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CUMULATIVE EXTREMISM AND THE BRUTAL APPROACH OF ISIS

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Abstract— ISIS has proven its terrorist ideology on the ground in Iraq, Syria, and other parts of the world at least during the period (2014-2017) through its effective control of various territories, and the declaration of its entity, "caliphate" in 2014. It also presented itself as a new generation of "terrorists," in a terrorist structure more developed than the well-known terrorist organizations.

Despite its ideology, modeling, "geographical and media" intimidation, recruitment, and cross-border threats with high levels of opportunism and barbarism, ISIS is a terrorist phenomenon with a new template that combines ideology and spatial and temporal control on the ground. It added a new dimension to worldwide terrorist activity despite international efforts to combat terrorism. This paper examines the intellectual references and literature that crystallized the organization's ideology and made it controversial for its bloodiness and barbarity. The descriptive analytical approach of contemporary intellectual texts and literature is used to identify the most prominent writers and intellectuals who helped build ISIS's terrorist ideology, either through media or the terrorist organization's acts on the ground. The study found that ISIS' intellectual entity predated its appearance in Iraq in 2003. Taking advantage of opportunism to boldly frame and strengthen ideology and ideas is the difference. Understanding the organization's terrorist ideology, intellectual foundations, and religious motives helps us counter their control, mobilization, and recruitment and develop a medium- and long-term strategy.

Index Terms— *Caliphate, Cumulative Extremism, DAESH, Ideas, ISIS.*

Introduction

DAESH, which set a precedent in the contemporary terrorist phenomenon in terms of organization and effectiveness, proved its ability and efficiency in employing opportunities, technology, and ideology to achieve the goals and objectives of those responsible for it and of those seekers for the glory imagined in extremism¹, and individual and collective inflexibility around the world. Thus, it announced its caliphate in Syria and Iraq in 2014 and set Abu Bakr al-Baghdadi as the caliphate of Muslims around the world according to its ideological context. Extremists worldwide, especially in the Arab and Islamic regions, and DAESH's men understand the "caliphate's" meaning, purpose, and holiness. A religious entity occupies and controls lands through organizational and administrative structures based on their ideology and thought. This is in line with the frustrations left by international policies in the region, the Arab popular revolutions' setbacks, and the hope of peaceful alternatives.

The "caliphate and caliph," or imama and entity, determines the migration of "radical," Salafist, atoning, and Jihadist ideologies to the battlefields of the "Holy Jihad" in their ideological literature. Thus, DAESH began when it was given a chance in the region on the ruins of some states and failed policies to declare the caliphate and have a caliph. The number of migrants joining DAESH increased rapidly and from various groups and segments of society. Politicians, intellectuals, and analysts seek answers to this intriguing question.

DAESH's opportunism and real-life and media audacity motivated frustrated people worldwide to believe in extremist ideas and ideologies that shaped them independently of reality. What is more dangerous is that such people migrated not out of curiosity to discover and adapt to this terrorist entity, but out of intellectual readiness, which is fully aware that joining this entity would result in either being killed, which they prefer due to their ideology of killing, or being transformed to paradise or imprisonment. Their intellectual and ideological being makes them ready for projects that only need to be directed; their targets also need to be determined with the available physical possibilities to achieve goals effectively.²

DAESH's strategy of emphasizing governance, ignorance, loyalty, and innocence in its ideology and ideas, whether tangible on the ground or in its readable, audio, and visual literature and leaders' and presidents' speeches, confirms that the state "caliphate" project is an Islamic construction based on an ignorant reality. Without proof of Islam, people are infidels. The caliph and companions' faith in their beliefs determines this confirmation. Thus, it is either a house of Islam under the organization or kufr where the other is. Religious texts, literary works, and historical events consider killing others and taking their money and honor legal. Their translation of Ibn Taymiyyah's speech: "Anyone who commits the greatest shirk by killing for non-Godly reasons, appealing to guardians or the dead, or legalizing a law is a Mushrik (polytheist), even if ignorant, interpreter, or wrong."³

Hence the importance and seriousness of such dark thought of DAESH from which it starts to come in the atonement and killing of the other. This is considered a collective thought in which members and recruits agree through targeting the other regardless of place, time, religion, race, color, and personal and functional entities. This also tells about the seriousness of the sleeping cells of those believers of the radical and extremist ideas, which lie in the dark waiting for the favorable opportunity and material possibilities, which are not considered valuable in light of the roots of this extremist ideology that claims Islam, and therefore aggression and murder, which makes what God has forbidden legal.

On the other hand, it is also difficult to blame a particular ideology as an ideological source for what DAESH has shown and its message on the ground, which many scholars and intellectuals seek. It is good to examine the cognitive, and ideological structure and officials of DAESH, which is necessarily reflected in the foreign fighters searching for the "glory fight/Jihad" alongside DAESH. Thus, this study tried to meet related objectives; 1) Is DAESH a result of accumulative radical extremism for ideological thoughts

¹Silke, A. (2008). *Holy Warriors: Exploring the psychological processes of jihadi radicalization*. *European journal of criminology*, 5(1), 99-123.

²Bonci, A. (2019). *Salafi fuel for ISIS tanks? The ideological relationship between Salafism and the Islamic State*. *Mediterranean Politics*, 1-7.

³ Al-Jawziyyah, IbnQayyim. *The way of the two migrations and the door of two happiness*. (died: 751 AH), Dar al-Salafiyya, Cairo, Egypt, second edition. Available at: <https://waqfeya.com/book.php?bid=1776>.

and literature of cognitive symbols and characters that contributed to framing DAESH's thoughts and ideology? If so, what are the main resources from which those were nourished? 2) Is it necessary that such extremism is an evitable result of DAESH's strategy on the ground? Or 3) Is DAESH linked to the structural reality of certain societies more than others due to security and political reasons, such as security chaos and sectarianism?

