

مصطلح الخوارج في خطابات ولقاءات جلالة الملك عبد الله الثاني في المحافل الدولية وبعدها التاريخي والرأي الغربي فيها

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ملخص

يعتبر التطرف اليوم من المشاكل التي تطورت في منطقتنا وساهمت في تدميرها، وفي ظل ثورات الربيع العربي، والتدهور الاقتصادي برز التطرف بصورته الأكثر دموية، وغرر وجذب إليه مجموعة من شباب أمتنا، وتغلغوا بأغلفة دينية ونصوصا من الكتاب والسنة، فكانت فنتهم تزداد يوما بعد يوم.

ومع أحداث سوريا والعراق أختلطت الأوراق ولم يعد هؤلاء مجموعة عصابات تضرب هنا وهناك فقد أصبح لهم جيوش ودول وأسلحة وأقتصاد بالملايين، وتشرذ الملايين، وأصبحوا يتمددون في كل البلاد التي تعثرها الفوضى. فأصبحت الحاجة ماسة بل ضرورية لمجموعة جهود رسمية وشعبية لمقاومة هذا الداء على جميع الأصعدة، وخاصة من زعماء الأمة.

تناولت هذه الدراسة خطابات جلالة الملك الأردني عبد الله الثاني، التي توضح جهود جلالتة في محاربة التطرف واستخدامه لمصطلح الخوارج على وجه الخصوص، ومحاولة فهم المشكلة في بعدها التاريخي وبعدها المعاصر الحديث، وتشخيص تسميتها حتى تتمايز الصفوف، وفي هذه الدراسة أثرنا أن نكتب بشكل تفصيلي عن وضع هذا الفرقة (الخوارج) من حيث النشأة، وما ورد فيها في ديننا من أحاديث ثابتة، فكان هذا الفصل الأول.

أما الفصل الثاني فقد سلطنا الضوء على النشوء المعاصر وبشكل متدرج حول مجموعة الأفكار التي نشأت قبل 70 عاما عند مجموعة من الجماعات الإسلامية لتصل إلى مرحلة التطرف الخارجي المعاصر الذي نعيشه اليوم. وكان الفصل الثالث، وهو بيت القصيد، فقد سلط الضوء على رؤية جلالة الملك عبد الله الثاني من خلال خطابه ولقاءاته، لما يجري في واقعنا، وتحليله في بعده التاريخي والمعاصر، فكان هذا من جوانب الفهم والتشخيص الدقيق لمشكلة التطرف والإرهاب، وبهذا يكون البحث قد بين السبب وراء استخدام هذا المصطلح (الخوارج).

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**The "Khawarej" Term
in the Speeches and the Interviews of His Majesty King Abdullah II in
the International Forums and its Historical Aspects and the Western
Opinion of it**

Suleiman Salem Alsaraireh

Abstract

Extremism today is considered one of the problems that has developed in our region and has contributed to its destruction. Under the Arab Spring Revolution and the economic deterioration, extremism has emerged in its bloodiest image, and it deceived and attracted a group of our nation's youth. They covered themselves with religious covers and used texts from the Quran and Sunnah (the heritage of Prophet Muhammad), so their affliction was increasing day after day.

With the events in Syria and Iraq, the cards were shuffled to show how those people are no longer a group of gangs that strike here and there; they now have for themselves armies, countries, weapons, economies worth millions. Millions of people became homeless, laying on the grounds of the most chaotic countries.

The need became urgent, if not essential, for official and public efforts to resist this disease at all levels, especially by the leaders of the Islamic nation.

The first chapter of this study dealt with the speeches of his Majesty King Abdullah II, which represents his Majesty's efforts on fighting extremism, especially his use of the term "Khawarej." It also attempted to understand the problem in its historical aspect and its modern contemporary aspect. In addition to diagnosing its naming to differentiate the ranks. In this study, we preferred to write in detail about the situation of this clan "Khawarej" according to their origin and what was said about it in our religion from the authentic Sunnah.

As for the second chapter, we have shed light on the contemporary emergence that happened gradually of a group of thoughts that were founded 70 years ago by a group of Islamic groupings until it reached the modern Khawarej extremism that is living today.

Then chapter three, and it is the core chapter here, has shed light on the vision of his Majesty King Abdullah II, through his speeches and interviews, of what is happening in our world and his analysis in its historical and modern aspects. Hence, his contributions were part of the understanding and the accurate diagnosis

of the extremism and terrorism problem. In conclusion, the research will have explained the reason behind using this term, "Khawarej."

The "Khawarej" Term in the Past (Investigation and Study)

1-The Definition of "Khawarej" Literally and Figuratively

"Khawarej" in language (literally): It is the plural of "Kharej" the one who exits, and "Kharij" is a name that is derived from "khurouj" which means exit. In their latest definitions, the linguists have named this group of people by the name "Khawarej" under the section "kharaj" which means to exit: they justified that by saying that this clan had left this religion or they had left Imam Ali, or that they had departed from people(Al-Faiumy, W.D; Al-Zubaidi, W.D).

"Khawarej" meaning figuratively:

- It is split between the scholars on the figurative definition of "Khawarej," and we will mention some of these definitions and criticize them. We will give a comprehensive definition for this clan:
- Everyone rebelled against the right leader (Imam) who was covenanted by the majority of Muslims, is called "Kharej". Either the rebellion was at the time of the companions of the Prophet against the Rashidun Caliphs, or it was after that against the followers of them in righteousness and the leaders at any time(Al-Shahrastani, W.D).
- The definition did not differentiate between the tyrannical people and "Khawarej," because this definition includes both of them, and it is a definition that has a political nature.
- They are a group rebelled against the Caliph of Muslims Ali ibn Abi Talib when he agreed on arbitration; therefore, they were called "Muhakkima" for their rejection on the two referees and saying:
- It is no rule except the rule of Allah(Al-Ash'ari, W.D), which is a word of truth but intended a falsehood.
- It is a description of the beginning of the Khawarej and their formation, and this can be correct as a definition of the first clan that had rebelled
- They are people who rejected the arbitration at the time of Caliph Ali ibn Talib, and they said that anyone who commits the great sins is an infidel. They rebel against the injustice rulers, and they allowed the

Islamic Imamah (Cilapha) to anyone even if he is not from Quraish. Thus, anyone who has all of these characteristics is considered "Khareji", even if it disagreed with them on any other issue of what Muslims had differed on (Ibn Hazm, W.D).

- It is actually a historical description of Khawarej creeds and sayings, but not a definition of them.

The chosen definition is that the Khawarej is the first clan rebelled in Islam (Al-'Aql, W.D), at the companions' era (Al-Salmi, W.D), and departed from the Muslim society and their rulers, and declared Muslim as infidels by committing sins (Ibn Taymiyah, 1430H) or by helping to commit

- Sins (Al Maqdisi, W.D), and obligated killing the sinners, and the Prophet -may peace be upon him- had prophesied their being, and had mentioned that they still appear until the appearance of the Anti-Christ (Ibn Omar, W.D).
- What we find today that many of Khawarej thoughts and beliefs are adopted by takfiri groups (who declares Muslims as infidels by sins), especially on Takfir, the oath of allegiance, the apostasy abs the rebellion against the ruler.
- Calling the Takfiri groups by the term "Khawarej" is correct, and it appropriates the naming disciplines.

2-The Historical Rising of Khawarej

Real emergence of the Khawarej is considered after the return of the fourth Rashid Caliph Ali bin Abi Talib from Siffin battle against Mu'awiyah in 37 Hijri (Islamic calendar) after the two fighting parties had accepted the arbitration and to settle the dispute between them for away from the battlefield to stop the bloodshed and to stop the trial Khawarij objected to the result and asked Ali ibn Abi Talib to continue fighting the people of sham until returning them back to obey him and give him the oath of allegiance. When he refused to do that, they departed and left to a place near Kufa (the capital city of the Islamic state at that time) in an area that is called Hurawra'.

They assigned Abdullah ibn Wahab Al Rasibi as their leader. At that time, there were some Khawarej (dissenters) in Basra who have adopted the same idea, so they came to join them in Hurawra'. Then they started their pugnacity and provocation, but the Caliph Ali ibn Abi Talib continued to be peaceful and ignore them and avoid the clash with them unless they draw their swords or shed blood. The period between the battle of Siffen and the battle of Nahrwan, a series of developments happened which ended by when Ali ibn Talib restored to the use of force to stop the trial and cut off its roots.

They had deputed his cousin, the companion Abdullah bun Abbas, to debate the Khawarej in order to return them to the right path and majority of Muslims, Ibn Abbas succeeded in his mission and he was able to bring back a lot of people almost 2000 people of the Khawarej, but some of them held on their opinion.

They had also tried to provoke Ali ibn Abi Talib, but they could not drag him to fight them, and they wanted to embarrass him in front of the Muslims, so they repeated attacking the life and the properties of many people, one of the most famous stories that were narrated about that is the incident of killing Abdullah ibn Khabbab ibn Al-Arth and his pregnant wife. Therefore people fed up with these actions, which forced the Caliph to fight them, so it was the battle of Nahrawan in 38 Hijri (Al-Barzanji, 2007).

The historians' agree that the Khawarej is the first clan to emerge, they have split on determining the exact time for their emergence, and there were many sayings about that: First is that they had appeared at the Prophet Muhammad-may peace upon him- time, when Dhu Al Khuwaisirah Al Tamimy objected on the wealth distributing and the Messenger-may peace be upon him- said about him: "From the progeny of this man, there will come people who will recite the Quran, but it will not go beyond their throats. They will pass through the religion like an arrow passes the target" (Al-Talibi, W.D) And this is the saying of Al-Shahrastani, Ibn Hazm, Ibn Al-Jawzi and Al-Ajurri, but we must differentiate between the origin of the idea and the crystallization of the clan that carries that idea, and its transference from the theoretical side to the practical side which means that their actual formation had not been completed yet, so It was after the death of the messenger of Allah-may peace be upon him-.

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Second is that their first action was the rebellion against the third Caliph Ottman bin Affan and Killind him in 35 Hijri (Islamic Calendar) and it Ibn Kathir and Ibn Abi al Izz Al Hanafi's opinion(Ibn Kathir, W.D & Ibn Abim W.D), and the response on this is that those rebellions' aim was killing Caliph and taking his money. The description of a group with a special religious characteristic does not match with them. Therefore they involved in the Muslim society after they had done their crime, and they did not form an independent group-even though their action is considered an act of disobedience and rebellion against the leader (Imam), they are not Khawarej as a political-religious clan, but they are closer to be tyrants. Origin of this saying and its reason is the existence of some Khawarej among the mob who defiled Medina and killed the Caliph Ottman (Allal, 2008).

