The Role of Oppression on the Spread of Violence: An Address through *Da'wah* Discourse Methodology

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Abstract
Da'wah (The Islamic call to guidance) was established to build Muslim societies based on kindness and gentleness while preserving human dignity. However, tyranny in our societies has oppressed and enslaved people. To escape oppression, many have resorted to violence as a means to liberate themselves and their communities from the oppression. The association of violence with oppression and the use of violence as a tool to overcome it has not been adequately addressed in studies using a *da'wah* (The Islamic call to guidance) methodology. This study aims to explore the issue of human violence in societies characterized by tyranny and authoritarianism and to address it using a *da'wah* methodology. The study employs a descriptive-analytical method that describes the problem and analyses its primary causes, which lie in the tyranny that oppresses people and produces counter-violence that spreads within society. This methodology led to several key findings, including that violence generates counter-violence, and gentleness yields only goodness. The worst type of violence is that which stems from oppression. Oppression creates a lack of belonging and a sense of insecurity within society. Violence and its crimes become a tool for the oppressed to resist the tyranny of oppressors. The oppressed individual feels alienated within their own society. The oppressed do not care for their society or its properties. The study concludes with insights and recommendations aimed at addressing these issues effectively.
Keywords: Oppression, Violence, *Da'wah*, Tyranny, Authoritarianism

Introduction

The prevalence of violence in its various forms and levels in Arab societies is a significant issue that has not been adequately examined as a phenomenon resulting from the processes of oppression and tyranny afflicting these societies. While numerous studies have explored violence in global and Arab contexts, addressing its social, economic, and psychological causes, there has been insufficient research examining violence as a direct outcome of oppression and tyranny in Arab communities. This study seeks to issues and questions such as 'what is the concept of oppression and violence', 'what role does oppression play in the spread of violence and its manifestations in society', and 'what is the methodology of *da'wah* discourse in addressing this issue'. Thus, the main aims and objectives of the study are to 'define the concepts of oppression and violence', 'clarify the role of oppression in the spread of violence and its manifestations in society' and 'outline the *da'wah* methodology in addressing the phenomena of oppression and violence', all from the perspectives of the Qur'an and Sunnah, using a descriptive-analytical method to interpret the phenomenon of violence in oppressed societies.

The Concept of Oppression

Oppression refers to imposing upon oneself or others something beyond their capacity to bear. This is because if the oppressed could endure the burden of oppression, they would not be considered oppressed. Thus, the oppressor is the one who subjugates others and burdens them with what they cannot endure (Al-Asbahani, 1999). Allahu (swt) has prohibited all those in positions of responsibility, through the example of Prophet Muhammad (saw), from oppressing others. Allahu (swt) in surah al-Duha verse 9 says: "*Therefore, treat not the orphan with oppression*", to which Ibn-Kathir (1999) explains "*as you were once an orphan, and Allahu (swt) gave you refuge, do not oppress the orphan. This means, do not humiliate, scold, or demean them. Instead, be kind, gentle, and caring towards them*".

Oppression as a Concept describes the relationship of domination and subjugation between groups of people. It refers to the persecution inflicted by an oppressor or dominant class through social, political, and economic means to subjugate other groups. In analysing the relationship between power and oppression, Hijazi (2005) expands the concept of oppressive authority beyond colonial or political dimensions to include narrower, more immediate contexts affecting the oppressed, such as family, school, community, and society. All these domains contribute to social oppression, building upon one another but ultimately leading to a singular outcome: subjugating others through two interconnected mechanisms; the superiority of the oppressor and the inferiority of the oppressed.

An oppressed society is therefore one where individuals are vulnerable to losing their human dignity and control over their destiny and lives, which are often marginalized. In such a society, the development of human potential is habitually neglected, and various forms of tribalism, fundamentalism, and tyranny prevail. These three factors perpetuate backwardness in Arab countries. An individual or society that cannot exercise his/its free-will is considered oppressed and subjugated. "*In the Arab world, an individual's will is negligible unless it aligns with the will of the controlling authority*" (Al-Juwaini, 1987).