Intellectual Conflict

The 1980s were a vital and institutional movement of the contemporary extremist and terrorist ideas and groups for the purpose of facing the Soviet influence in Afghanistan at that time as well as the emergence of individuals and associations, with extremist and revolutionary ideas with field and combat experiences, such as the "Afghan Arabs," (they are non-Afghan Arabs who migrated to fight in Afghanistan from various Arab countries). Furthermore, there were extremist rebel groups that emerged after the departure of the Soviet forces from Afghanistan, with their own ideologies and strategies that fought the other in order to establish their own terrorist projects, at the top of which was Al-Qaeda.⁴

Similar to the case when the Russians fought in Afghanistan, youth from around the world were inspired to travel there and fight, Al-Qaeda formed an incubator for large numbers of these young people to gain the advantage of training for subsequent operations so they would achieve their extremist ideologies and objectives, which were not geographically limited to Afghanistan. It expanded to carry out bloody terrorist operations various regions worldwide, the largest impact of which, in terms of planning and execution, was the attacks on 9/11, after which the USA supported by most of the world countries launched the "war on terror."⁵

In parallel with the war on terror, there was a fiercer and stronger war called "thoughts' war" among extremist individuals and groups calling for working according to Islam in thoughts and application. They described themselves as protectors of pure Islam, away from the flaws of the modern era, who were few compared to the vast majority of Muslims around the world, who are Muslim but deal with it in line with the requirements of the modern era and its developments in a way that does not conflict with the tolerant Islamic law. Even if such war is emotional and subjective, Al-Qaeda, with its terrorist ideology, went out of its school to the fields of work as well as DAESH, the subject of the study, and others. It is a war in which the revolutionary and changeable ideas possessed the minds and hearts of its owners who got inspired by the revival fundamentalist movements witnessed by the world in the past, especially in the Arab and Islamic region on the one hand, and from the writings and theoretical thesis of the intellectuals and writers who presented it to the world village as principles of work for some and as sacred matters for others is the only way to get rid of the complexities of modernity and its speed that divided the world into the three worlds. It also called for returning to the past in applying the ideology of the "Islamic caliphate" before more than 1,000 years on reality, on the other hand.

The fundamentalist movements and the revolutionary ideas with extremist ideology have inspired many young people eager to move to the fieldwork and move with these experiences and ideas to a strategy of action on the ground while recognizing that this inspiration and example may not be a purely individual effort seeking for research and framing without rejecting the idea of a fertile ground, but external influences and stimuli that helped develop and shape the fanatical and revolutionary being of individuals. Furthermore, it seemed that the theoretical framework and intellectual, doctrinal, and cultural convictions of these young people who are emotionally enthusiastic and intellectually and ideologically charged found its way to move to the fieldwork starting from the battlefields of Afghanistan⁶, to the most vulnerable opportunities in Iraq and Syria, which although its time period is relatively short, it was an attractive field for the employment of extremist ideas and visions as a reality on the ground as a result of the multiple and

⁴Bagheri, N., & Fluri, J. L. (2019). *Gendered circular migrations of Afghans: fleeing conflict and seeking an opportunity*. In *Handbook on Critical Geographies of Migration*. Edward Elgar Publishing.

⁵Mahmood, B., & Majid, A. (2018). *9/11 as a Symbol of Terror: Responses and Actions*. South Asian Studies (1026-678X), 33(2).

⁶Rollins, J. (2010). *Al Qaeda and affiliates: historical perspective, global presence, and implications for US policy*. DIANE Publishing.

complicated factors and inputs.

In fact, regardless of the means and methods, the terrorist groups generally adopt and seek to achieve their caliphate. Al-Qaeda considers it the final objective of its terrorist strategy whose achievement is dependent on the developments on the ground; however, DAESH disagreed with it in priority and timing since it accelerated in declaring its 'caliphate' at the earliest opportunity available and it has garnered the attention and participation of a substantial number of combatants hailing from various regions across the globe. DAESH or even al-Qaeda was not seeking political, economic, or social gains that the common goal was establishing the state of 'caliphate.' The caliphate in their intellectual ideology included the political, economic, social, and, most importantly, spiritual gains, which they were eager to achieve under the ideas and beliefs that became a reality. Such ideas could not be achieved except through an isolated religious entity that rejects the other and avoids contacting him on the one hand and taking up arms and being intimidated by brutality and intimidation on the other. Dr. Iman Mustafa Al-Bugha, a member of the terrorist organization DAESH⁷, Stated: 'My decision to join ISIS was motivated by its alignment with my pre-existing beliefs and knowledge. The state did not alter or introduce any novel ideas to my understanding.' I proceeded towards the subject matter in question, since it aligned with my existing knowledge and the teachings I have acquired from the Islamic faith. 'I discovered that I possessed affiliations with DAESH before its establishment'. She added: "I did not have to change an idea I believed in when I entered the state and learned its approach; everything in it corresponds to what I have studied in full and in detail."⁸

Therefore, recruitment, volunteering and migration to these organizations with large numbers from various countries, big and small, rich and poor, and democratic and authoritarian, of all age groups; minors, adults, and both sexes: males and females, of a standard of living of the poor and rich and from low, medium educational levels including undergraduates and graduates. All this entails us to stop, think deep, and analyze the attractiveness at first and then the transition from difference to homogeneity and fusion second, and in regularity and unity of purpose third. Ibrahim Muhannad, a member of DAESH, who was detained in northern Iraq by the Kurds, stated his motives for joining the group: 'We were persecuted from the Shiites; they were always insulting us and causing us trouble. However, this is not the main motivation since religious conviction is more important, and all my family members are religious, thank God. I have joined DAESH with my faith and religious principles. If time goes back, I will choose the same path, and I would present myself with the same choices. I am convinced of this, and I have to continue to the end; I either get killed or get what God wanted for me.'⁹

This shows that large numbers of people around the world shared an intellectual framework that contributed to its emotional, mental, and cultural terrorist identity. DAESH and Al-Qaeda are not needed for intellectual and ideological nourishment. Terrorist action that kills or imprisons is unnecessary. The entity and framework must manage, lead, and guide. The provider was DAESH. Thus, the fight against DAESH and other violent, extremist, and terrorist groups must be based on ideas and beliefs, not a group that appears occasionally. Religion-driven thought with global controls transcends geopolitics and nations.

Cumulative Extremism

As the global community transitions into the new millennium, fresh data has surfaced regarding the evolution of terrorist ideologies, methods, and tactics, paralleling shifts in political credibility and legitimacy. The influence of terrorism has expanded beyond ideology and ideas, now encompassing extremism as well. Networks, programs, individuals, and visual representations all play a role in fostering

⁷ Wilson, C. (2018). *The Role of Female Recruits in the Islamic State of Iraq and Syria*. SSRN. 3430838.