Third is that they had gone with Talha and Al-Zubair during their walking to Basra, and this is the saying of some of Ibadis like Al-Warjalani, and his aim is to acquit the Muhakkima from the charge of being Khawarej, and this is an odd opinion which its owners did not say it except to support their clan, even if it includes disparaging the companions such as Talha and Al Zubair and the mother of believers Aish and all who went with them(Al-Warjalani, 1888). And this saying is refused by the Prophet's news and the famous historical events, and the aim of this opinion is to acquit Ibadi from the charge of being Khawarej.

Fourth: that they had appeared at the time of Nafi' bin Al-Azraq in 64 Hijri (Islamic Calendar), this opinion is similar to the third in the aim to acquit the earlier Khawarej (Al Muhakkima) and fasten the charge to some of the sub-clans that had separated from the origin, but this saying opposes the known and approved historical news which say that the Azariqa is one Clan of many sub-clans that had separated from the main clan of Khawarej;(who are the Muhakkima who left Ali bin Abi Talib), because they had considered that they must draw swords and start to apply the creed that the great sins' committer is infidel and must be killed and his money must be taken, so their thoughts became more practical by Nafi'ibn Al-Azraq. The only group that adopted this saying are the Ibadis(Ali, 1993) without any historical pieces of evidence or texts or authentic news (Ibn Al-Jawzi, W.D; Ibn Hazm, W.D; Ibn Abi Al Izz, W.D; Al-Warjalani, W.D; Al Salimi , W.D; Ghalib, 1399H).

Fifth is that they left the army of Ali ibn Abi Talib after he had accepted the arbitration between him and Mu'awiyah, and this is the right opinion, which is approved by the revelation texts and the historical events, and it is adopted by most of the historians and the researchers.

3- Explaining the Khawarej Phenomenon and its Progress:

Words of Dr. Safar Al-Hawali are almost the most accurate on understanding the reasons of the emergence of the Khawarej's Takfir (declaring Muslims as infidels) phenomenon as he says: (the real problem of its emergence the Khawarej ideology - is an inclined psychological problem; which is that the human souls are not always adjusted on the true and fair methodology, but it sometimes deviate to the right or left; either by the deadly penetrate or by extreme negligence. And the Khawarej slipped into the first trap while the Murje' ah slipped into the second)(Al-Hawali, 1999).

for the reason of the repetition of the Khawarej emergence, he says: (And the target is showing the wrong view of considering the Khawarej as a historical event which has its limited national explanations, and the need to see it as a religious creed that can be repeated in any time and place, which means that it is a religious phenomenon exist in every religion, and at every period of time, and that what anyone can see through the authentic texts that talk about them, and through classifying the Islamic provision of them independently in the Sunnah and Fiqh (Islamic Jurisprudence) books.

Extravagance in its extended circle is a great phenomenon in the history of the previous religions; the Prophet-may peace be upon him- said: "For those who came before you were doomed because of exaggeration in religious matters" (An-Nasa'i, 1986; Hanbal, W.D), and the divinity of the Christ and Ezra and the Christian monasticism are examples of that.

For this religion, the Khawarej has emerged at its beginning, at the middle of it and at its end, and their emergence could happen again in the future.

it was necessary to know them and to study their ideology and methodology; to firstly warned of and be avoided and secondly ensure that the corresponding reaction which is Al Irjaa' will not arise) (Al-Hawali, W.D).

The creeds and thought that which were the base for the early Khawarej to build on their ideology are the same creeds and thoughts that the Takfiris today based their ideology on them. Thus, it is necessary to study the psychological and intellectual reasons that led to the emergence of this phenomenon to be careful of it and to make sure that it will not happen again in the future.

4- The Hadiths that Dispraise the Khawarej

The section has been to provide that the “Khawarej” term was firstly known from the Prophet Hadiths, then the Khawarej is the only clan in Islam that was told about in the authentic hadiths from different sources, and the messenger of Allah had warned of them. We will mention some of these hadiths, and the Imam Ahmad has said: The Prophet Hadith about them is authentic and it was transmitted from ten narration sources(Ibn Qudama, W.D):

First Hadith: Ali bin Abi Talib said: When I narrate to you something that the messenger of Allah said, I would rather fall from the sky than to lie upon him. And if I speak to you between you and me, then surely in war there may be misleading strategy. Yet I heard the messenger of Allah saying: “There will come towards the end of time people who will be young in age having reckless and deficient intellects. They will speak with the statement of the best of creation, yet they will pass through Islam just as an arrow passes through a target. Their faith will not even reach beyond their throats. Wherever you find them, kill them, for whoever kills them will have a reward on the day of Resurrection.’ (Muslim and Al Bukhari, W.D)’

It is clear through this Hadith that the Messenger of Allah- may peace be upon him- presented on accurate description of them and showed that they would pass through the religion. Therefore some scholars called them “Mariqah” which means the passing people because the Hadiths that talks about passing people though the religion are matching with them.

Second Hadith: From Abu Sa’eed Al-khudri said: “When he was in Yemen, Ali sent a piece of gold, that was still mixed with sediment, to the messenger of Allah, and the Messenger of Allah distributed it among: Al-Aqra’ bin Habis Al-Hanzali, then a man from Mujashi’ tribe, and ‘Uyaynah

bin badr Al-Fazari, and 'Alqamah bin' Ulathah Al-Amiri, then one from kilab tribe, and zaid Al-khail Al-Ta'I, then a man from Nabhan tribe. Quraish and the residents of Medina (Ansar) became upset so they said: 'He gives it to the nobles from Najd and leaves us?' the Prophet said: It is only to soften their hearts towards Islam' then a man with sunken eyes, a high forehead, a thick bread, thick cheeks and a shaven head came and said: 'O Muhammad, fear Allah' so the Prophet replied: "Who would obey Allah if I disobeyed him? (Is it fair that) Allah has entrusted me with regards to all the people of the Earth but you don't trust me?" Then a man, who the narrator thinks he was Khalid Ibn Al-Walid, asked for permission to kill him, but the Prophet forbade him from doing so. Then after the man left, the Prophet said: "Among the progeny of this man, there will be people who will recite the Quran but it will not go any further than their throats. They will pass through the religion just like an arrow passes through a target. They will kill the people of Islam while leaving the idol worshipers alone. If I live to see them, I would kill them like the people of 'Aad were killed." (Muslim and Al Bukhari, W.D)

The question is the Hadith about Dhu Al-Khuwaisirah Al-Tamimi in which the Prophet - may peace be upon him- provided that there will come people from the progeny of this man will pass through the religion. Then when the Khawarej came out, there were three of the grandchildren of Dhu Al-Khuwaisirah among them and they were considered from the greatest people of Khawarej.

Third Hadith: It was narrated from Yussair bin Amr that he said: I asked Sahl bin Hunaif, 'Did you hear the Prophet saying anything about Khawarej?' He said, "I heard him saying while pointing his hand towards Iraq. "There will appear in it some people who will recite Quran but it will not go beyond their throats, and they will pass through Islam just as an arrow passes through the target." (Muslim and Al Bukhari, W.D)

Fourth Hadith: Narrated Abdullah bin Umar- regarding Al-Harauriyya that the Prophet said: "They will go out of Islam just as an arrow darts out of the target." (Muslim and Al Bukhari, W.D)

Fifth Hadith: bin Abdullah reported that a person came to the messenger of Allah- May peace be upon him- at Jir' ana on his way back from Hunain and there were in the clothes of Bilal some silver. The Messenger of Allah - May peace be upon him- takes a handful out of that

and gives it to the people. He (the person who met the Prophet at Jir' ana) said to him: Muhammad, do justice.

Prophet said: "Woe be upon you, who would do justice if I do not do justice." Upon this Umar ibn Al-Khattab said: Permit me to kill this hypocrite. The Prophet said: "May there be protection of Allah! People would say that I kill my companions. This man and his companions would recite the Quran but it would not go beyond their throats and they swerve from it just as the arrow goes through the prey" (Muslim, W.D) .

Sixth Hadith: Abu Dharr reported that Allah's messenger - peace be upon him- said: "Verily, there would arise from my Ummah after me or soon after me a group of people who would recite the Quran but it would not go beyond their throats and they would leave the religion just as a narrow passes through the prey and they would never come back to it. They would be the worst among the creation and the creatures."

Al- Samit said, I met Rafi bin Amr Al Ghifari, the brother of Al-Hakam Al-Ghifari, and I said: 'what is this hadith that I heard from Abu Dharr so and so then I narrated this hadith to him', and he said: 'I heard it from the messenger of Allah - May peace be upon him- too.' (Muslim, W.D)

Seventh Hadith: It was narrated that Abdullah bin Mas'ud said: The messenger of Allah said, "At the end of time there will appear people with new teeth (young in age), with foolish minds, they recite the Quran, it will not go deeper than their collarbones, they will speak the best words ever uttered by mankind, they pass through the religion just as an arrow passes through its target." (Al-Tirmidhi, 1998; Ibn Majah, W.D & Ahmad, W.D)

Eighth Hadith: It was narrated that Anas bin Malik said that the Messenger of Allah - May peace be upon him- said: "At the end of this nation or among this nation there will appear people who will recite the Quran but it will not go any deeper than their collarbones or their throats Their distinguished feature will be their shaved heads, if you see them or meet them, then kill them." (Ibn Majah, W.D)

Ninth Hadith: Narrated from Ibn Umar that the Messenger of Allah - May peace be upon him- said: "There will emerge people who will recite the Quran but it will not go any deeper than their collarbones. Whenever a

group of them appears, they will be cut off (killed), "Ibn Umar said:" I heard the messenger of Allah - May peace be upon him- saying, Whenever a group of them appears, they will be cut off, he said it more than twenty times, until the Anti-Christ appears among them." (Ibn Majah, W.D & Ahmad, W.D).