The Concept of Violence
Violence is defined as an act or "*behavior aimed at harming a person or group to subjugate them and force them to accept a specific condition*" (Al-Mahdi, 2007). Albert Bandura describes violence as "*a learned behavior acquired through life experiences or reinforcement received by the oppressed when engaging in violence, such as gaining fear or respect from others*" (Al-Mahdi, 2007). An exposure to examples of societal oppression increases the inclination toward violence.

Social psychologist Stanley Milgram comments on the results of his experiment measuring the extent to which individuals comply with violent orders from authority figures. The study aimed to assess human readiness to obey authority that commands violent behavior against others. He states:

> The results, as observed in the laboratory, are troubling. They suggest that human nature cannot be relied upon to prevent cruelty and inhumane treatment when circumstances allow. These circumstances may include authoritative commands or a lack of regulation and justice (Hutton, 2015).

Types of Violence
Violence can be divided into two broad categories, namely, the innate violence and the acquired violence.

The innate violence posits that violence is an instinctive behavior inherent in humans due to their physiological and biological makeup. Sigmund Freud theorized that humans possess two primary instincts, the instinct of love or sexuality (passion) and the instinct of aggression. Studies also suggest that frustration is a major cause of aggression, with higher levels of frustration leading to increased aggression (Abu-Qoura, 1996).

The acquired violence is explained by behavioral theory, which argues that violence is a learned behavior influenced by an individual's environment. One of the most prominent explanations is learning violence through observation. According to this perspective, children learn violent behavior by observing models of violence exhibited by parents, teachers, friends, or media. For example, watching violence in movies or television, or reading crime stories and detective novels, contributes to this learned behavior (Freud, 2006).

Oppression and Its Role in Creating Violence
In respectable societies, authority aims to promote justice and equality among individuals, safeguard human dignity, and ensure security. When authority fails to achieve these goals, it works instead to humiliate and oppress individuals within the society. This leads to the spread of violence and aggression, manifesting in what is known as violence and counter-violence. Al-Haidari (2011) explicitly explains thus:

> When authority reaches the peak of its tyranny and oppression of society, it ceases to function as legitimate governance and transforms into a mafia. This is evident through physical eliminations, assassinations, and mass massacres, which represent organized violence intended to instill fear and suppress opposition. This is achieved by enforcing laws, establishing special and military

courts to punish dissenters, and justifying its violence through mechanisms such as police forces and legislative frameworks. Examples include Hitler in Nazi Germany, Stalin in the Soviet Union, and the observable dynamic of violence and authority in Arab societies post-foreign colonization, marked by the rise of military institutions that monopolize power and evolve into authoritarian dictatorships, all to maintain control over the society (Al-Haidari, 2011).

The nature of violence varies from one society to the other. In oppressed societies dominated by tyranny, the tyrant uses violence to legitimize their rule and maintain power for as long as possible. Members of such societies succumb to the oppressor's control, becoming compliant tools under their authority. All societal resources are then mobilized to serve repressive mechanisms.

Conversely, in free and democratic societies, violence is employed to enforce laws and regulations and to maintain public security and stability (Al-Rubaie, 2007). The violence of an oppressive authority is merciless and far more oppressive than the violence of individuals within the society, given the mechanisms of violence at its disposal. When an authoritarian regime degrades and dehumanizes its citizens, these individuals often resort to violence and adopt similar terroristic means to escape oppression and injustice and to reclaim their humanity. This dynamic plunges society into a vicious cycle of violence, from which it cannot escape unless the root causes of oppression, tyranny, and authoritarianism are removed.

Violence persists in a society when the state is weak or when the state itself fosters and nurtures oppression and violence, utilizing them to maintain its control and subjugate the society (Adwan, 2016).

'Identification' of The Relationship between Oppression and Violence in Society
'Identification' is a psychological process where the oppressed imitates the oppressor in their violence, eventually transforming partially or entirely into a violent oppressor themselves. According to Freud, the oppressed resemble a child imitating their father's actions and behaviors. In this scenario, the oppressed flee from their world to that of the tyrannical oppressor in hopes of escaping oppression. Alternatively, it can be seen as an alignment or congruence driven by self-interest, often to the point of losing rationality. Ethically, this behavior is akin to hypocrisy and deceit combined (Tarabishi, 2006). The term 'identification' is sometimes interpreted as 'assimilation' or 'unification'. Psychologists define it as "*a psychological process involved in personality formation, starting with unconscious imitation, followed by representation and then introjection (internalization or assimilation) of the model*". The psychoanalytic school of thought views identification as playing a significant role in the Oedipus complex (Freud, 2006). Just as a child shows interest in their father's actions and behavior, the oppressed in society exhibit significant identification with the oppressor. Identification with the oppressor is one of the defensive mechanisms used by oppressed individuals or groups.