⁸ Mazel, Z. (2014, December 24). *Dream or Nightmare: The Caliphate in the Eyes of Islam*. The Jerusalem Post. Available at: <https://www.jpost.com/Opinion/Dream-or-nightmare-The-caliphate-in-the-eyes-of-Islam-385650>.

⁹ Muhannad Ibrahim, 32years old, lived in Mosul with his wife and three children; he worked as a construction worker when ISIS controlled the city. He joined ISIS; the Kurds forces captured him when he was fighting with ISIS.

terrorism and shaping a public sphere that is no longer confined to a specific group.

The presence of a diverse range of social actors, including intellectuals and writers from various backgrounds and scientific disciplines, has contributed to the emergence of ideological influences on extremism. This is a result of a lack of understanding regarding the rapid and dynamic nature of social transformations in human political and authoritarian relationships. Consequently, these actors have projected their desired world onto individuals, attributing them with an unprecedented supernatural power that serves as a reflection and instrument of reality. This new reality has become the foundation for managing the actual world, leading to a fragmentation of identities, a breakdown of belonging, and a diminished sense of value associated with engaging with the forces of modernity.¹⁰

Several influential authors and thinkers contributed to this phenomenon. Their literature had noble, societal, religious, and realistic goals for a specific historical era. These works also advocated revolution, reflecting the authors' personal, religious, and spiritual anguish at the current state of affairs. These and those viewpoints differed on goals and objectives. However, these views included fervent opportunism and individual and collective extremism. Thus, they formed intellectual accumulations that influenced many to adopt an extremist ideology, resulting in the worst forms of terrorism.

Indeed, it is worth noting that extremism, in its diverse manifestations encompassing religious, ethnic, and intellectual dimensions, is a pervasive global phenomenon. It transcends the confines of specific societies, races, or religions, as its methods and instruments are universally accessible. Consequently, this universality has facilitated the rapid and efficient dissemination of both constructive and detrimental ideologies within the global community. Historically, extremist ideologies have been employed by collectives rather than individuals as a means to advance their own agendas and redirect the energies of a significant portion of the global population. Hence, the extremist groups' ideology aligns with the personal desires of individuals, after the legitimization of these views within the context of an atmosphere conducive to extremism and fanaticism. This milieu serves as the primary backdrop for acts of terrorism. In this particular context, ISIS has been observed to embody a stark depiction of brutality. Throughout its existence, the organization has exhibited an unprecedented level of fanaticism, which has manifested in acts of terrorism characterized by a particularly ruthless nature, surpassing the actions of any previously recognized terrorist groups. The hybrid ideology and approach exhibited notable degrees of extremism and opportunism, stemming from intellectual accumulations that have fostered radicalism through revolutionary literature and writings that effectively appealed to the desires and ambitions of opportunistic individuals globally.

Therefore, it is widely acknowledged by numerous sources that certain literary works and writings serve as a significant source of advice for extremists with acts of terrorism, while also functioning as a platform for the dissemination of ideologies and practical instructions. "*Al-Jihad: The Absent Duty*"¹¹ is a literary work authored by Mohamed Abdel Salam Faraj, a prominent figure in the establishment of the Jihad organization in Egypt. This book serves as a foundational framework for numerous violent actions carried out by the organization within the Egyptian context. In his literary work, Faraj offers a critical analysis of the dethronement of the concept of jihad and the subsequent disregard for the scholarly community. He posits that the elimination of such despotic rulers can only be achieved via the use of armed force.¹² The author posits that the rulers of the contemporary period were brought up under the influence of colonialism, be it Crusaders or Zionists, and suggests that their affiliation with Islam is merely nominal.¹³ In his written works, Faraj expressed his rejection of the notion that an Islamic rule could be established without the implementation of jihad. Additionally, he opposed the idea of establishing Islamist parties, as

¹⁰ Trautner, B. J. (1999). *The clash within civilizations: Islam and the accommodation of plurality*. Available at: https://www.researchgate.net/publication/277044444_The_clash_within_civilisations_Islam_andthe_accommodation_of_plurality.

¹¹ Zuhdi, S. (2018). *Afkar-Jama'ah-Jihadiyyah Fi Kitab Al-Faridah Al-Ghaibah: NazariyyatNaqdiyyah*. Indonesian Journal of Islamic Literature and Muslim Society, 2(2), 141-164. Also: Mohammad Abd Al-Salam Farag, (1990). *al-Farida al-Gha'iha (The Absent Duty)*.

¹² Mohammad. A. S. Faraj, (1981). *Al-Jihad: The Absent Duty*, Available at: <http://www.alwahabiyah.com/file/Occation/vijename/T-K55-ar.pdf>.

¹³ Ibid, p. 6

he believed that their formation would ultimately lead to the establishment of a "state of blasphemy." This is because such parties would engage in the formulation and membership of legislative assemblies that enact laws not under divine legislation.¹⁴ he maintains the perspective that prioritizing combat against the immediate adversary takes precedence over engaging with the remote adversary, even in cases where sanctuaries are present within occupied territories.¹⁵

"Al-Endemam Ela Alqafila," also known as "*joining the Caravan*"¹⁶, authored by Abdullah Azzam Al-Jihadeyeen, explores the resistance against the Soviet takeover of Afghanistan in 1979. Within this historical background, the text highlights Sayyid Qutob as a prominent figure in the ideology of Al-Rawafid. By drawing upon a collection of literary works, notably "*Dhilal AlQuran*," "*the shadows of the Qur'an*"¹⁷, and "*M'aalem Fee Altareeq*" "*milestones in the road*"¹⁸, Osama bin Laden and Ayman Al-Zawahiri, an Egyptian figure, collaborated to establish Al-Qaeda.¹⁹ These texts are regarded as manifestations of their ideological perspective. Furthermore, they effectively translated Sayyid Qutb's vision into an exceptionally influential and groundbreaking global jihadist ideology, predating the emergence of ISIS.