Tenth Hadith: From Muslim bin Abi Bakara he was asked: Did you hear anything about Kawarej? So he said I heard Aba Bakara saying: The messenger of Allah said: "There will arise among my nation harsh and cruel people who have eloquent tongues of Qur'an, it does not pass their throats, if you see them, kill them, then if you see them, kill them as the one who kills them will be rewarded." (Ahmad, W.D)

The Eleventh Hadith: Sa'id Ibn Jumhan said, "We were with 'Abdullah Ibn Abi Awfa while fighting against the Khawarij. Ibn Abi Awfa used to have a young man (who served him, helped him, etc.) but he joined the Khawarij. So we called him (the young man), 'Oh Abu Fayrouz, Abu Fayrouz this is your master 'Abdullah Ibn Abi Awfa!' He replied, 'A great man if he only made *Hijrah* (migrated and joined the Khawarij)!' Ibn Abi Awfa asked, 'What is this enemy of Allah saying?' He was told what he said. So he ('Abdullah said, 'A Hijrah after my Hijrah that I made with the messenger of Allah (peace be upon him)? Then he said I heard Allah's messenger (peace be upon him) saying: "Ṭūbá (a tree in Paradise, success) is for who kills them or they kill him." (Ahmad, W.D)

The Twelfth Hadith: Abu Umamah saw heads (of the Khawarej) hanging on the streets of Damascus. He said: "the dogs of the Fire and the worst dead people under the canopy of the heavens. The best dead men are those whom these have killed." (Ahmad, W.D) He then recited: On the Day when some faces will become white and some faces will become black... (3:106) until the end of the Ayah. I said to Abu Umamah: 'Did you hear it from the Messenger of Allah (peace be upon him)?' He said: 'If I had not heard it but one time, or two times, or three times, or four times - until he reached seven - I would not have narrated it to you.'"

So through what was mentioned previously of Hadiths that mentioned Khawarej, we concluded two issues:

First: that the Prophet (peace be upon him) represented an accurate description for this group of people.

Second: that the phenomenon of Khawarej is not related to a specific time or place, or it had appeared and finished, but according to the Hadiths it was authenticated that they are not related to a specific time.

The Appearance of the Khawarej in the Modern History Introduction:

Through what we had represented of a definition of the Khawarej and through our study to the reasons of the Khawarej phenomenon's emergence and the hadiths that mentioned them, it was proved to us that the Khawarej phenomenon is a phenomenon that could be repeated in any age or in any place. Therefore, this phenomenon has been repeated in modern history in different shapes and forms, but it has always carried the same ideology. This section will study this phenomenon during the current age.

The Ideology of the Khawarej in Modern History

The extreme ideology of Khawarej and its gradation inside the Islamic movement for the last 70 years or more, and in the forties of the twentieth century must be mentioned.

The extreme ideology had passed through many stages of extremism until it reached the current exaggeration state and its transformation into the Khawarej ideology. Those stages are:

1. The First Stage

It was the introduction to the appearance of extremism among the Muslim brotherhood movement when an extremist group, which was called Muhammad's Youths (Shabab Muhammad), appeared among the movement and announced its separation from the movement in 1940 after disputations with the movement over the following:

Considering the Egyptian government illegal, and there must be a way for the Islamic Caliphate and there is no way for that except by the military action (Munib, 2010).

2. The Appearance of the Private Organization inside the Muslim Brotherhood itself

This is an organization inside the Muslim Brotherhood movement. It was established in 1940, and there is an agreement among the Islamic movement's historians that the private organization made big mistakes, we will mention some of them as examples, not all of them:

The assassination of the judge Ahmad Al Khazandar in 1948, the assassination of the Prime Minister Mahmoud Fahmy Al-Nakrashy in 1948, burning a Jeep car that was prepared to blast the archive room in the appeals court and other than these attacks which have a terrorist nature(Al-Khaledi, 1994).

Then after the revolution of 1952 and the Brotherhood participation in the revolution and their feeling that the revolution results were not in their favor, so it was the Manshiyah attack and the attempt to assassinate Gamal Abdul Nasser in 1954(Al-Khaledi, 1994).

But executing a group of the Brotherhood leader, the organization dissolution, and arresting thousands who faced many types of torture; all of that was a painful strike for the Brotherhood organization, which produced a reaction and a great feeling of injustice, and it was an introduction to the appearance of Takfir's (declare Muslims as infidels because of their sins) thoughts inside the Brotherhood(Al-Khaledi, 1994).

3- The Stage of the Appearance of Extremist Thoughts among the Brotherhood in Egypt

The appearance of Sayyid Qutb's thoughts(Sayyid Qutb, 1953 and making a new organization for the Brotherhood and putting new methods that are related to his extremist thoughts, he started to see that the society had deviated from Islam, so leading an Islamic country without a Muslim society is useless, and it was the idea of Takfir (to consider them infidels) the society and considering it an ignorant society. Then he was arrested and executed by hanging in 1966. But his dissertation remains after his death as basic principles for the Takfir (to consider Muslims infidels by their sins) ideology.

Sayyid Qutb had been influenced by the Pakistani writer Abu Ala'la Al-Maududi (1903-1979)(Sulaiman, 2002). In spite of Al-Maududis thoughts were more devious in understanding Islam, he was less extreme than Sayyid

Qutb(Maqbul, 1996).

And despite Sayyid Qutb's thoughts were less strict than the Maududi's, both of them had shaped the beginning of the devious ideology that based on two ideas:

- * That the greatest truth in Islam is the application of the Islamic Law
- * That the society today is an ignorant, deviated society (The Takfir (to consider them infidels) issue)

And that what was realized by one of the greatest members in the Muslim Brotherhood, Dr. Yusuf Al-Qaradawi as he says: "Qutb did not convey Al-Banna's ideology as much as he conveyed from Dheikh Abu Ala'la Al-Maududi, Qutb had been influenced by Al-Maududi very much and took from him the concept of Hakimiyyah (Allah alone is the lawgiver) and Jahiliyyah (ignorance), but Qutb at the end came out with results about the society infidelity and ignorance, these results were totally different from what Al-Maududi had said" (website of Islamic Sudan, 2016)

The influence of Qutb on the extremist groups was clear, as the Syrian historian of the extremist groups, Abu Mus'ab Al-Suri had said and the pioneer of this revival was indisputably the teacher and the educator Sayyid Qutb-may god have mercy on him- and there was also a notable contribution of the master Abu Al-A'la Al-Maududi-may god have mercy on him- in Pakistan, then the contributions happened consecutively and the first base of the Active Jihad ideology was formed.

After a little time, it spread out and its nuclei started to be established in Egypt, then in Al-sham, then in the North of Africa and other places)(Abu Mus'ab, W.D).

And the Muslim Brotherhood oppression, prisons and torture had served as an incubator for being hotbeds for arising the thoughts of extremism and terrorism(Hanosh, 2015).

4- The Third Stage during the Rule of Anwar Al Sadat in the Seventies of the Last Century

Sayyid Qutb's ideology in this stage had made a quantum leap on the intellectual path of the Islamic movements in general, and of the Muslim

Brotherhood in particular, that was how Abu Mus'ab Al-Suri described it. And this is a brief truth about what had happened in Egypt and Syria in the 70s.

A new generation had arisen and received these thoughts with a great enthusiasm, taking into consideration that 70s period had witnessed an Islamic revival in the Islamic World, so many of the revival thoughts mixed up with the extremism thoughts(Sayyied, 1989), some of them were Saleh Sariyah's group, Al Jihad group, the Extremist group and the Qutbism.(Munib, W.D)

5. Saleh Sariyah's Thoughts and Its Role in the Khariji Extremism

Saleh Saryyiah(Shehada, 1438H) made his new group after he had gone to Egypt, and he started to establish his thoughts which he put in his letter "Al Iman" which means the belief in 1973 and it is considered the constitution of extremism and takfir for who came after him(Sayyid, 1991).

Practically Saleh Saryyiah aimed to overthrow the regime of Anwar Al-Sadat in Egypt in what was known as (Al Faniyya Al'Askariyya) events, but the attack failed and Saleh was arrested with many people of his group, the prosecution placed charges against 92 people and he was sentenced to death with Karim Al-Anadhuli (Srur, 2006).

6. The assassination of Anwar Al-Sadat and what happened after that

The idea of the overthrows was a crystallized idea among many of the Islamic groups and directions in Egypt, The first attempt was the attempt of Muhammad Abdul-Salam Faraj in 1980, and he had paved the way for his attempt by composing his booklet " The Neglected Duty" which is a mix between the thoughts of Sayyid Qutb and Al-Maududi and the thoughts of Ibn Taymiyyah (Srur, 2006), and the danger of this booklet is that it became the second constitution for Takfir afterward, and the takfir circle started to include a larger sectors of the societies in Egypt(Munib, 2010).

7. The Fate of these groups outside Egypt

This is the new stage to understand the emergence movement's development of extremism, exaggeration and takfir, which is the stage of their leaving Egypt and going to the other countries:

The first: The leaving of the Islamic Group and their escape to Iran because they had been impressed by the Iranian experience (the revolution), so Dr. Umar Abdul Rahman attended many conferences in Iran and one of the leaders of this group had explained their relation with Iran and its type; Iran has embraced the escaped leaders of this group from Egypt in 1981 after the assassination of Al-Sadat, to pave the ways for them for fighting the Egyptian governance again(Shhada, 2003 & Salem, 2013).

The second is more important, the people from the Jihad groups who went to Afghanistan especially Al-Zawahiri, Sayyid Imam Al-Sharif (Abdul Qader Abdul Azziz) and others. Both of them have influenced after that on founding Al-Qaeda, because the Qaeda is an organization that was founded ideologically on ideologies and people from the Islamic Jihadi Egyptian movements(Abu Mus'ab, W.D). And that what had made the researcher focuses on the Egyptian groups and how they were found and where, and they are wrong, the searchers who think that Afghanistan is the first country where Takfir had appeared, and from that point, I set out, because this is a partial reading which is taken from a very important truth that is: The Egyptian Islamic Jihad was and still the source of this Takfiri ideology by its personalities and debaters.

8. Afghanistan

Afghanistan is considered one of the circles and the hotbeds of Takfir and an important circle of the Takfir appearance around the world. When Russia occupied Afghanistan in 1979, Jihad was announced and the most famous person who adopted the idea of fighting in Afghanistan at those days, Abdullah Azzam had gone to Afghanistan in support of the Arab countries and there he met Ayman al-Zawahiri and Sayyid Imam Al-Sharif, they also met Osama bin Laden whose plan – before he became extremist- was to make relief and training camps and records for the people who are coming to Afghanistan especially the Arabs, so his project was called (Qaeda Bayanat) which means a database, and the military Egyptian Jihad crews had a role in training inside the Pakistani and Afghani camps, so there was a contribution between the two sides and they gave the experience of the Jihad group to the military camp, and gained conversely a financial support which abled them to make independent military camps for the Jihad

organization in Afghanistan, to establish attempts of overthrows inside Egypt and some of the Arab countries, as the Jihad group was purely Egyptian.

But the idea had been destroyed and didn't continue; because Egypt had eliminated the Jihad organization inside Egypt and that was in 1989 and 1990, and most of the leaders were arrested, especially the young leaders.

But the Jihad organization had despaired of Egypt and related to Ibn Laden. So when Ibn Laden had left Afghanistan and went back to his homeland Saudi Arabia in 1989, and then to Sudan, the Jihad organization followed him from Afghanistan to Sudan. All of that had been arranged with the Sudanese government, and there was military camp which was opened for them and for the Islamic group to train them for the purpose of overthrowing the Egyptian regime (because Sudan had problems with the Egyptian government), but that was ended in 1996 and they were fired by the Sudanese government for political reasons too.