Identification manifests in several forms, which can be summarized as 'identification with the oppressor's judgments', 'identification with the oppressor's aggression', and 'the oppressed individuals desire to dissolve into the oppressor's world'. The most dangerous of the forms is the third, because adopting the oppressor's beliefs and values strengthens their position and safeguards their gains (Hijazi, 2005).

Identification with the tyrannical oppressor becomes a behavioral trait of the oppressed individual, derived from their assimilation of the oppressor's behavior. However, this oppression is typically directed at those perceived as inferior—those with less status, wealth, or power. In this context, oppression becomes a way of life in an oppressed society, where the prevailing mentality is "*the powerless are those who cannot oppress others*" (Al-Nuwairi, 2002).

This creates a hierarchical system of oppression: managers oppress employees, husbands oppress wives, parents oppress children, and teachers oppress students. The oppressed internalize the system of tyranny, viewing it as normative. Defying it is seen as a breach of custom and law, often resulting in greater oppression or exclusion from the group. It is common for children in oppressed societies to aspire to become police officers or soldiers, as such roles offer the ability to exercise greater authority and oppression than others.

Oppression creates an environment ripe for violence through its pervasive repression and intimidation at all levels. This relationship manifests in feelings of worthlessness, human degradation, and suffocating frustration due to the impossibility of change. It is described that:

in this state, the citizen feels extreme emasculation, resorting to violence as a defensive mechanism. This ignites the most primitive and destructive forms of aggression, marked by a vengeful intensity that knows no satisfaction. Oppressed masses remain chronically thirsty for power, symbolized in two main forms: brutality and dominance on one hand, and grandeur and superiority on the other. They are willing to follow a fascist leader with childlike submission and servility" (Hijazi, 2005).

Oppression, in all its forms, is deeply entrenched in Arab societies, primarily due to the absence of social justice that ensures a dignified life for individuals. The lack of justice leads to chaos, as observed by Japanese scholar Nobuaki:

The first thing I discovered during my journey to the Arab world in 1974 was the absence of justice. The Arab individual is fragile and passive because they are always treated without recognition of their worth as a human being. Oppression and tyranny are deeply rooted ailments in Arab societies. When oppression spreads and justice is absent, human value is lost, and with it, the sense of responsibility disappears (Notohara, 2003).

Nobuaki adds: "*Arab citizens do not feel responsible for public properties and facilities. Therefore, they destroy them, believing these belong to the oppressive government, not to themselves*" (Noto Hara, 2003).

Al-Kawakibi describes identification with the oppressor thus:
A despotic government will naturally be despotic across all its branches, from the supreme tyrant to the policeman, to the servant, to the street sweeper. Each rank consists of the lowest moral character in its class. These individuals care little for dignity or good reputation. Their ultimate goal is to prove to their superiors that they are of the same ilk, loyal to the regime, and eager to devour

the spoils regardless of their source, whether human or swine, kin or enemy. In this way, the oppressor feels secure in them, and they feel secure in him, sharing a mutual bond of complicity (Al-Kawakibi,1899).

Ibn Khaldun offers a critical perspective on this phenomenon in his *Muqaddimah*, where he says:

The vanquished are always fond of imitating the victor in their symbols, dress, religion, and all other customs and practices. The reason for this is that the soul always assumes perfection in whoever overpowers it and submits to them— whether due to a belief in the victor's inherent superiority or as a psychological delusion to justify its submission as stemming not from coercion but from the victor's supposed perfection. Over time, this delusion solidifies, leading the vanquished to adopt all the victor's ways and emulate them. This is the essence of imitation (Ibn Khaldun, p. 73).

Hijazi also posits that:

"The oppressed constantly seek to compensate for their oppression by amassing material possessions to exact revenge on others. For the oppressed, material ownership becomes the ultimate symbol of self-worth and a means of vindication by emulating the behavior of those who once oppressed them. This highlights the extent to which human dignity is threatened in backward societies (Hijazi, 2005).