Abdullah Azzam, the spiritual leader of the Arab Afghans in his book, "*Twenty years after the martyrdom of Sayyid Qutob*," said: "those who follow the change of societies and the nature of the thinking of the Muslim generation are more aware of the obvious fingerprints left by the writings of Sayyid Qutob and his impact on their thinking. Those who entered Afghanistan are aware of the profound impact of the ideas of "Qutobeyeen," people influenced by Qutob, back then, and the entire generation above the Earth."²⁰

In his book, "*In the Shadows of the Qur'an*," he referred neither that today there is neither a Muslim state nor a Muslim community that considers the law of God and Islamic jurisprudence as the rule of treatment.²¹ In "*the shadows of the Qur'an*," he stated: "Muslims today do not fight "practice jihad," the issue of the existence of Islam and Muslims now requires a cure²² He also indicated that "the world changed when this religion came to this humanity with the phrase "no God but Allah," where humans started worshipping people, oppressed religions, and recoiled from "there is no God but Allah" although the same phrase was repeated on the minarets. He further added that "this pre-Islamic society in which we live is not a Muslim community"²³

It should be noted that Osama bin Laden's first intellectual reference was Abu Ali Al-Mododi and Sayyid Qutob on the main basis, which is evident in his language; he used to use the term "ignorance of society" and "Community response," which are repeatedly used and this led to murders of Muslims and a justification of killing them for creating the "Muslim community."

If Al-Mudodi and Sayyid Qutob are considered important references to Osama bin Laden, there is a controversial figure that has helped frame the theoretical aspect of "takfirist"- expiatory – ideology; through which we mean Sayyid Imam Al-Sharif, known as Dr. Fadl or Dr. Abdul-Qader Abdul Aziz. Al-Sharif authored two reference books intended for al-Qaeda and other terrorist organizations, including ISIS. These volumes serve as sources from which he derives his ideas. They delineate the principles of unbelief on one hand and the concept of "jihad" on the other. The initial publication was titled "*Al-Kamel*

¹⁴ Ibid, p. 9

¹⁵ Ibid, p. 15

¹⁶AbdollahAzzam, (1987 b). *Join the Caravan*. Available at: http://www.religioscope.com/info/doc/jihad/azzam_caravan_1_foreword.htm.

¹⁷Sayyid, Qutb.(1982). *Fi-zwila l al Qura-n* (*In the Shadow of the Quran*).6 vols, 10th ed, Beirut, Dar al-Shuruq. Also: Qutb, S. (2014). *Fi Zalal al-Quran* (*In the Shade of the Quran*). Volume 1, Translated by Mustafa Khoramdel. Tehran: Ehsan Publication. Also: Carré, O. (2003). *Mysticism and Politics: A Critical Reading of Ft Zilāl Al-Qur'ān by SayyidQutb (1906-1966)*. Vol. 85.

¹⁸Qutb,(1964).*Maa`lim fi` al-twarīq* (Milestones)," Cairo, MaktabatWahbah, also, SayyidQutb, (1978), "Milestones. Kuwait, International Islamic Federation of Student Organizations, Hereafter, "this translation is cited as Milestones."

¹⁹Burke, J. (2007). *Al-Qaeda: the true story of radical Islam*.Penguin UK.

²⁰ Abdullah Azzam,(2014). *Twenty years after the martyrdom of Sayyid Qutob*. Available at: http://blady2day.blogspot.com/2014/01/blog-post_4374.html,

²¹ Qutb.*In the Shadow of the Quran*.Four vols, p 2122.

²²." Ibid, 3vols p. 1634

²³." Ibid, 2vols p. 1057

fi Talab al-elm al-sharif" - "the complete in asking for noble science"²⁴, the subsequent publication was titled "Al-Omda Fi E'dad Al-U'da" – "the governor in preparing the apparatus"²⁵, the latter work holds significant importance as a motivational resource for Jihad and military training and has been widely embraced by Al-Qaeda as a fundamental reference for training fighters in Afghan camps. It is commonly referred to as the "ISIS constitution" due to its relevance to Jihad.

The two books explore the presence of perilous judgments manifested through the alienation of a terrorist organization from the prevailing ideology within their respective communities. Particularly, the treatment of individuals practicing Islam is examined for their deviation from the established ideological framework. The author endeavors to establish a sense of skepticism by portraying Muslim countries as "disbelief countries" that necessitate migration until the implementation of "God's Law." The actions undertaken by ISIS in their endeavor to establish the "Islamic State" after the seizure of Mosul and the subsequent growth of about one-third of Iraqi lands, particularly through the connection established with the occupation of the Syrian city of Raqqa, might be perceived as a tangible manifestation of their radical ideology.

Sayyid posits that all Islamic nations are deemed as infidels, necessitating their abandonment and engagement in conflict. This obligation is regarded as an "individual duty" rather than a "collective duty." Consequently, it is incumbent upon Muslims, as the governance based on rules not derived from God is deemed as "kufr" or unbelief, including all legislation under the jurisdiction. In this context, Al-Sharif and the Takfirist ideology posit that individuals are subject to divine lawlessness if they endorse the presence of governing laws, as this would deviate from the principles of Islam. According to this perspective, Islam necessitates confronting and prohibiting such laws, thereby necessitating the removal of rulers and the establishment of Islamic governance. Al-Sharif categorized the rulers and judges of Islamic countries as being in a state of Kufr (disbelief), a stance that aligns with the doctrine and approach embraced by ISIS. The takfirist ideology prioritizes "jihad" above other considerations and advocates for engaging in conflict with the immediate enemy rather than distant adversaries. This entails giving precedence to Muslims over Christians, Jews, and individuals of other religious affiliations. Consequently, according to this ideology, apostates of Islam are given greater importance in combat compared to non-believers, pagans, and adherents of alternative faiths. The takfirist worldview posits that modern cultures are immersed in a state of 'total Jahiliyah (ignorance)' and 'full disbelief,' necessitating rectification by the use of force.

Moreover, it is worth noting the significance of Jheiman Al-Otaibi, the individual responsible for orchestrating the assault on the Makkan Sanctuary on the first day of Muharram in the year 1400 (November 20, 1979). Al-Otaibi's religious influence is exemplified by his possession of various epistles of a religious nature, including the renowned work mellat Ibrahim "*people of Ibrahim*," which was modeled in the book authored by Abu Muhammad Al-Maqdisi.²⁶

Abu Muhammad Al-Maqdisi was recognized as a prominent figure during the Afghani war, known for his efforts in denouncing disbelieving individuals who have engaged in acts of violence against Muslims. In his book "*Balance of Moderation*," he said: "I have lived a long time believing in a corrective tributary of the Brotherhood group who breastfed us (*the shadows*) and (*milestones*) and other books of Sayyid, his brother, and Al-Mododi- breastfeeding in preschool- I mean the beginning of guidance." He also possesses a publication titled "*the people of Abraham*," which centers around the concept of adhering to the teachings of the prophet Abraham. This work explores the notion of blasphemy within Abraham's sect and examines the potential for redemption through the observance of its principles, and it includes the provisions of blasphemy to anyone who follows them or accepts to join their institutions, especially the military institution. He says: "to the false deities in each time and place. To the false deities, whether they are rulers, Princes, Kings, Pharaohs, and monarchs. To their misguided leaders and scientists, to their

²⁴ Sayyid E. Al-Shareef, (1994). *The complete in asking for noble science*. Available at: https://archive.org/details/hani_079/page/n1.