The new orientation of Osama bin Laden and Al-Zawahiri was to go back to Afghanistan under the rule of Taliban, and the rest of the Egyptian Islamic group have been around the world (Abu Mus'ab, W.D).

Out there in Afghanistan, Ibn Laden has decided to change the ideology of the Jihad organizations in Egypt and everyone directs to fight America (USA), so it was the founding of (The International Islamic Front) for Fighting the Jews and the crusaders); which is an alliance joined Ibn Laden and the Egyptian Jihad group or at least Al-Zawahiri and part of the group, and other three Islamic groups from Pakistan and Bangladesh, and it was in 1998.

The truth is that the thoughts of the jihad organization are the true existence of this organization (Shhada, W.D).

9-Al-Qaeda and other Groups (Algeria)

From the circles that cannot be ignored in the history of the extremism, Khariji ideology emergence are some separated circles, but they are important for the emergence of this ideology, the most important of them is:

In 1991, the Algerian Salvation Front, which is an Islamic party, won the elections, and the government turned against the results, then militant groups were founded, which were until 1994 a reaction in the overthrow, that turned out afterward into extremist actions against the government and its members.

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Then after that, there were large massacres that were made by other groups, such as: Takfir and migration group, the militant Islamic movement, and the Islamic Front for militant work (Jihad). Then a mysterious and criminal person who is Antar Al-Zwabiri assumed the Islamic militant group which made the bloodiest massacres, and the problem was when the Palestinian Abu Qutada (Umar Mahmoud) had turned to be their interpreter from London by Basa'er newspaper, justifying their actions in a very ugly way. And that was a new element in extremism history as his verdicts had started to form a new method for barbarism and criminality after that. And the reason of all of that was the scientific strength that this man had enjoyed it. So he had entered the barbaric and terrorist characteristics to the Qaeda and other similar groups very clearly, and it became a tradition for them that had reached the highest limit of violence in Algeria and then by ISIS after that (Abu Mus'ab, W.D).

The fruit of this experience was bitter which was: more than 150.000 were killed, and the other 7.000 were missed. As a result of that bad experience, the extremism orientation had been weakened in Algeria.

And what we see today of the Berber orientation toward ISIS do not represent Algeria, as there are just 200 people from Algeria in ISIS compared to Morocco which has 1500 people in ISIS and Tunisia which has 7000 people in ISIS (these numbers are until 2015) (Gustafsson, 2016).

10-Al Qaeda and the 11/9 attacks

I do not want to talk about the attacks of 11/9 and how it happened. This incident caused the death of 2,973 people and 24 missed people, but it was the product of Al-Qaeda products.

The charge was placed against Ibn Laden, who kept silent at that time, but the others praised the attackers starting with Saif Al-Adl and ending by Ibn Laden, who called it Battle of Manhattan and he said that who did it are 19 people, all of them belong to Al-Qaeda, and their leaders were the Egyptian Muhammad Ata who was in Germany in the city of Hamburg and he was related with his group to Ibn Laden directly.

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As I said, this attack has produced a new history before and after 11/9. After that, the USA had moved to invade Afghanistan and destroy Taliban, and to occupy Iraq destroy the Iraqi governance and to change the Iraqi history that was established in 1921 and to give it a group of militia then to give it to Iran until today.

USA has used this incident(Chomsky, 2008) to serve its interests in the Middle East region, and international terrorism issues became an international issue.

And because the centralism of Al-Qaeda had become so difficult to keep, many geographic bases were formed, one of them is: Al-Qaeda in the Arab Island and Yemen, which strikes and destroys these countries just to prove its existence(Saif Haidar, 2010).

The other one that was appeared is Al-Qaeda in the Arab Berber countries, but we will see that the competition between ISIS and Al-Qaeda had limited the extending of Al-Qaeda(Sulaimanim 2016) (Sulaimani, 2015 & Ahmad, 2016).

11-Al-Qaeda in Iraq

The events in Iraq after the occupation of Iraq are considered the most important circle for the extremism emergence not only in the region but in the whole world, and we would like to shed lights on all of the

1- Ansar Al Islam:

There was not any organization for Al Qaeda in Iraq before the occupation in 2003, but there were just a number of the extremist young people here and there or some people from who had come back from Afghanistan(Al Rawi, 2012), and there were a groups was founded in 2001 which was led by the Kurdish Abu Abdullah Al Shafe' i, and they were related to Fateh Krykar, and there were before those small movements that had appeared in the north of Iraq, these movements had a Salafi ideology that had a kind of extremism in it, most of these movements appeared after the 11/9 attacks when a group of Afghani-Arabs had run away to Kurdistan through Iran and settled down in the north of Iraq (Kurdistan), there were among them.

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Jordanian, Palestinians and Yemenis. There was a role for the occupation on the appearance of Ansar Al-Islam in 2003.

Ansar Al-Islam, in the beginning, did not have any relation with Al-Qaeda, and there were national conflicts between them and the Kurdis parties (Abdul M'ati, 2003).

But everyone agrees that there is an unannounced relation between Ansar Al-Islam and Al-Qaeda and great finance for them. As a result of the big strikes from the Americans against them in their camps, they left the Kurdistan area and spread in the Arabic Sunni areas in Iraq they changed their movement's name into (Ansar Al-Sunnah)(Ali, 2015).

Al-Zarqawi is a nickname for Ahmad Fadhil Nazal Al-Khalaileh, holds the Jordanian nationality, who belonged to the Islamic Movement in Jordan in 1989. Then he went to Pakistan and Afghanistan he did not fight against the Russian, because the war had been finished, but he was trained there how to fight. Then he fought against communism in 1993, and during he was in Afghanistan, he met and knew the Palestinian debater Abu Muhammad Al-Maqdisi and Abu Al-Waleed Al-Ansari, who was close to Abu Qutada Al-Falastini, and they worked and planned together.

Then Al Zarqawi and Maqdisi went back to Jordan. At that time, Qutaba Al-Filistini had left Jordan to England, and he was known as a debater for the militant groups in Algeria, as we had said.

Al-Zarqawi and Al Maqdisi were calling to the extremist Jihadi thoughts and expanding in Jordan. Then they established an organization and gave it the name of (Al-Muwahedin) and the state called it (Bay' at Al-Imam), which leaders were arrested and imprisoned, including Al Zarqawi and Al Mqdisi and they were sentenced to 15 years. While they were in prison, they completed the organization, and the takfir and extremism has grown in the ideology of the organization, and the new thoughts and the written works were leaked out of prison and Abu Qutada Al-Filistini published it in his magazine in England.

However, a split emerged between Al-Maqdisi and Al Zarqawi. After the death of King Hussein in 1999, they were released from prison in a

general amnesty by king Abdullah 2 Al Maqdisi stayed in Jordan while Al Zarqawi left again to Afghanistan(Abu Rumman, 2015).

After 11/9 and the occupation of Afghanistan, all the militant camp had gone with Saif Al-Adl to Iran. Then they moved to the north of Iraq (Kurdistan). And from there, Al-Zarqawi was directing operations inside Jordan, as the incident of the assassination of American diplomat Laurance Foley in 2002(Abu Rumman, 2009).

After the occupation in 2003, Al-Zarqawi moved to the Sunni Iraqi areas to form his own new group in the areas that its Sunni citizens had faced persecutions from the Americans and the Shia's militias, and the environment was prepared for working against the occupier, as there were a big number of soldiers from the previous Iraqi Army which was dismantled by Bremer's decision, so they did many strong and qualitative suicide attacks, such as the strike against the United Nations headquarter in Baghdad, the attack against the Jordanian embassy in Baghdad, the assassination of Muhammad Baqir Al_Hakim, and other qualitative strikes, and he (Al-Zarqawi) imposed his name in Iraq with his interpreter the Palestinian Abu Anas Al-Shami Yusuf Jum' a, and he called his group (Al Tawhid Wal Jihad), that was in 2004(Abu Rumman, 2015 & Al-Rami, 2012).

The pieces of literature of Al Zarqawi are extremist, but the source of his thoughts is Jordanian (Abu Mohammed Al-Maqdisi and Abu Qutada Al-Filistini), and one of the people who Al-Zarqawi was influenced by was Abu Abdul Rahman Al-Muhaji Al-Masri (Abdul Rahman Al Ali) the Islamic Jurisprudence on the blood (Fiqhu ed-Dimaa').

On the other hand, the source of Ansar Al-Islam's thoughts is the extent of Qaeda thoughts and pieces of literature, which took its thoughts from the Egyptian Extremist Movements.

Al-Zarqawi had started a dangerous new phase, which is intending strikes against Shia as people not as parties or lighters, and he asked Al-Qaeda, which he belongs to intellectually but not by oath of allegiance, to consider the nature of Jihad in Iraq as sectarianism, and sectarianism practices of killing people according to their identity have encouraged Sunnis people to take Al-Zarqawi as their avenger from the Shia Iranian oppression(Rashid, 2012).

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Al-Zarqawi had extended and he wanted to strike outside Iraq.

Al-Zarqawi had extended a lot, and he wanted to make attacks outside Iraq by his leading from inside Iraq. So he bombed the hotels in Jordan in 2005, and he became one of the most effective sources of extremism in the world. Then it was believed that he was implicated in the bombing attacks on the Askari mosque in Samarra in 2006 to incite a civil war between Shi'ites and Sunnis (Al-Taplaqi, 2013), (and he wanted to unite the Sunnis fighting groups under his rule in (Majles Shura Al-Mujahedin) the Mugahedin Shura Council, but it was dream as he was Killed in June 2006 (Abu Rumman, 2015 & Al-Rawi, then Abu Omar Al Baghdadi became the leader of the Mugahedin Shura council.

3- Islamic State of Iraq

Al-Zarqawi was planning to announce the Islamic state of Iraq, but he was killed before that; and it was established after his death. He established his organization (Hilf Al Mutayibeen) to gather some of the most famous fighting group in Iraq to join it in 12 October 2006, then he announced establishing the Islamic State of Iraq in October 2006 which included 18 militant fighting groups, and its place was Al-Anbar and what was the most dangerous issue about it issues are that it was not street war any longer, but it became an organized army's war, and takfir (to consider the Muslim infidel by sins) and apostate the one who does not agree with the state that fights against the American occupation, he declares Shi'a in Iraq as infidels, and he announced that his state is under the leading of Osama bin Laden, and he elected ministers and ministries for his state,

He also elected an Islamic legal authority; most of the ministers were Iraqis except the minister of war, who was the Egyptian Abu Hamza Al Muhajer (Abu Rumman, 2015; Al-Rawi, 2012).

