

Abstract

The first topic was entitled "Muslim Brotherhood Profiles of Founding and Founding" highlighting the character of Hassan Al Banna, founder of the movement and the conditions of establishing the movement. The second topic dealt with the "intellectual roots and theoretical visions of the Muslim Brotherhood", which focused on the need to return to the sources. The third axis under the title "lights on the field work of the Muslim Brotherhood" and divided the researcher into three stages explaining the most prominent stations of those stages, and interested in the fourth section and tagged "An overview of the contribution of the Muslim Brotherhood in the Arab – Israeli War of 1948" which we referred to the military organization of the brother. The fifth axis highlighted the "political changes in Egypt and their impact on the Muslim Brotherhood movement", which was the revolution of July 1952 in Egypt and the accompanying cases of confrontation between the new regime and the movement, and highlighted the sixth axis to pay attention to the situation, "the emergence of violence and atonement and cracking The Muslim Brotherhood movement, "in which we pointed to the emergence of a movement within the movement adopts the ideas of violence and terrorism and calls for the atonement of the violators, causing a major rift within the movement.

As we have seen from the above, the Muslim Brotherhood movement is one of the most important Islamic movements that emerged in the twentieth century as a natural reaction to the Westernization movements that took place in Egypt at that time. It became a reality that can not be abolished or marginalized. It should be noted that the Muslim Brotherhood movement was distinguished from the other Islamic movements. The researcher believes that this step is calculated for the founder of the movement Hassan al-Banna, if he was able to influence the pioneers of those places and their guides in line with his ideas and aspirations and intellectual and political vision.

The Muslim Brotherhood believed in the theory of gradualism in the work and avoid political action at the beginning of its establishment in order to avoid the abortions of the movement at the beginning of its birth. They tried this idea from the noble biography of the Prophet, as they believed in the ideas of Muslim scholars calling for a return to the sources of the original religion, After Shawkat, the organization of the Muslim Brotherhood and the field of politics and its widest doors, it is necessary to say that the fourth decade of the twentieth century, which witnessed a state of European political polarization foreshadowing the outbreak of the Second World War, the Muslim Brotherhood movement at that stage integrated project was One of its main objectives is to establish a political entity - an Islamic economic umbrella, thus the movement has preceded the European countries in the project of its union for about a decade.

The Muslim Brotherhood has played a significant role in the Egyptian political map because of the size of the organization and its political power, such as representation and representation of different segments of the Egyptian people, its penetration into the state apparatus and its attempt to establish a deep state. I can not notice the movement's exposure to the solution and twice during the first period of study in 1948 and the second in 1954 first, as both the government and the movement paid the blood of its senior leaders as a price of the conflict raging between the two sides.

The actions of the extremist secret apparatus contributed to sowing the nucleus of terrorism and violence within the movement, and to the strained relations between the movement and the Egyptian government, on the other hand, and the loss of the movement's mentors Hassan al-Banna and Hassan al-Hudaibi for their control of this

apparatus and the emergence of Sayyid Qutb as an important leader and influential figure within the organization on the one hand Fourth, whose contributions, which he wrote in his book "Milestones in the Road", which is considered a constitution for the radical Islamic movements on the one hand, and the belief of a competing group of the movement's youth on the other hand, contributed to such serious divisions. The migration and organization of jihad and al-Qaeda and Dada, which were all involved in acts of violence and terrorism gave a negative and grim image of the Islamic religion.