²⁵ Sayyid, E. Al-Shareef, (1950). *Al-Omda Fi E'dad Al-U'da*. Available at: <https://archive.org/details/OmdahE3dadOddah>.

²⁶ Al-Maqdisi, Abu Muhammad. *people of Ibrahim (mellat Ibrahim)*. Available at: https://archive.org/details/Melt_Ebraheem/page/n1.

guardians, armies, police, intelligence services, and guards, to all of them, we say: We are innocent of you and what you worship without God; we are free from your laws, rules, constitutions and rotten principles; we are free from you governments, slogans, and rotten flags. We blasphemed because of you; there is hatred between you and us until you believe in God alone"²⁷. In his book, Al-Maqdisi asserts that all Arabic armies and Arab monarchs are non-believers. since they "do not show their satisfaction of Islam and they do not make conferences on it nor publish it in books and magazines nor establish institutes and universities for it unless this religion insufficient and far from their reality and far from the loyalty of the believers and innocence from the enemies of religion and from showing them hostility to them and their false approaches".

Al-Maqdisi's area of concentration pertains on several occasions to the atonement of the rulers of Saudi Arabia, which he considers to be a distinguishing characteristic. He has authored a book specifically dedicated to critiquing these rulers, titled the "*obvious reagents in the atonement of Saudi Arabia*." In his work titled "*The People of Ibrahim*," the author asserts that the country referred to as "Saudi" prominently promotes monotheism and its associated literature. This encouragement catalyzes for scientists to combat practices such as grave worship, Sufism, and the veneration of trees and stones. These practices, which hold no tangible influence or impact on the country's internal and external policies, are actively discouraged. When this flawed kind of monotheism remains distant from the sultans and their non-believing positions of power, it receives support and encouragement from them.²⁸

Within the pages of his literary work, he derides individuals adhering to the Islamic faith who engage solely in the acts of prayer, zakat payment, and fasting. He stated: "If you want to know the place of Islam from the people of the time, don't look at their crowds at the gates of mosques nor their screaming of the word "labaik" –"here I come," but look at their support to the enemies of the sharia," of whom he means the rulers; He was not only innocent of their wrongdoing, but he also demonstrated the necessity of expressing hatred and hostility towards them, substantiating this claim with the following verse: " Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him when they said to their people: "Verily, we are free from you, and whatever you worship besides Allah, we have rejected you, and there has started between you and us, hostility and hatred forever, until you believe in Allah Alone."²⁹ He further explains that in *the people of Ibrahim* saying, "it is the infidelity of the infidels who worship things other than God whether they were stones, sun, moon, grave, trees, or legislations, and laws of social status... the people of Ibrahim and calling the Prophets and messengers require showing infidelity and disbelief in all these idols, showing enmity and hatred for them, discrediting them and degrading their value and demonstrating their falsity, defects, and flaws since the start of the journey ". From his perspective, being guiltless from the infidels means:" he who survived from this "shirk"-"joining others with Allah" of this shirk except those who denied the monotheism and fought against the infidels. Muslims do not love or hate except in God, and they are not hated or supported except in God; the best hatred and hostility is getting close to God through hating His enemies and fighting for Him". In another place, he makes fun of the Sultan scholars by saying:" Yes, I swear that we saw them come and go, for selling their religion with the least amount of money. Then they become believers teaching monotheism, swear to respect the constitution with its blasphemous laws, and testify the fairness of the man-made law, and they exaggerate in terms of loyalty". In the history of preaching to God, God has not separated His guardians and enemies except after His guardians fought with His enemies on the basis of faith, so they chose God alone. Those who preach God have a good like in the Messengers of God.., their hearts should be filled with trust until they overflow.., they should depend on God alone in facing enemies. God is not unable to help His guardians that He handed them over to enemies; this is the calamities that examine the hearts of people. This also applies to the believers who are granted victory and empowerment from

²⁷Ibid, p. 1

²⁸ Ibid, p. 16

²⁹ Holy Quran, Al-Mumtahinah, verse 4.

God".³⁰

Al-Maqdisi describes the establishment of parliaments and the formation of constitutions by the false deities to trick people of weak belief; this question is no longer free from them or from their laws. This would concern meeting them for dialogue to discuss what they call as good for the sake of the country which they govern. Al-Maqdisi considers the institutions established by the false deities for tricking Muslims as the Islamic world organization and the Associations of enjoining what is right and forbidding what is evil; such institutions absorb the energy of jealousy on religion and enthusiasm to the Claim of affinity upon God by dragging them to work in such agencies whose primary interest is protecting the security of the false deities and the security of their country."

Abu Muhammad Al-Maqdisi was affected by the work of Abdel Majeed El-Shazli, the leader of the Qutobs (referring to people believing in Sayyid Qutob) in Egypt, especially the book entitled with (*Islam Limit and the truth of Faith*)³¹; Al-Maqdisi said: "one of the good attributes of Sheikh Abdel Majeed El-Shazli that he descended from a generation getting out of prison firm and stable that he did not change his religion in the face of the false deity governing the country despite hardships and torture; his book "*Islam Limit*" impacted his followers as did (*milestones on the road*). El-Shazli further says that: "accepting God's law and rejecting the others is attributed to the firm monotheism"³² There are various issues that annul faith including adopting law other than the law of God in taking decisions, resorting to arbitration depending on laws other than God's, striking arbitration of legislations other than God's, legislating laws to people without God, considering things legal, avoiding accepting the obligatory duties, and accepting the prohibition without depending on God and His prophet; there is no sharia for others than the legislator, and the formal legal opinion represented by the book (Quran) and Sunnah or any work done according to Discretion in passing judgments. There are two ways to pass laws depending on things other than God's, which are: adopting things not set from God as an obligation to things other than God's law, which is disbelief among the sect. The second is adopting things not passed by God in some issues subjected to an obligation of commitment to the Law of God. The rule set out by Ibn-Taymiyah in "*Minhaj al-Sunna*"- "*the Sunnah approach*" that he who did not abide by the verdict of the *book and the Sunnah is an infidel*.