The head of the state was Abu Omar Al Baghdadi (Hamid Dawud Mohammad Khalil Al-Zawi) (1959-2010) who gave an oath of allegiance to Qaeda branch in Iraq under the lead of Al-Zarqawi, and he became the first leader of the Islamic State of Iraq then he was killed in Tikrit in 2010.

Ibn Laden supported him and asked the militant groups and the fighters (Mujahedin) not to be separated and gave the oath of allegiance to Abu Omar Al Baghdadi.

He took extremism and Qa'eda into a new kind of practical ideology which was forming the Islamic State of Iraq, this idea's source was not the intellectual of Qa'eda, it was from the Qaeda in Iraq, and the Qaeda had to accept it.

Lama:

So the new reality was that Qaeda in Iraq became a part of the Islamic State in Iraq and not a part of the main Qaeda under the leadership of Osama bin Laden. Therefore the oath of allegiance (Bay' ah) of Al Zarqawi to Osama bin Laden became not obligated for who gave it to the head of the Islamic State in Iraq, and as a result, an invisible conflict happened between the two ideologies; the Qaeda's ideology and state's ideology, So the state rejected, by its leader, the name of "Qaeda" and considered the name "state" the main name of it, then the leader of the Islamic State in Iraq (Abu Hamza Al Muhajer, Abu Ayoub Al Masri) decided to dissolve the Qaeda organization in Iraq, and one of who criticized the idea was Atiyatu Allah Al-Libi (Jamal Ibrahim Ashtiwi Al Masrati) (Abu Rumman, 2015).

The popularity of the Islamic State of Iraq has dropped down in Iraq, and it became rejected inside the Iraqi Sunni Society, and the last limit of popularity was in 2009, but at the same time sectarianism in the Shiites parties had increased under the governance of Al-Maleki and the exclusion of Sunnis has increased, and the leaders of the Sahwa were killed, so the exclusion of Qaeda in Iraq did not develop the situation of the Arab Sunni people, but it made their situation worse, and the number of Sunni prisoners in the government's prisons has increased.

During this time, the Qaeda organization came back with Syrian support for the strategy of Al-Zarqawi in the quality strike especially after a lot of strikes that had been directed to the leaders by killing Abu Omar Al Baghdadi and Abu Hamza Al Muhajer in 2010(Abu Rumman, 2015).

I can say that extremism in Iraqi's Qaeda has reached its highest limit of exaggeration, because apostasy became collective for All of the Muslims, and it included the fighters against the American occupation; just because they refused to give oath of allegiance (Bay' ah) to the Islamic state in Iraq,

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it also included the weak and poor Sunnis of who lives in Iraq and do not have any portion of the Iraqi wealth, So the situation had transformed from extremism into carelessness about the Iraqis' blood by killing the Arab Sunni people, in addition to the obsession of the Shiites' parties that rule Iraq, So the cohabitation of Sunni people with the injustice of this country became impossible, and clashes are expected, and therefore Abu Omar Al Baghdadi said that the apostate of people in Anbar is similar to the apostasy of the Arab at the age of Abu Bakr Al Sediq; and that it is a group apostasy; so what plague has happened to Iraq and the Sunni people there due to extremism and exaggeration, and what arrogance those people have(Al-Suwaidi. 2014)!

12- The Islamic State in Iraq after the withdrawal of U.S. troops from Iraq:

As we said before the Islamic state was very weak after the Sahwa (sons of Iraq) appearance; then Abu Bakr Al Baghdadi (Ibrahim Awad Ibrahim Al Badri) (1971) was appointed as a leader for the Islamic State of Iraq, but it stayed weak and waiting for the withdrawal of the USA from Iraq, which had been finished in 2011.

At the time a lot of Iraqi officers, policeman, and Ba'this (members in Arab socialist party) had joined the Islamic State of Iraq, and they became very powerful after Abu Bakr had become the leader until it was said that the real military existence belongs to them, not to Abu Bakr Al Baghdadi.

Then there were political movements and demonstrations that asks for the Arab Sunni's rights, and the Islamic State of Iraq's announcements were going with the hardship of the Arab Sunni and made of itself a leader for these movements(Abu Rumman, 2015).

13. The appearance of ISIS in Iraq and Syria

The ideology of the Islamic State of Iraq has developed by Abu Baker Al Baghdadi and the Ba'thi military leaders around him and by the appearance of the military in action in Al-Sham (Syria), and the appearance of Qaeda in Syria after years of the appearance of the Islamic militant group which achieved a great success, the main Qaeda as usually tried to benefit

from the situation in Syria as it encouraged its men from the Arab countries around Syria themselves, to travel to Syria, and in 2012 it became the central branch of al Qaeda as what al Zawahiri said, which is related militarily to the Islamic State in Iraq, but it seems that there was a conflict under the ashes between the two groups, which appeared when Abu Bakr Al Baghdadi announced that he was merging Jabhat Al-Nusra with his group into one group "Islamic State of Iraq and al-sham (ISIS), and Jabhat Al Nusra rejected the merger through an announcement, and ISIS responded on that.

Al Baghdadi started his strong actions inside Syria, which ended by his domination on Al Raqa (a Syrian city) and fighting Jabhat Al Nusra and other groups cruelly and wildly, as he executed a lot of fighter of the Syrian regime in the public places and decapitated their heads. Then ISIS extended in Iraq until it occupied the two cities Al Ramadi and Al Fallujah, in January 2014(Abu Rumman, 2015).

Then it was the biggest event which was the occupation of Mosul in June 2014 after the withdrawal of what is called the Iraqi Army during the government of Al-Maleki, and extended towards Salah ad Din Governorate. Then the new name (The Islamic State) was announced and Abu Bakr Al Baghdadi announced himself as the Caliph (The head leader) of Muslims and asked people to migrate to the Islamic State in Iraq and Al-sham, and people who have extremist ideology started to go to the new Islamic Caliphate State from all over the world.

The Syrian regime had contributed in the appearance of ISIS state; because they gave it a big favor by founding the new bloody extremism; to make the world feels that the regime's issue is fighting terrorism in Syria, as Al Maleki contributed in ease the escape of the ISIS leader from prisons to attack the Sunni's lands after the ISIS entered Nineveh governorate(Abu Rumman, 2015; Al-Hayat, 2014).

So it was an Iranian plan to recruit this extremism in both of the countries: Syria and Iraq, to justify the Iranian intervention by its militias and to justify the intervention of Hizbu Allah (The Lebanese party) in Syria and to establish the popular Mobilization Forces (Shia's Units) in Iraq.

14- The extension of ISIS toward Libya

After the fall of the Gaddafi regime by killing him, there were chaos and conflicts in Libya, ISIS and Qaeda as usual exploited the chaos and the inner fighting between the Libyans to appear there in 13 November 2013, and gave the oath of allegiance (Bay' ah) to Abu Bakr Al Baghdadi, ISIS in Libya still strong until today.

It is also led by very strong leaders such as: Turki Al Ban'ali, who holds the Bahraini nationality and Abu Khalid Al Bandaqdari, who holds the Kuwaiti nationality(Ahmad, W.D).

15- ISIS in Yemen

After the appearance of ISIS in Iraq and Al Sham, many arguments happened between the leaders of Qaeda in Yemen about the oath of allegiance (Bay' ah) to Abu Bakr Al Baghdadi, who was competing for the international lead for Qaeda after he announced himself Caliph for Muslims in the late of June 2014, to include the emerging the rest branches of Qaeda around the world.

Following the death of former Qaeda in Arab Peninsula Emir Nasir Al-Wuhayshi in 2015, who was killed by a U.S. drone, Qasim Al-Rymi took the leadership of the organization. And the rumors that were said at that time, he was the biggest supporter to give the oath allegiance to Al Baghdadi, but he didn't announce in an official statement that he swore allegiance to Al Baghdadi or that he is transforming to ISIS in Yemen.

During that time, it was clearly noticed that the name of Qaeda has been dimmed lately versus the emergence of the name of the Islamic State of Yemen, which is hurrying up to claim its responsibility of every qualitative attack, and we do not hear any more of any action or any political or media appearance for the Qaeda in Yemen(Abdul Hakim, W.D).

16- Between the extremism of Qaeda and the extremism of ISIS

We said that Al-Qaeda had to accept Al Zarqawi as a delegate for it in Iraq, and the conflict appeared clearly after the announcement of the Islamic State of Iraq, then another conflict appeared in the Syrian Front by the

Qaeda adoption to Jabhat Al-Nusra, then Abu Bakr joined it to him and he refusal of Jabhat Al-Nusra and the refusal of Al Qaeda to that joining.

These conflicts were hidden by Ibn Laden, which were discovered by discovering the papers of ibn Laden who are known by the name (Abbottabad documents).

These documents were a reason for a huge criticism of the Qaeda's behavior.

There were a lot of attempts to heal the rift, but all of them had failed. And the leaders of Al Qaeda and Its figures and debaters were attacked, such as Abu Muhammad Al Maqdisi and Abu Qutada Al Filisteni in Jordan.

ISIS is more extremist and barbarous and more able to manage cruelty than Al Qaeda, despite the common area between them(Abu Rumman, 2015).

ISIS by its extremism, caused a part of the loss series of Sunnis people in Iraq, as it destroyed their areas then it did not keep the Sunnis governorates and caused the appearance of the popular Mobilization Forces, the coming evil and bloody sectarian force and the new Iranian hand in the region after Hizbu Allah.

ISIS also was a reason for the Syrian tragedy, as it destroyed the Syrian revolution which was nearly able to end the bloody sectarian Syrian regime in 2002, and ISIS was a sharp sword against the revolution and the assistant for the Iranian and Asad regimes, it killed thousands of people and fighters from Sunni people(Al-Raqqa, 1396H).

Who Sees the behavior of ISIS, feels that it is a mix of the Jihad experiences which adopted the Khawarij ideology of the Muslims' blood, and the military, security experiences with the knowledge of Iraq's geography which Ba'this members have(Abu Al-Majd, 2015; Abu Ali, W.D). In addition to the relationship with the Syrian regime from one side and with some of the Arab and Foreign countries from the other side.

But the role of the Ba'ath party still existed in a very good percentage-not too huge but not too small - in the first row leaders with regard to extremism, the first row leaders of ISIS includes 43 leaders from Ba'ath party, and according to another source the Ba'athi leaders forms 50% of the whole leaders, but the percentage of the Ba'athi fighters is very big especially in Anbar, as an example, the number of the Ba'athi fighters

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among ISIS is 12 thousand fighters, five thousand of them the Anbar governorate alone (Abu Al-Maid, 2015). That was the conclusion of the contemporary Khawarej's extremism.