As the popular saying goes, "*people follow the religion of their rulers*". When rulers are tyrannical and oppress their people, it is easy to see how, as Imam puts it, "a*ny citizen in the East becomes a tyrant—the Eastern father is a tyrant, the Eastern husband is a tyrant, and the Eastern teacher is a tyrant*" (Imam, 1980). This Identification of the oppressor characterizes oppressed and underdeveloped societies.

The Impact of Oppression and the Emergence of Violence in Oppressed Societies
Violence serves as a defensive tool for the oppressed to attempt to change their reality and restore a sense of lost dignity. However, it has diverse psychological and moral effects, evident in the following seven phenomena, especially after the failure of the Arab Spring Revolutions (ASRs):

1. *Psychological disturbance:* Oppression breeds psychological illnesses that strip the individual of their value, presenting them as worthless under political fascism and social repression. This parallels the psychological toll of oppression, which aligns with the degree of societal repression. Visitors to oppressed societies often observe widespread depression and sadness, exacerbated by the intensity of oppression and violence. Hijazi (2005) notes that "*these feelings are proportional to the accumulated aggression in the unconscious, where the oppressed feel a loss of human dignity*". Oppressed communities suffer from frustration and feelings of inferiority, perceiving themselves as second-class citizens without dignity or rights. This becomes evident when dealing with official institutions, both domestically and internationally, such as police stations or embassies. This ingrained sense of oppression fosters violence as a reaction. Al-Mahdi believe that the oppressed harbor feelings of rejection and anger toward the oppressive authority, yet they simultaneously appease and fear it. Over time, their anger erupts in violent acts

against the oppressive authority and its symbols, or it transforms into oppression against fellow citizens, turning their homes into living hells. Alternatively, their aggression manifests as passive defiance through indifference, laziness, and apathy, allowing them to coexist with the oppressor. The oppressive authority, in turn, views the oppressed as cunning and deceitful, exploiting loopholes to escape the law (Al-Mahdi, n.d.).

2. *Hatred and Resentment:* Oppression by a tyrannical authority instills hatred and resentment in individuals, fueling a desire for revenge against the oppressor and its supporters. Oppression exacerbates this resentment, triggering violent outbursts from the oppressed to restore their lost self-worth. When a person is oppressed, dignity is lost, people surrender, and they resort to deceit and hypocrisy to cope with the oppressive authority. The oppressed perceive the majority as cowards, opportunists, and criminals (Adwan, 2016).

3. *Laziness and Dependence:* When a tyrannical authority fails to improve the lives of the oppressed, individuals develop feelings of despair and defeat. While the machinery of tyranny promotes values of work and productivity for the oppressor's benefit, the oppressed exert minimal effort, convinced that their efforts will not improve their situation. This resignation leads to widespread bribery and unethical means of gaining wealth.

4. *Mockery and Ridicule:* Mockery and satire become forms of aggression against oppressive authorities. The oppressed are constantly in a state of psychological readiness for aggression and revenge. At the slightest provocation, they unleash torrents of verbal abuse, descending into heated arguments or physical altercations, driven by a deep-seated belief in the ineffectiveness of verbal communication.

5. *Spread of Negative Values:* Oppression fosters negative traits such as cunning, opportunism, deceit, lying, and seeking quick gains with minimal effort. Corruption, bribery, and nepotism prevail, while economic hardship compels many fathers to work abroad, disrupting family dynamics and societal structures.

6. *Vandalism of Public Property:* Feelings of oppression lead individuals to vandalize public property, breaking traffic lights, uprooting decorative plants, or damaging road barriers. Although these assets benefit society, the oppressed attack them as symbols of the oppressor, driven by a belief that public property belongs to the government rather than themselves (Hijazi, 2005).

7. *Political Consequences:* Tyrannical oppression imposed by authoritarian regimes on all members of society pushes individuals toward clandestine organizations and terrorist groups. Simultaneously, it creates political apathy and widespread feelings of injustice, with no legal mechanism to address grievances. This sense of helplessness in the face of relentless oppression often escalates into violent confrontations as a form of counter-violence (Al-Mahdi, n.d.).