*Barbarism Management*³³ which is written by Abu Bakr Naji, as one of the intellectual pillars of al-Qaeda in the Arabian Peninsula in spite of the fact that it was banned by a number of Arab countries. However, later, it became the most widely read and traded book of violence on the Internet; it represented the basis of al-Qaeda's ideology and unified the work strategies after "11 September" as for the jihadist and takfirist organizations. The book represents the model of the Islamic jihadist discourse developed in all its intellectual, military, and political sense and a new phase of discourse that relies on movement more than thought, on the military act more than the political act, and future more than the past. A look at al-Qaeda's operations gives us an idea of the extent to which the book's instructions are applied "accurately" by the followers of the Salafist jihadist movement around the world, such as targeting the United States of America and its allies in the region: Jordan, Egypt, and Saudi Arabia, targeting the Western symbols of hotels And tourist resorts, such as the incidents in Casablanca, Bali, or Amman, or religious symbols, such as the synagogue in Djerba, Tunis, and Istanbul. Other operations targeted the economic aspects of countries through attacking the infrastructure that transmits Arab oil to the west, such as the attack in Limburg, the Netherlands, and the PETROQ Oil Refining Center in the Eastern Province of Saudi Arabia. The book also examines "the candidate countries to be part of Al-Qaeda's main areas of operation because they are more likely than others to enter the barbarism Management phase, which includes: Jordan, Morocco, Nigeria, Pakistan, the countries of the Two Holy Mosques and Yemen."

³⁰ Ibid, p.p.20-30

³¹ Abdel, M. El-Shazli, (2008). *Islam Limit and the truth of Faith*. Available at: <http://wadod.net/bookshelf/book/1382>.

³² Ibid, p 3

³³ Naji, A. B. (2004). *The management of savagery: The most critical stage through which the umma will pass*.

With the escalation of the danger of ISIS, *The management of savagery*³⁴, come back again to impose itself on the scene on the study, and analysis table as it represents the first regulatory constitution summarizing the Islamic State's strategy after it was embraced by al-Qaeda that it used with proficiency and through it, it became a global "horror" phenomenon through establishing the promised Baghdadi caliphate. This book authorizes all known and unknown methods for the purpose of change, influence, and vexation, as it is a modus operandi and a life that ISIS continued to pursue in order to achieve the objectives they seek. The ideas that came in *The management of savagery* start with what the author called (a force) against the West and its associates moving to the approach which, as he thought, leads to the stage of Vexation, which opens the doors to the establishment of the Islamic State "caliphate." This radical movement gradient was practiced in Iraq and the Levant with terrorist operations in Europe, especially in some Arab countries such as Jordan, Saudi Arabia, Egypt, and Tunisia. All of these operations aimed at creating attraction, which leads to empowerment.

The book divides the stages of establishing the Islamic State into three: the first stage is "vexation and exhaustion" to exhaust the enemies and deplete their financial and military capabilities. The second stage is barbarism management and, finally, the "empowerment force" stage, which is the establishment of the state. The second phase, "the force of vexation and exhaustion," aims at attracting new youth to fighters work by carrying out small and medium quality operations that draw people's attention every time in terms of timing and capability.

Furthermore, the rate of operations must be ascending (in terms of number, quality, or diffusion) to convey the message that the strength of the jihadists is on the rise. They also aim to develop the vexation groups through training and practice to be prepared psychologically and practically for the barbarism management stage in addition to developing the military strategy of the organizations making enemies move towards the economic objectives to secure them.

Groups of separate cells in the Arab and Muslim world are working so hard to cause chaos and miss, especially in the areas where they are nominated. They also focus on setting a media strategy focusing on two categories of people: the nations' category whose members are pushed to join the jihad and support, and the middle-class leadership consisting of "Al-Radda jyoush" (the apostates' armies) who is pushed to join jihad, after finishing targeting the small and lower ranks during the "stage of vexation and exhaustion."

The book sets out a plan of action for barbarism areas resulted from the loss of control over these areas by the jihadists, who would fill this void. The author identifies a number of states that are suitable for managing the barbarism depending on many reasons, such as the weakness of the ruling regime, the weakness of its forces, especially those based on the parties of the state, the presence of a missionary Islamic Jihad in these areas, the nature of the people in these areas, and the spread of weapons in the hands of people."

The author explains the tasks required from the fighters in the barbarism management level in the areas they control, such as: spreading and maintaining the internal security in each region, providing food and treatment, securing the barbarism area from the enemy's raids through establishing defensive fortifications and developing the combat capabilities, establishing the legitimate judiciary among people living in the barbarism areas along with raising the level of faith, raising the combat efficiency during the training of the barbarism management, forming the fighting society with all its categories and members, working on broadcasting the forensic science and spies, completing the preparation of a micro intelligence apparatus, and finally setting alliances with those allowed to be allied with especially those who did not give the full allegiance to the administration."On the other hand, Abu Musab al-Zarqawi was educated by Abi Abdallah Al-Muhajir in Afghanistan, the author of *Issues in the Jurisprudence of Jihad* "Masa'il fi Fiqh

³⁴ Weiss, M& Hassan Hassan, H, (2015). *ISIS: Inside the Army of Terror*. New York: Regan Arts, 41.

*al-Jihad*³⁵, during which time ISIS committed crimes such as burning prisoners and killing people for several years.

He is regarded as a radical man in his thoughts, proposals, books, and the lessons he taught, which were considered a reference for ISIS and other terrorist organizations. Furthermore, the intellectual role Al-Muhajir played was important in spreading and justifying the contemporary terrorism and played an intellectual approach to serve ISIS and justifying its brutal operations.