The term "Khawarej" in the speeches of His Majesty King Abdullah II in the International Forums.

Introduction:

We can say that Jordan, led by his Majesty King Abdullah II was and still concerned with combating extremism, because Jordan is a targeted country, its leader and its stability, by many actors, and what we mean of extremism here is the extremism arising out of Islamic conceptions, and the region since the Second Gulf War and the Iraqi invasion of Kuwait in 1990, is living in a tension condition especially an Islamic one and the emergence of Islamic ambitions and orientations that are looking for the office, then these ambitions and the split and clash, that appeared between the Islamic movements while they were searching for a solution for this crisis, caused the emergence of the extremist ideology widely in the Arab world and the Islamic world, and the proportion for Jordan was big for many reasons, to mention some of them, not all:

The existence of the Jordanians who are from Palestine origins and the influence of the Israeli-Palestinian conflict and the persecution that they have faced by the Israeli enemy.

The incorrect benefit of the freedom margin that is given for the Islamic Movement, which caused the emergence of many debaters of the extremist ideology. That was at the beginning of the 1990s.

But the issue has developed after the occupation of Iraq in 2003 and the going of many Jordanian Islamists away to the war field in Iraq and fighting under the leading of Al Zarqawi and others, so they became victims of extremist organizations like Qaeda and others. Then it developed more after the Syrian crisis in 2011 and the emergence of the militant group, especially the extremist ones such as Al-Nusra (a branch of Qaeda in Syria) and after that the emergence of ISIS.

But the Islamic extremism has developed and entered the ISIS level, as it has some violence and barbarism and even producing barbarism that can be concluded as the following:

The wrath on the Muslim communities and judging them that they are infidels and that what has appeared clearly in Iraq and Syria by declaring the tribes as infidels and consider killing them obligated.

The ignorance and the stricture in their manners and toward people, and that was confessed by Abu Mus'ab Al-Suri(Abu Mus'ab, W.D).

The incitement against the Arab countries and involved in their enemies' agendas(Abu Mus'ab, W.D).

The barbarism and the variation of the killing methods, till they admitted that terrorism is from Islam and who denied that is infidel, and that terrorism is a theological duty(Al-Suwaidi, W.D).

For that reason and other reasons and for the expansion of Takfir and the killing phenomenon, there became a confusion that is impossible to get rid of, if they are neither oppositions against the governments nor rebels nor rule seekers, they are in fact Khawarej(Al Fawakheri, 2017), their behavior is similar to the early Khawarij from one side(Al-Ghanami, W.D), and from the other side they are a circle of many circles of the contemporary extremism, starting from the extremism of Sayyid Qutb's thoughts, reaching the Egyptian groups then al-Qaeda to the foundation of ISIS; therefore it was necessary to give an accurate description for those people for many reasons:

First, that they use Islamic terms in their speeches such as Jihad, Caliphate, the Prophet methodology, and other terms, so it is a great distortion of Islam which is not less than desire of some orientalist in the last century to distort Islam, and the enemies of Islam will exploit this phenomenon to fasten it to Islam, especially that these terms and some sacrificial and heroic behaviors of those people have tricked a lot of young people who became fuel for them by their thoughts. Therefore describing them by the Khawarej term gives the real image of them.

Second, there had been a default and hesitation from the scholars and the people of knowledge in describing those people as Khawarej, and there had been a lot of well-known discussions on the Internet, that was on one side, and on the other side there was a hesitation from the moderate fighting

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group in Syria and Iraq in describing those people as Khawarej for combat reasons or because the issues are not cleared up(Al-Sabah, 2010).

These two issues have made the Islamic public street to be tolerant of them, despite the clearness of their crime and its ugliness and despite that ISIS and Qaeda before them contribute in destroying the Arab region and our Islamic countries, and facilitate the Western intervention and the Iranian intervention in our region; as what happened when Qaeda had attacked the towers in New York in 2001, which was used as an excuse for the occupation of Afghanistan and Iraq(Shehada, 2010; Fattah & Caso 2009; Masr, 2011), and the entrance of ISIS into Syria and Iraq who transform their cities into destruction and rubble. Then the West has intervened in our countries, and the war against terrorism, which really exists, is used as an excuse for the existence of military bases for Western countries in our countries, and the great power countries are disputing over our land as what is happening today in Syria.

But during the last two years (2016-2017), things might have started to be clear.

To take in consideration that His Majesty, in his interview with the CNN new press and according to the Royal statement in response to ISIS, after the death of Muath Al Kasasbeh -may Allah bless his soul-, said: “this has been our war. It has been our war for a long time against these people.(Kabarny Site, 2015)”

That was in 2015, but His Majesty has adopted this issue after an accurate and searing look, and that what was clear in this international speeches in 2016 and 2017.

Therefore all of that and what had been mentioned before, there was a need for an Arab leader to appear in the international forums, to be clear in describing those people in a way that removes all kinds of doubt and confusion, and to give up the familiar speech which describes thing in general, and to cut out the using of flexible and unclear words which has more than one face (meaning), such as extremism, terrorism, exaggeration, and shuffling the cards by mixing those groups with the freedom movement and the honorable resistance movement(Hasaneen, 2008). That all need clearness in representing the issue and clearness in using the terms.

Because there was a clear default from the Arab Diplomacy in showing, explaining, and interpreting the phenomenon of Qaeda and ISIS to the intellectual and educated Western elite and to the Western political, while some intellectual and Islamic elites resort to acquit of every phenomenon and allege that there is no extremism but extremist people among the Islamists and that all this is false propaganda against Islam.

Among the opinions here and there, the default of the leaders and the rulers, it was the clear appearance of His Majesty King Abdullah II, especially in the last two years. It is right that Jordan and its capital Amman has been struck by extremism and that Jordan was directly harmed by some extremist Jordanian citizens, such as Al Zarqawi and others, but it is also targeted by groups from outside of Jordan.

ISIS has confessed more than once that it wants to attack Jordan and has tried to breach the Jordanian borders. ISIS tortured the Jordanian pilot Muath Al Kasasbeh - may Allah bless his soul - and burned him to death after his fighter had crashed during the military intervention against ISIS in Syria.

The manners the Jordanian King and his being an Islamic leader and his being from the Hashemite descendant of Muhammad- may peace be upon him- the messenger of this great religion, and through his international humanity vision for settling the peace and security nationally and internationally, give the King the full responsibility, so he stood up as a lawyer to defend Islam, describing this rebellious group by the real accurate description that they deserved, separating extremism from Islam and defending this great peaceful religion in the International and Arab Forums.

The First Topic: The "Khawarej" term and the identification of extremism and terrorism according to His Majesty King Abdullah II and the most important issues that he talked about in his speeches.

The speeches of King Abdullah II about extremism are lot, but we will deal with his speeches during the last two years 2016 and 2017, and his Majesty's diagnosis clearly that ISIS are the contemporary Khawarej and His Majesty has diagnosed through his speeches many issues which will deal with it by analyzing them through ten speeches. Through it we can bring out the important issues and matters that His Majesty has dealt with in his speeches.

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The First Issue: The "Khawarej" term and its Denotation in the Speeches of His Majesty

His Majesty King Abdullah II has mentioned the word "Khawarej " 18 Times in his speeches in the International forums, he mentioned them by the name "Khawarej " or outlaws of Islam, and he mentioned them once by the name of the outlaws of Islam or (The Khawarej of our time) (Majesty King Abdullah II, 2016), and twice by the name of (Today's Khawarej) (Majesty King Abdullah II, 2016), and has a deep meaning of emphasis on the ideology of this deviant clan that has been existing over the history under the name of "Khawarej," and that still exist till the present age, that showed an accurate understand of what was mentioned in the Prophet hadiths which we mentioned in the first chapter and authenticated by the thing that happened in real life that we mentioned in the second chapter; that means the reading of his Majesty King Abdullah II for the heritage and the contemporary events, was accurate. Because those people are Khawarej by the behavior, and that is the right description for them which is better description than extremists or exaggerators; because extremism has levels and when it reaches the level of Takfir (declaring Muslim as infidels) and killing so it is the characteristic of Khawarej, and those beliefs in departure from Muslim community and declaring them as infidels and considering their money obligated.

Ibn Taymiyyah describes them as he said: (The great religion of Khawarej is a departure from the majority of Muslims and making their blood and wealth lawful)(Ibn Taymiyyah, 2015)))that is right, they departed from Muslims and declared the Muslims as infidels then they fought them and destroyed their homelands.

His Majesty King Abdullah II has been aware when he described them as today's Khawarej to remove the normal image which describes Khawarej as a historical situation only, and this confusion has happened with the scholars such as Ibn Hajar Al-Asqalani who thought the Khawarej emerge only at the beginning of Islam or just at the end of the time(Ibn Hajar, 1379H)(, the scholar Al-Ayni had opposed that opinion and responded when he was asked, by saying: (this question drops as we said that if we say that the Khawarej will appear many times, they have already emerged so many times)(Al-Ayni, W.D) and we have explained in chapter two how much

Islamic extremism has emerged in the current age. Therefore the description (Today's Khawarej or the Khawarej of our time), which was said by his Majesty, was very accurate.

The Second Issue: The First Target is the People of Islam

One of the most known characteristics of Khawarej, which His Majesty refers to in his speeches, is that they target the people of Islam more than others. His Majesty Said: "Arabs and Muslims make up the majority of their victims"(Majesty King Abdullah II , 2017) and he said: "terrorism poses a greater threat to Arabs and Muslim who makes the majority of its victims." (Majesty King Abdullah II , 2017)

And he said: Their pursuit of power has victimized and displaced millions of innocents, the vast majority of whom are Muslims" (Majesty King Abdullah II , 2016) and also said: "In this regard, let me say: Know that the atrocities perpetrated by the Khawarej are atrocities against Islam. Thousands of Muslims have been Victims, in fact the main targets of the Khawarej" (Majesty King Abdullah II, 2016).

And that actually agrees with what the Messenger of Allah mentioned in describing them (they kill the people of Islam). For that, many scholars and people of knowledge said that the Khawarej allow killing people of Kiblah (Muslims) because according to the traditions and ideology of the Khawarej, they are apostates (Al-Ghanami, W.D).

And later Saleh Sariyyah and Muhammad Abdul Salam Faraj decided that killing the insider apostates' enemy (Muslim) is a priority over the killing of the outsider non-Muslim enemy, as we mentioned, in details, in the second chapter.

The Third Issue: Distortion the Islamic Values

Either it was with intention or without intention, it is a distortion for this religion. And it was a reason of weakening the Islam in the past when they first appeared, as their ideology is based on the separation of Muslims, and treating people according to their secret intention and not for their appearance which opposes the known Islamic rules of judging people by their visible actions and leaving their intentions to God's judgment(Umar, 1996). And we do not need to prove that ISIS gives benefits for the enemies of Islam ideologically and for the countries that stand against Islam, directly and indirectly.