The Methodology of *Da'wah* in Addressing Violence

The methodology of preaching to combat oppression—recognized as a direct cause of violence—relies on three mechanisms. The first mechanism is reform, focusing on instilling Islamic moral values. The second mechanism involves improving economic conditions by combating poverty and unemployment. And, the third mechanism is enforcing punishments and penalties on tyrants and perpetrators of violence. All as prescribed in *shari'ah*.

First mechanism: Strengthening Islamic values
Islamic values promote justice and virtuous morals, as conveyed through Quranic verses and Prophetic traditions that prohibit oppressing or wronging others and advocate for peaceful coexistence and mutual respect. Values play a crucial role in addressing violence and oppression within Arab societies or any other community. They act as a moral framework guiding the behavior of individuals and groups. This can be summarized through the following key aspects:

1. Rejecting injustice and oppression: Islamic teachings emphasize that injustice is one of the gravest sins. Numerous Quranic verses warn against wronging others. Allahu (swt) says: *"…and Allahu does not like the zalimun (polytheists and wrong-doers"* (Aal Imran: 57). The Prophet (saw) also said: *"…beware of injustice, for injustice will be darkness on the Day of Resurrection"* (Sahih Muslim, 2578). In Islam, oppression is considered a forbidden act that contradicts fundamental human values.

2. Promoting justice and equality: Da'wah underscores that oppression stems from the absence of social and economic justice. Consequently, it emphasizes achieving justice among individuals and providing equity to impoverished groups. The widespread issue in today's world lies in rulers oppressing their societies at all levels. Thus, the methodology of Da'wah mandates that rulers establish justice among the people. Allahu (swt) says: *"O you who believe! Stand out firmly for Allahu as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and be conscious of Allahu. Verily, Allahu is Well-Acquainted with what you do"* (Al-Ma'idah: 8). Establishing justice is not a matter of personal preference or whim for a ruler; it is one of the most sacred duties. The Islamic scholars has unanimously agreed on the obligation of justice. According to Islamic principles, rulers must govern justly as in *"and that when you judge between men, you judge with justice"* (Al-Nisa: 58). Abu Bakr Al-Siddiq (ra) is reported to have said: *"the weak among you is strong to me until I restore his right, if Allah wills, and the strong among you is weak to me until I take the right from him"* (Ibn Kathir, 1999).

    Justice is the cornerstone of establishing Islamic governance. Under Islamic law, rulers and the ruled are equal. Allahu (swt) says: *"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allahu is that (believer) who has taqwa [i.e. he is one of the Muttaqin (the pious)]. Verily, Allahu is All-Knower, Well-Acquainted (with all things)"* (Al-Hujurat: 13).

    The principle of equality established by Abu Bakr Al-Siddiq in his first sermon stands as a foundational concept in Islam to combat oppression and tyranny. Ibn Taymiyyah (ra) stated: *"Allahu supports the just state even if it is a disbelieving one, and He does not support the unjust state even if it is a believing one"* (Ibn Taymiyyah, n.d.)

3. Call for dialogue and conflict resolution without oppression or violence: Islam encourages resolving conflicts peacefully, without resorting to violence. *Da'wah* should focus on teaching communities how to use dialogue and understanding to solve their problems, rather than oppression and violence. Dialogue is a fundamental principle in Da'wah, as the Quran considers dialogue with the best approach, especially in matters

of differing opinions and beliefs, regardless of the degree of disagreement. Allahu (swt) says: "*Say (O Muḥammad): O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allahu (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allahu*" (Aal-Imran: 64). Narrating the dialogue of Prophet Ibrahim with his father, Allahu (swt) says: "*And mention in the Book of Ibrahim. Indeed, he was a man of truth and a prophet. When he said to his father, 'O my father, why do you worship that which does not hear or see and will not benefit you at all?*" (Maryam: 41-42).