Al-Muhajir moved from Afghanistan to Iraq along with Abu Musab al-Zarai, the founder of Tawhid and Jihad, on whose ruins, ISIS was established. Al-Muhajir left a significant impact on Al-Zarqawi. In 2005, Al-Zarqawi issued a statement using the Egyptian ideology to legislate the indiscriminate killing of Muslim civilians in Iraq. He made his book a source of legislation and justification for the killings committed by the organization in Iraq, especially *Issues in the Jurisprudence of Jihad* that was copied after the killing of Zarqawi, by the organization and taught by the name "*Issues in the fiqh of Jihad*" in ISIS schools. The book included many addresses such as the "war house" in which he stated that all the countries of the world, including the Arab and Islamic countries, have entered the limits of apostasy and disbelief; thus, they must be fought. One chapter in the book was entitled with "the Legality of beheading the infidels of the Warriors," in which he asserted that there was no disagreement in the legality of beheading the infidels, whether they were alive or dead, and that God did not order people to kill only the infidels, but He demanded to beat the necks.

The author concluded that the act of beheading was deliberate and held favor with both God and His messenger. The act of beheading as a form of execution is seen as legally permissible, and historical evidence suggests that it was employed by several prophets and messengers. The author further expressed the notion of transporting the heads of non-believers across borders as a means to provoke them, alongside discussing various aspects of suicide missions, abductions, assassinations, violent and terroristic strategies, and engaging in combat with non-believers through any available means to achieve their desired objectives. The author emphasized the significance of acquiring formidable weaponry and exerting maximum effort to obtain weapons of mass destruction, encompassing nuclear, chemical, and biological armaments.

According to scholarly analysis, the organization's structural framework and legislative procedures are rooted in Islamic principles, specifically drawing upon fiqh (Islamic jurisprudence) and succession-related references. Notably, the organization places significant emphasis on the *Sultanic/royal rulings "Al-Ahkam Al-Sultanih"*³⁶, which delineate the requirements for imamate, principality, judiciary, and Hisba, as well as the appointment of rulers, princes, and judges. Furthermore, the organization draws its foundations from classical literary works, including those by Mohamed Abdel Wahab, as well as contemporary writings such as those authored by Abi Mohamed al-Maqdisi, Abi Qaeda, and Sheikh Sayyid Imam. Notably, the book titled "*The Governor in Preparing the Apparatus*" by Sheikh Sayyid Imam holds significant importance for the organization, alongside other influential texts such as "*Issues in the Fiqh of Jihad*" by Abu Abdullah Al-Muhajir, "Barbarism Management" by Abu Bakr Naji, and the works of Othman bin Abdulrahman Al-Tamimi, particularly his book "*E'alam Al-Anam Fi Milad Daulat Al-Islam*"³⁷, which serves as a means to inform people about the establishment of the Islamic state.

Othman bin Abdulrahman Al-Tamimi, ISIS's legal officer under Abu Omar al-Baghdadi, released "*E'alam Al-Anam Fi Milad Daulat Al-Islam*" announcing the Islamic State's founding. This publication officially announced the Islamic State's founding, using Islamic references to states and caliphates. The book stresses the need to recognize and build the Islamic State and its importance to the nation. The author used

³⁵ " Abu Abdullah al-Muhajir. *Masa'il fi Fiqh al-Jihad* (Lit., *Issues in the Jurisprudence of Jihad*). Op. cit., pg. 8, Available at: <http://ia601203.us.archive.org/19/items/kotobjehad/masael.pdf>.

³⁶ Abu Alhasn Al-Mawrdy, (2006). *Sultanic rulings "Al-Ahkam Al-Sultanih*. Dar Al- Hadeeth for publish. Available at: <http://waqfeya.com/book.php?bid=12388>.

³⁷ Othman Al-Tamimi. (2006). *notifying people with the birth of the state of Islam "E'alam Al- Anam Fi Milad Daulat Al-Islam*. Available at: https://archive.org/details/abdullahalmaawda_gmail_91.

Qur'an verses and several famous hadiths to argue that following the imams and forming a political entity with governmental authority was necessary. The book also extensively covers Sheikh al-Islam, Ibn Taymiyah,'s fatwas on this topic.

Furthermore, the book explores the legal aspects surrounding the establishment of the Islamic State of Iraq, positing that it emerged as a tangible manifestation of a significant obligation within the framework of Sharia law, with its breadth being contingent upon the perspectives of the jihadist movement. The warriors, within the context of the book, employed a combination of verifiable information sourced from the book itself, the Sunnah, and pragmatic and politically-oriented perspectives that arose from their own lived experiences, in order to assert their position. The author believes that ISIS will be a "new Islamic building that is made up of an ignorant reality similar to that found in the first phases of the Islamic State, which was erected by the Prophet (peace and blessings of Allah be upon him) from the womb of "Jahilia"-pre-Islamic era." He also claimed that the irreligious Baathist regime in Iraq was followed by the Crusader invasion facilitated by hired agents to spread international disbelief and a lack of democracy in the region. The new state's foundation is built from scratch, increasing administrative, military, economic, and social costs.

When it comes to the oath of allegiance (al-Bay'a), the system is based on Al-Tamimi's book, which established three procedures in accordance with the Sultan rules of Al-Mawerdi and "Gayyath al umam"- "the nations' supporter" for Al-Jwini.³⁸ The first approach is "the appointment of a man chosen by the Muslim people of solution who have the qualities of eligibility required for the imamate."

According to Al-Tamimi, the second approach is delineated as, "it is done through the imam's promise to a certain Muslim or a number of them, out of whom one is selected by the wise people. As for the third approach, it entails the method "Caliphs used recently" through the predominance and victory of the sword in times when sedition prevail, imam is missed, postponement in appointing the imam; this leads to a person who became victorious through the sword who later would be the prince of believers who must be obeyed and supported." Al-Tamimi stresses that in the general case, it is clear that the first two approaches are the "most common in Sharee'ah for the victory over the emirate if the conditions exist with the existence of ahl al-Hal (People living outside the sacred precincts of Mecca) who helped in selection or with the presence of an imam who would entrust the power to others."

In his publication, the author asserts that the Islamic State will not exhibit characteristics typical of modern states, such as the immediate establishment of comprehensive stability, economic prosperity, and political and social security. Nevertheless, this achievement is regarded as a significant milestone, as it enables combatants to establish the fundamental foundation of their envisioned state, albeit at a minimal level. Working on the rule of "what cannot be realized in full, cannot be left in full."