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That was among the subjects of the King's speeches, so he said in one of his speeches: "First the threat of terrorism and extremism, which has set out to tarnish the image of our religion and hijack the future of young Arabs" (Majesty King Abdullah II, 2017), and he said: "know that Daesh (ISIS) and its kind are outlaws of Islam we call Khawarej. They manipulate and distort Islam's teaching to justify appalling acts, acts commanded by traditional Islam and Muslims everywhere "(Majesty King Abdullah II. 2016), he also said: "When the outlaws of Islam, the Khawarej, murder, when they plunder; when they exploit children and reject the equality of women before God - they abuse Islam. (Majesty King Abdullah II. 2016) "

And he says: "This is also an ideological war within Islam and it requires us to protect the true values of our religion: values of peace and moderation; values of love and respect for humanity, against the evil that seeks to destroy them. (Majesty King Abdullah II, 2016), and he says: "The winds of terrorism that are blowing in our region do not recognize borders or nationalities. In fact, terrorist seek to distort the image of Islam and its message of tolerance; and the anti-terror fight is the fight of Muslims against the Khawarej of this age. It is a war in defense of our faith and future." (Majesty King Abdullah II, 2016), and said:" It is, in the first place, a war within Islam. Muslim countries are at the forefront. This is our duty to protect our religion, our values, and our future." (Majesty King Abdullah II, 2016), and he said:" we, as Arabs and Muslims, have a responsibility and duty to be in the lead in the fight against the Khawarej, or outlaws of Islam. This is a war to protect our religion, our values and the future of our people.' (Majesty King Abdullah II, 2016)'

His Majesty understands that distortion Islam is one of the effects and the important product of those people (Khawarej) no matter how much good was their intentions, because their actions lead only to distort the image of Islam, therefore the prophet peace – peace be upon him- emphasized on their punishment which reaches the point of fighting and killing them; that makes us responsible for defending the religion and spreading its generous values and not making the religion as a source of evil and fear as it was used by some ignorant, so it is necessary to stop them.

The Fourth Issue: The Extremists are a little number of people that does not present the majority of Muslims.

Based on the previous point, the attempts of some people who are fishing in the troubled water to fasten extremism on Islam as a religion and fasten this deviant ideology on all of Muslims. His Majesty has emphasized that many times and in different ways. As he said: “Terrorist groups employ a false religious identity. Their aim is to misled and polarize our societies and people. Let us state here, clearly: Terrorist groups do not inhabit the fringes of Islam. They are altogether outside of Islam; they are Khawarej, outlaws of Islam. Arabs and Muslims, as you pointed out, Sir, make up the majority of their victims” (Majesty King Abdullah II, 2017), and said in another occasion: “In the end, these Khawarej, the outlaws of Islam, are less than a drop in the ocean of good Muslim citizen, here and in every region. (Majesty King Abdullah II, 2016)”

The Fifth Issue: The Speech of His Majesty about the Reasons of the Extremism’s Increase.

The reasons of the Khawarej emergence are ancient and modern, one of these reasons that there are some groups that use religion and misleading sayings to mislead these young people to this deviant ideology, in the past they said words that were right with wrong implications such as saying “judgment belongs only to god,” Sharia law, caliphate, and other values, but those people don’t worth or represent Islam, they represent Islamic phenomenon’s by deviate behaviors which make Islam looks repulsive. His Majesty has mentioned that in his speeches as he says: “Terrorists groups employ a false religious identity. Their aim is to mislead and polarize our societies and peoples.’ (Majesty King Abdullah II, 2017)’ and on the same occasion, he says: “intolerance and ignorance will only aid terror groups. It’s vital to help everyone, everywhere, understand this. ‘(Majesty King Abdullah II, 2017)’ He also says:” know that Da’esh (ISIS) and its kind are outlaws of Islam we call Khawarej. They manipulate and distort Islam’s teachings to justify appalling acts, acts condemned by traditional Islam and Muslims everywhere.” (Majesty King Abdullah II, 2016)

His Majesty diagnoses the behavior of the new Khawarej and how they apply a false, repulsive and distortive Islam and they do not present the spirits and the substance and the truth of Islam; as he says: “When the outlaws of Islam, Khawarej, murder, when they plunder; when they exploit children and reject the equality of women before God. They abuse Islam.

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When the Khawarej persecutes minorities, when they deny freedom of religion, they abuse Islam.

Islam teaches that all humanity is equal in dignity. There is a distinction among different nations or regions, or races. The Qur'an forbids coercion religion. Every citizen is guaranteed the state's protection for their lives, families, properties, honor, privacy, and freedom of religion and thought.

Muslims believe in the divine origin of the Bible and the Torah. God says in the Qur'an: Say, 'We believe in God, and that which has been revealed to us, and that which has been revealed to Abraham and Ishmael, and Isaac and Jacob, and their Tribes; and in that which was given to Moses and Jesus, and the prophets, from their Lord; we make no division between any of them; and to him, we submit' [Al 'Imran 3:84_85]

Indeed, in the Qur'an, the prophet mentioned most is Moses named 136 times, Jesus, whom we call 'Christ Messiah', is named 25 times. His mother, Mary, called the 'best of all women in creation,' is named 35 times. And there is a chapter in the Qur'an called 'Maryam'. The Khawarej deliberately hide these truths about Islam in order to drive Muslims and non-Muslims apart. We cannot allow this to happen. (Majesty King Abdullah II, 2016)

And His Majesty deeply opposes some of the excuses which try to make the economic crisis a reason of the emergence of extremism, as he says: "Finally, one cannot overstate the importance of protecting our youth from the scourge of those that commit murder in the name of God and Islam. The savagery and terror committed by the outlaws of Islam or the Khawarej of our time in Syria, Iraq, Libya, Africa, Asia, Europe, and America, and across the globe, goes beyond the challenges of poverty or unemployment. This is also an ideological war within Islam, and it requires us to protect the true values of our religion: values of peace and moderation; values of love and respect for humanity, against the evil that seeks to destroy them." (Majesty King Abdullah II, 2016)

The Sixth Issue: Facing the Western World because of its Misunderstanding of Islam.

His Majesty did not complain the Western world, but he was clear and direct in speaking to them about their advantages and disadvantages, so he said: "I am struck, today, after several years facing the global war on terror, with the lack of understanding of the true nature of Islam that I find among many Western officials, think tanks, media leaders and policymakers. I find myself stating the obvious again and again: False perceptions of Islam and of Muslims will fuel the terrorists' agenda of a global struggle, by polarizing and factionalizing societies, East and West – each side stigmatizing the other; each driven deeper into mistrust and intolerance. Muslims – a quarter of the world's population; citizens of every country – have a central role in the future of our planet. Muslim men and women bring to the world a rich heritage of civic responsibility, justice, generosity, family life, and faith in God. When others exclude Muslims from fulfilling their role, by prejudice or ignorance of what Islam is – or on the other hand, when the outlaws of Islam, the Khawarej, attempt to mislead some Muslims, by deforming our religion through false teaching – our societies' future is put at risk.' (Majesty King Abdullah II, 2016)' And he says that danger is attacking everyone:" today, as we fight global terror, I want to raise the alarm about the dangers of tension between Muslims and non-Muslims. And I hope to invite your partnership, in taking active, practical steps to defend the future we share.' (Majesty King Abdullah II, 2016)

The second subject: The Realism of the King and his Deep Solutions of Extremism

Some countries tried to solve the extremism problem nationally, without contributing to other countries around the world. But the truth that the King realized that extremism is supported by countries and international intelligence is supported by countries and international intelligence agencies, and solving the extremism problem in one region without the other is wrong; also that extremism strikes Islamic and Arab countries. So the vision of His Majesty is that to solve the problem of extremism, we need extended contribution on all levels not just among our home countries. Therefore it was so clear in His Majesty's speeches, as his Majesty says: "we must work together and with the world to counter this danger through a holistic approach" (Majesty King Abdullah II, 2017).

‘This is a war we have to fight together as Muslims and one we have to fight together with the rest of the world.’ (Majesty King Abdullah II, 2016)’ Then he says: “The winds of terrorism that are blowing in our region do not recognize borders or nationalities. In fact, terrorists seek to distort the image of Islam and its message of tolerance; and the anti-terror fight is the fight of Muslims against the Khawarej of this age. It is a war in defense of our faith and future. We can either confront terrorism as individual states, or we take the right decision and counter it collectively, taking a holistic approach. At the end of the day, there is no country that is immune against terrorism and its evils, and there is no single state that can face it in isolation of its regional and global environment.

At the time, we, as Arabs and Muslims, shoulder the responsibility and duty of leading the efforts against the Khawarej, an advanced level of international coordination applying a holistic strategy is needed to confront this danger, whose consequences reach far beyond Syria and Iraq.’ (Majesty King Abdullah II, 2016)’ And in another speech, he says:” It is, in the first place, a war within Islam. Muslim countries are at the forefront. This is our duty, to protect our religion, our values, and our future. But terrorist violence is equally a global concern. We cannot say: ‘this attack or kidnapping or violence is Africa’s problem’ or ‘that crisis is a Middle East issue’. Daesh, Al Nusra, Al Qaeda, Boko Haram, Al Shabab and others are part of one threat. To address it, we need to recognize the complex linkages and pursue a collective, coordinated response’ (Majesty King Abdullah II, 2016)’.

And he always describes what terrorism does as a third world war, so he says:” I’ve called this struggle a ‘third world war by other means.’ The point is not simply that the threat is global – although, indeed, it does impact the entire international community. But world wars share something else as well: they are massive change agents. Winning or losing this global war will shape global values and define our security and way of life long into the 21st century.