4. Encouraging the practice of good morality and establishing concepts of mercy and gentleness: Islam encourages nurturing kindness and compassion among members of society, which is a fundamental Islamic principle based on mercy and care for one another. This contributes to creating a peaceful environment free from oppression and violence. This can be achieved through preaching mediums such as sermons and seminars to clarify that mercy should be present in everything, including the treatment of others, whether by rulers or the ruled. The call to kindness should extend not only to animals but to all individuals under any circumstance. The Prophet (saw) said: "*kindness is not found in anything except that it beautifies it, and it is not removed from anything except that it makes it defective*" (Musnad Ahmad, 25709), "*indeed, Allahu is Kind and loves kindness. He grants kindness what He does not grant to harshness*" (Musnad Ahmad, 902). The Prophet (saw) also said: "*O Allahu, whoever has been entrusted with any matter concerning my Ummah and makes it difficult for them, make it difficult for him. And whoever has been entrusted with any matter concerning my Ummah and deals gently with them, deal gently with him*" (Sahih Muslim, 1828).

5. Respecting human rights in a Muslim society: Attention to human rights is a core part of *da'wah*, such as the right to freedom, education, work, and justice. *Da'wah* focuses on guiding society toward embracing these rights, and rejects all forms of oppression and racial discrimination.

6. Call to repentance and reform: *Da'wah* methodology addresses oppression and violence by calling oppressors and those involved in violent acts to repent and correct their wrongdoings. Allahu (swt) says: "*And turn to Allahu in repentance, all of you, O believers, that you might succeed*" (Al-Nur: 31), "*…but those who do not repent are the wrongdoers*" (Al-Baqarah: 160). Violence has negative effects on the individual and society, and repentance, by acknowledging one's wrongdoings, is the best way for reform.

7. Achieving social reform: Islamic preachers must work to spread the values of social reform among individuals and encourage them to work for positive change within society. The Muslim community must address the root causes of oppression and violence by promoting values of cooperation and equality. Allahu (swt) says: "*I only desire reform to the best of my power. And my guidance cannot come except from Allahu, in Him I trust and to Him I repent*" (Hud: 88), "*And your Lord would never destroy the towns wrongfully, while their people were right-doers*" (Hud: 117).

8.   Promoting a culture of peace and coexistence: The methodology of *da'wah* emphasizes peace as an Islamic value, so the concept of peace should be enhanced within society by promoting peaceful coexistence with others, whether Muslim or non-Muslim. Organizing community activities, such as religious meetings and social events, can bring people together, fostering solidarity and social harmony. Allahu (swt) says: "*O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Shaitan. Verily, he is to you a plain enemy*" (Al-Baqarah: 208).

The role of values in addressing violence and oppression in Arab society requires collective commitment from individuals and institutions. By promoting values of justice, equality, tolerance, and mercy, the causes of violence can be reduced, and social fabric can be strengthened. If these values are actively implemented, they can lead to fundamental changes in social and political relationships, effectively reducing violence and oppression.

The Second Mechanism: Improving economic conditions by combating poverty and unemployment
The methodology of *da'wah* emphasizes caring for the poor and needy. *Da'wah* should advocate for improving the economic conditions of vulnerable and underprivileged groups. Providing job opportunities and education for younger generations can reduce the causes of violence linked to unemployment and poverty. The Prophet (saw) encouraged people to engage in work and various professions, as did other prophets who set an example of working and earning lawful income. The Prophet said about Prophet Dawud: "*no one has ever eaten better food than that earned by the work of his own hands. The Prophet of Allahu, Dawud, used to eat from the earnings of his own hands*" (al-Bukhari, 1402). The Prophet (saw) himself engaged in trade with the wealth of Sayyidah Khadijah (ra) before his prophethood. He also said: "*Allah did not send any prophet except that he tended sheep. His companions asked: 'And you?' He replied: Yes, I used to tend sheep for a few qirats for the people of Mecca*" (al-Bukhari, 2143). The Prophet (saw)'s perspective on work was one of appreciation and respect, regardless of its nature, considering it better than asking others and being humiliated before them. The Prophet illustrated this by saying: "*it is better for one of you to take his rope, carry a bundle of wood on his back, and sell it to preserve his dignity, than to beg from people, whether they give him something or refuse*" (al-Bukhari, 1402).

The Third Mechanism: Enforcing Punishments on Tyrants and Perpetrators of Violence
Punishments are closely linked to preventing oppression, as the goal of *da'wah* is to build a society based on justice and equality, free from oppression and violence. Therefore, punishments in Islam serve as an effective means to protect individuals and society from violations and to ensure that power is not abused.

