people has strained diplomatic relations, especially within the directly affected areas, and led to discussions and challenges related to burden sharing, humanitarian aid, and border security, such as the Syrian refugees in the refugee camps north of Jordan, which increased the burden on the state budget as a country with limited capabilities.

The effects of extremism differ from one society to another in terms of the type of extremism, the nature of society, its components and ethnicities, and the region. Most societies are flexible, so cooperative efforts can be made to confront extremism and its effects.

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