Today, we share a core strategic interest in coalition victory in Syria and Iraq. The end for Daesh in Syria and Iraq requires our concerted action, and it is a priority in our region. Yet, winning the war for the future requires

more. We need to acknowledge that Daesh is only part of a global threat.’ (Majesty King Abdullah II, 2016)’ And in the same speech, he says: “This is why I cannot overstate the importance of a holistic approach. We cannot succeed by focusing on uprooting Daesh from Syria or Iraq while other terrorist groups and affiliates strengthen in Africa and Asia. It is time for a new level of global action focusing our resources, coordinating our responsibilities and synchronizing our military and security efforts. Our countries, our international institutions, must work collectively as a truly global alliance.’ (Majesty King Abdullah II, 2016)

The Third Subject: The Religious Knowledge of His Majesty King Abdullah 2 and its impact on facing the Khawarej

His Majesty feels toward his Jordanian people and toward the Arab and Islamic people that he is responsible for them and he wants to end all of these adversities for them to live an honorable and comfortable life, so he says in his speech:” As a leader, it pains me to see how difficult the past few years have been on my people. But we take guidance, and draw comfort and strength from the words of God, who tells us: “So, verily, with every difficulty, there is relief. Verily, with every difficulty there is relief. Therefore, when thou art free, still labor hard, and to thy Lord turn thy attention.” (Quran 94:5-6 – Surat Ash-Sharh).’ (Majesty King Abdullah II, 2017)’ And he said about the importance of the religion and the necessity of preventing Daesh (ISIS) from distorting it:” The Golden Commandment, to love our neighbor, guides our global responsibilities – and it must guide interfaith relationships as well. Nothing serves the interests of global terror groups, more than our fear and misunderstanding of each other. Know that Daesh and its kind are outlaws of Islam we call Khawarej. They manipulate and distort Islam’s teachings to justify appalling acts, acts condemned by traditional Islam and Muslims everywhere. In the end these Khawarej, the outlaws of Islam, are less than a drop in the ocean of good Muslim citizens, here and in every region. (Majesty King Abdullah II, 2016)

Then he explains that in details and by evidence from Qur’an, so he says:” My friends,

When the outlaws of Islam, the Khawarej, murder, when they plunder, when they exploit children and reject the equality of women before God – they abuse Islam. When the Khawarej persecutes minorities, when they deny freedom of religion – they abuse Islam.

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Islam teaches that all humanity is equal in dignity. There is no distinction between different nations, regions, or races. The Qur'an forbids coercion in religion. Every citizen is guaranteed the state's protection for their lives, families, properties, honor, privacy, and freedom of religion and thought.

Muslims believe in the divine origin of the Bible and the Torah. God says in the Qur'an:

Say, 'We believe in God, and that which has been revealed to us, and that which has been revealed to Abraham and Ishmael, and Isaac and Jacob, and the Tribes; and in that which was given to Moses and Jesus, and the prophets, from their Lord; we make no division between any of them, and to Him, we submit.' [Aal 'Imran, 3:84-85]

Indeed, in the Qur'an, the prophet mentioned most is Moses – named 136 times. Jesus, whom we call 'Christ Messiah,' is named 25 times. His mother Mary, called the 'best of all women in creation,' is named 35 times. And there is a chapter in the Qur'an called 'Maryam'.

The Khawarej deliberately hide these truths about Islam in order to drive Muslims and non-Muslims apart. We cannot allow this to happen.' (Majesty King Abdullah II, 2016)' He also says:" This is also an ideological war within Islam and it requires us to protect the true values of our religion: Values of peace and moderation; values of love and respect for humanity, against the evil that seeks to destroy them. This is a war we have to fight together as Muslims and one we have to fight together with the rest of the world.' (Majesty King Abdullah II, 2016)' And he says:" Let me begin by saying something most of you know. But it is necessary for all of us to be very clear about this. The horrific bombings in Brussels and Paris are not part of Islam. Indeed, in the light of Islam, the perpetrators of these acts are criminals, not soldiers. More than a thousand years before the Geneva Conventions, Muslim soldiers were ordered not to kill a child, a woman, an old person, a priest, not to harm a church, not even to destroy a tree. I am a soldier, and I will tell you, these principles hold today.

Tolerance, compassion, the equal human dignity of every person: these are the values I was taught, and they are what I teach my children, just as other Muslims do, in Jordan, and here in Belgium, and beyond. We cannot

afford to be silent about this. We need to speak up boldly: in public life, at work and school, in social media, and more. In this regard, let me praise the serious work done here at UCL on behalf of co-existence.

My friends, let us understand what is at risk. Today's Khawarej, outlaws of Islam, want to shut the doors to the future for Muslims and non-Muslims alike. Their pursuit of power has victimized and displaced millions of innocents, the vast majority of whom are Muslims. Women have been enslaved; children exploited, minorities persecuted, thousands of prisoners slaughtered, tens of thousands murdered. The Khawarej have stolen national resources, closed schools, and destroyed global heritage sites. A world in which these groups are safe to operate can never be safe for the rest of us. They must be defeated.

It is, in the first place, a war within Islam. Muslim countries are at the forefront. This is our duty to protect our religion, our values, and our future.' (Majesty King Abdullah II, 2016)

That was the most important subjects in His Majesty's speeches which point out the awareness of His Majesty and its historical depth of our Islamic and Arab nation, and his contemporary knowledge of the adversities and extremism, and his knowledge of what led Muslims to these problems. Then His Majesty was not just diagnosing the disease but also giving the solutions from all of the intellectual, historical and political sides. He also was the best defender and protector of his nation in all of the international forums while a lot of leaders are practicing complement and diplomacy which did not stop His Majesty of telling the truth and educating the west about the truth of our religion. The words of His Majesty did a magic job to make the west understand, while the writers and the authors write a book to teach the west about our religion and the Khawarej, his Majesty's influence was very clear on that, that he focuses on falsifying and disprove the theory of Islamophobia.

The Hashemite Leaderships by the last king Hussein and his son King Abdullah II were able to make Jordan high standing among the Arab and Islamic countries. This is Ilan Goldenberg, Middle East expert at Washington-based think tank Center for New American Security, said: "Jordan is not just an island of stability, but an island of reliability, they're by far our most reliable Arab partner."

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And the Arab and territorial region are still politically in tension after the anti-Muslims speech of Trump and his controversial policies about Israel, and his attempts to prevent people from Muslims majority countries, from traveling to the USA.

But if anyone can navigate the tightrope of Middle East politics in the Trump era, it's Abdullah. "Through moderate policies and an unabashedly pro-American orientation, Amman has attained an extremely rare status on Capitol Hill — bipartisan support," said former Pentagon official David Schenker, now at the Washington Institute on Near East Policy. Goldenberg, a former senior Pentagon, and State Department advisor on Middle East policy, said: "Abdullah can also navigate Washington politics "better than any Arab leader, there's a lot riding on this man's shoulders." His Majesty feels toward his Jordanian people and toward the Arab and Islamic people that he is responsible for them and he wants to end all of these adversities for them to live an honorable and comfortable life, so he says in his speech: "As a leader, it pains me to see how difficult the past few years have been on my people. But we take guidance, and draw comfort and strength from the words of God, who tells us: "So, verily, with every difficulty, there is relief. Verily, with every difficulty there is relief. Therefore, when thou art free, still labor hard, and to thy Lord turn thy attention." (Quran 94:5-6 – Surat Ash-Sharh)." (Majesty King Abdullah II, 2017)' And he said about the importance of the religion and the necessity of preventing Daesh (ISIS) from distorting it: "The Golden Commandment, to love our neighbor, guides our global responsibilities – and it must guide interfaith relationships as well. Nothing serves the interests of global terror groups, more than our fear and misunderstanding of each other. Know that Daesh and its kind are outlaws of Islam we call Khawarej. They manipulate and distort Islam's teachings to justify appalling acts, acts condemned by traditional Islam and Muslims everywhere. In the end these Khawarej, the outlaws of Islam, are less than a drop in the ocean of good Muslim citizens, here and in every region. (Majesty King Abdullah II, 2016)

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My friends, let us understand what is at risk. Today's Khawarej, outlaws of Islam, want to shut the doors to the future for Muslims and non-Muslims alike. Their pursuit of power has victimized and displaced millions of innocents, the vast majority of whom are Muslims. Women have been enslaved; children exploited, minorities persecuted, thousands of prisoners slaughtered, tens of thousands murdered. The Khawarej have stolen national resources, closed schools, and destroyed global heritage sites. A world in which these groups are safe to operate can never be safe for the rest of us. They must be defeated.

It is, in the first place, a war within Islam. Muslim countries are at the forefront. This is our duty to protect our religion, our values, and our future.' (Majesty King Abdullah II, 2016)

That was the most important subjects in His Majesty's speeches which point out the awareness of His Majesty and its historical depth of our Islamic and Arab nation, and his contemporary knowledge of the adversities and extremism, and his knowledge of what led Muslims to these problems. Then His Majesty was not just diagnosing the disease but also giving the solutions from all of the intellectual, historical and political sides. He also was the best defender and protector of his nation in all of the international forums while a lot of leaders are practicing complement and diplomacy which did not stop His Majesty of telling the truth and educating the west about the truth of our religion. The words of His Majesty did a magic job to make the west understand, while the writers and the authors write a book to teach the west about our religion and the Khawarej, his Majesty's influence was very clear on that, that he focuses on falsifying and disprove the theory of Islamophobia.

The Hashemite Leaderships by the last king Hussein and his son King Abdullah II were able to make Jordan high standing among the Arab and Islamic countries. This is Ilan Goldenberg, Middle East expert at Washington-based think tank Center for New American Security, said: "Jordan is not just an island of stability, but an island of reliability, they're by far our most reliable Arab partner."

And the Arab and territorial region are still politically in tension after the anti-Muslims speech of Trump and his controversial policies about Israel, and his attempts to prevent people from Muslims majority countries, from traveling to the USA.

But if anyone can navigate the tightrope of Middle East politics in the Trump era, it's Abdullah. "Through moderate policies and an unabashedly pro-American orientation, Amman has attained an extremely rare status on Capitol Hill — bipartisan support," said former Pentagon official David Schenker, now at the Washington Institute on Near East Policy. Goldenberg, a former senior Pentagon, and State Department advisor on Middle East policy, said: "Abdullah can also navigate Washington politics "better than any Arab leader, there's a lot riding on this man's shoulders."

The most Important Results and Recommendations

- 1- The researcher proved that the "Khawarej" term is suitable for every time and place; because everyone who rebelled against Imam Ali, The one who was agreed on by the Muslims majority, and who agreed with Khawarej opinion, is considered one of them.
- 2- It was proved for the researchers that the Prophet Hadiths have mentioned the Khawarej and described them in a very accurate way, and the Hadiths prove that the Khawarej are not related to some of the ages.
- 3- Though the historical stability, we see that the Khawarej's damage on Islam and Muslims more than on the others, and they are the most important problem in this age, and they have to be fought.
- 4- Through the referential of the statements of His Majesty's King Abdullah II, the researcher sees that His Majesty has a religious knowledge that makes him able to face this dark ideology by a scientific methodology that agreed with the intellectuals and researcher scholars.
- 5- His Majesty King Abdullah II's use for the "Khawarej" term agreed with the scientific and logical use and with the scientific methods and bases, by his religious, historical, and contemporary vision.
- 6- The Organization of the Islamic Conference and the League of Arab States have to benefit from the way of His Majesty King Abdullah 2 dealing with this subject either from the way of using or the way of solving.

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