In Islam, punishments are "*the prescribed penalties for the benefit of the community in response to disobedience to the commands of the shari'ah*". These are legal measures imposed by Islamic law on individuals who commit crimes or offenses that affect the rights of others or threaten public security. Punishments in Islam are "*ordained as a mercy from Allahu (swt) to His servants; they are issued out of mercy for the creation and a desire to do good to them. Thus, anyone who punishes others for their violence and oppression should aim to show*

kindness and mercy to them, just as a father aims to discipline his child or as a doctor aims to treat a patient" (Ibn Taymiyyah: 1987).

The punishments in Islam include *hudud* punishments, which are fixed penalties intended to protect lineage, honor, intellect, wealth, and ensure security. These punishments cover major crimes such as adultery, theft, and apostasy, and they are clearly defined by *shari'ah*. Scholars or judges are not permitted to alter them. The second type is *ta'zir* punishments, which are discretionary penalties not specified by the *shari'ah*, and are determined by the judge based on their assessment of the crime, such as imprisonment, fines, and/or flogging (Al-Khin, et al., 1992).

The role of punishments in preventing oppression and violence is evident in protecting the rights of individuals and society from injustice and oppression. By enforcing penalties for crimes such as assault on individuals or property, the rights of each person to live with dignity, free from oppression or exploitation, are ensured. This contributes to creating a social environment free from arbitrary abuse or oppression by individuals or authorities. It is also reflected in both general and specific deterrence; general deterrence aims to prevent individuals from committing crimes at a societal level, while specific deterrence seeks to prevent offenders from repeating their crimes. This deterrence prevents the oppression of the weak or oppressed.

Additionally, punishments help maintain social order and prevent chaos. By applying punishments fairly, the absence of penalties would lead to an increase in violations and injustices in society, heightening the likelihood that individuals will face oppression. We also observe their role in limiting arbitrariness and corruption, as Islamic punishments contribute to reducing abuse and corruption that could be exercised by authorities or individuals in power, ensuring that they are not used for vengeance or oppression.

The role of punishments in Islam is not limited to the application of justice but also extends to preventing oppression and protecting the rights of individuals and society. Through Islamic punishments, a balance is achieved between deterrence and correction, while simultaneously preserving human dignity. Punishments are not an end in themselves but a means to create a society based on justice and equality, free from oppression and violence. Islamic punishments are characterized by their non-arbitrary nature, being balanced according to the principle of justice. They are part of the Islamic social system and not merely tools for discipline or deterrence.

Conclusions and Recommendations
The study concludes that the prevalence of oppression and tyranny in our world is a direct cause of the spread of violence in most countries. Oppression creates citizens who lack attachment to their country and extinguishes their sense of security in society. The widespread of violence in the Arab nations is due to many individuals trying to emulate the tyrannical oppressors, adopting their personalities and behavior. Violence has become a social culture in the Arab nations specifically and many individuals just adapt to living with it.

Advanced societies that experience renaissance are those where violence is minimal, and there is no place for tyranny and oppression. These societies are characterized by

freedom, justice, and human dignity. The most brutal form of violence is the violence of oppressive authorities, which is merciless and involves governments fostering violence to terrorize and oppress society. Thus, oppression and the resulted spread of violence at all levels in the societies have resulted in hatred, animosity, and negative values among members of society.

The study recommends that religious institutions in the Arab and Islamic nations must promote a culture of freedom, justice, and human dignity, free from oppression and violence. The youth should be raised with an Islamic upbringing that nurtures their sense of belonging to their communities, encourages the preservation of their country's assets and institutions, and guides them on how to avoid violence and injustice. Regional and community-based organizations should be established to create educational and advocacy programs that raise awareness about rights and responsibilities toward oneself, society, and others. Factories and economic institutions should equally be established to absorb the energy of the youth, reduce unemployment and poverty, and distance them from violence.

Conflicts of Interest
The authors expressly declare that they have no financial or personal relationships that might have interfered with their work on this study.

Author's Contribution
After completing an extensive textual and literary analysis on the subject in question, the researchers assert that there has been no comprehensive analysis and evaluation of oppression and its role in the spread of violence, especially from the perspective of Religious Discourse Methodology and in light of the larger picture of historical reality. The objectives of the research are to fill the knowledge gap and to enhance leaders and the led on oppression and its role in spreading violence.

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