Many researchers believe that ISIS is an extension of al-Qaeda, which belongs to the Salafi-jihadi school. They believe that the ISIS members "represent the hadith owners extending to Ahmed ibn Hanbal and Sheikh al-Islam ibn Taymiyah." One of the most important references of the organization is "the literature of Imam Ahmed bin Hanbal, Sheikh ibn Taymiyah and Ahmed ben Abd al-Halim ben Taymiyah, as well as followers including Mohammed bin Abdul Wahab, Ahmed Shaker, Sayyid Qutob, Al-Mawhubi, and Laith Muhammad Naim Yassin who wrote Imam Saleh's secret letter."

The foundation of this organization is rooted in the critical analysis and literary works of Mohamed Abdel Wahab, specifically focusing on his elucidation of "Fath al-Majeed Fi Sharh Usul Al-Tawhid" which delves deeper into the elucidation of the fundamental principles of monotheism, one of the most important references of the organization that considers itself a monotheism movement.

As for the contemporaries on whom ISIS depends in reviewing its literature, they are many, including: "Abu Qatada, Omar Mahmoud Abu Omar, Abu Muhammad al-Maqdisi," and we cannot ignore the impact of Qaeda and Al-Maqdisi in ISIS's literature; their books are still studied since they are one of the

³⁸Abu Al-Ma'ali Al-jwini, (1981).*Gayyath al- Umam (the nations' supporter)*. Available at: <http://waqfeya.com/book.php?bid=349>.

most important references. Al-Maqdisi simplified the books of the Najdi state in an easy language so as to be understood by the students of science and the supporters of this current."

Abu Muhammad al-Maqdisi has lately initiated an assault against ISIS, and has built a website known as "The Platform of Tawhid and Jihad." This website holds significant value within the context of jihadist organizations. Al-Maqdisi utilized this website as a platform for disseminating a vast array of academic materials, including several books, texts, voice messages, and flyers. Additionally, users were allowed to download these resources and correspond with the website's administration by submitting letters and inquiries.

The group also mandates a book for Mohammad bin Saalih al-'Uthaymeen called "The Book of Tawheed (monotheism) -The Explanation of the Three Origins," which explains Mohammed bin Abdul Wahab's letters as a curriculum for instruction in schools under his control along with other references and the monotheism curriculum that addresses three origins in monotheism: the slave's knowledge of God, religion, and prophet. According to the Syrian Observatory for Human Rights, this also included the Arabic language course, which included Alfeyat ibn Malik, mathematics, physics, chemistry, natural sciences, and English.

ISIS resorted to using the Hanbali and Wahhabi interpretations of the traditional Sunni legacy texts, including the works of the four Imams, Ibn al-Qayyim, Ibn Taymiyah, and Ibn Abd al-Wahab and his pupils. Such writings follow a lengthy Salafi tradition that includes Hanbalis, Wahhabis, and some contemporary authors like Abi Abdallah Al-Muhajir and his books, especially those that deal with *the fiqh of blood* or the *fiqh of war*.

Abu Bakr Naji is seen as a key resource for ISIS on a strategic level. However, sultanic law is applied at the state level, as in the case of Abu Hamza al-Baghdadi, a Sharia Committee official at the time who relied on sultanic law in the state and its structures (*notifying people of the formation of the State of Islam*). ISIS had used the writings of several Sheikhs, including the archaeologist Hammam Bakr bin Abdul-Aziz, who produced several works, including *"laying hands with pledging loyalty to Al-Baghdadi."* Unlike al-Qaeda, which concentrated on the writings of Abdullah Azzam and Sayyid Qutob, the organization is strikingly centered on the Wahhabi philosophy.

The significant influence exerted by Islamic concepts was most effectively depicted in a widely circulated statement within the ranks of ISIS, which is credited to Yemeni journalist Abd Al-Ilah Sha'e'. According to Sha'e', *"the Islamic State was conceptualized by Sayyid-Qutob, thoroughly examined by Abdullah Azzam, internationalized by Osama bin Laden, translated into action by Al-Zarqawi, and carried out by Abu Omar and Abu Baker from Baghdad."*

Conclusion

The development of the hybrid ideology of DAESH was influenced by the intellectual contributions of extremism via the writings and thoughts of several significant authors and philosophers from many scientific disciplines and affiliations. which was provided to the global village through the media space, which contributed to the addition of the intellectual input to extremism Due to a deficiency in comprehension regarding the political, economic, social and cultural transformations that have taken place in the modern societies. Thus, this led to cultural diversity, peaceful coexistence, and engagement in the waves of modernity, as well as the disintegration of identities, the disintegration of belonging, and the low levels of sense of value, in the minds of some of those inspired by the extremist ideas and was captured by invoking the past in details and employing it in reality to escape the complexities and transformations of the present.

The writings and ideas of authors, scientists, and former writers also fueled extremism and terrorism among those who invoked the past to escape the present and its complexities. Some considered it sacred, while others saw it as a practical work strategy. A third team interpreted, analyzed, and framed it within historical limits. It produced literature with a new template specialized in revolutionary ideology and

strategies, such as Fiqh Al-Dema'-blood fiqh by Abu Abdullah al-Muhajir and Idarat Al-Tawahush-Savage Management by Abu Bakr Al-Naji. These types of literature do not deviate from their terrorist entity for their authors' ideas and beliefs, but they do reveal their intellectual and ideological stripes. Thus, terrorists used an extremist ideology with literary and intellectual roots in revolutionaries, rejection of the other, and empowerment to unleash oppression, bloodshed, and intimidation.

DAESH filled a huge void left by the Arab popular revolutions' failure in the eyes of those seeking ideal goals and establishing their religious entity on the ruins of political ideologies that have long angered them in change for decades. It also helped economically and socially marginalized people achieve their minimum justice and equality goals. These revolutions reestablished the deep state or led to more sectarianism, chaos, and fighting, so DAESH offered these dreamers a convincing alternative in the absence of an incubator that accommodated their idealistic attitudes and ideas by offering attractive and convincing alternatives.

DAESH steadily moved from ideology to a strategy that has managed the land and population. In other words, it proved that its ideology and extremist ideas are applicable and realistic under its effective interim and temporary control over large areas in Iraq and Syria during the period 2013-2017. Therefore, the battle against DAESH and other terrorist groups is primarily a war of ideas; those who have superior thoughts and good convincing abilities will win. DAESH depends on narrow and selected interpretations of the Islamic religion that have been distorted and taken out of its temporal and spatial entities. Add to this, its literary and intellectual references, which crystallized its work and strategy in governance and administration.

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