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Glorious Quran Verses between Copy and Paste, Islamic State's New Ideology to Recruit New Mujahideen

ABSTRACT

The differences between the Islamic doctrines in the interpretation of the aya of the Glorious Quran gave terrorist groups like IS the opportunity to spread new ideologies of hatred, murder, and bloodshed. Then again, to recruit as many young people as possible from Europe and invite them to emigrate (Hijrah) to the land of the Caliphate in Syria and Iraq. This study is based on content analysis, Van Dijk's (2006) ideology approach, and finally (Tafsir Fi Zilalil Quran). The study shows a clear contradiction between the interpretation of the Qur'an's aya in (Tafsir Fi Zilalil Quran), and the interpretation of IS, the organization used (cut, copy, and paste) specific aya parts from the Glorious Quran that serves their ideologies without indicating when, why or how the aya were revealed or used before.

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آيات القرآن الكريم بين النسخ واللصق ، إيديولوجية تنظيم الدولة الإسلامية الجديدة لتجنيد المجاهدين الجدد
المدرس الدكتور حميد طراد لفته ، جامعة واسط ، كلية الآداب قسم الترجمة
الخلاصة:

أن الاختلافات بين العقائد الإسلامية في تفسير آيات القرآن الكريم أعطت الجماعات الإرهابية مثل داعش الفرصة لنشر أيديولوجيات جديدة من الكراهية والقتل وسفك الدماء. ثم مرة أخرى ، لتجنيد أكبر عدد ممكن من الشباب من أوروبا ودعوتهم للهجرة إلى أرض الخلافة في سوريا والعراق. تستند هذه الدراسة إلى تحليل المحتوى ومنهج أيديولوجيا فان ديك (2006) وأخيراً (تفسير في ظلال القرآن). تظهر الدراسة تناقضاً واضحاً بين تفسير آيات القرآن في (تفسير القرآن الكريم) وتفسير تنظيم الدولة الإسلامية الذي استخدم (نسخ ولصق) آيات معينة من القرآن الكريم التي تخدم أفكارهم دون الإشارة إلى متى ولماذا وكيف تم نزول هذه الآيات أو سبب استخدامها من قبل.

الكلمات المفتاحية: الدولة الإسلامية، الأيديولوجية، وسائل التواصل الاجتماعي، تحليل النص، النص الديني

1. Introduction

Abu Bakr al-Baghdadi has served as the leader of the Islamic State ever since the year 2010. (also known as the Islamic State in Iraq and the Levant [ISIL], the Islamic State in Iraq and Syria [ISIS], or Daesh). Al-Baghdadi declared the establishment of a caliphate or Islamic state in Iraq and Syria on June 29, 2014 (McCants & McCants, 2015). Furthermore, Islamic State (IS) has been classified as a religious organization, but a closer assessment of its goals reveals that its objectives transcend beyond religious pursuits. Their goal is to spread or impose their religious system in a specific location. Their desires frequently exceed what can be accepted appropriately. For example, the establishment of a pure Islamic state known as the caliphate, which would include all of the world's Muslim population from Morocco to Pakistan. Or the withdrawal of all Western forces currently stationed on Muslim territory, the dissolution of the state of Israel, and the return of all lands that were formerly controlled by Muslims, including parts of Spain. Their demands frequently go beyond what can be understood or accepted as reasonable. For example, the establishment of a pure Islamic state known as the caliphate would include all of the world's Muslim population, ranging from Morocco to Pakistan. Or the departure of all Western armies from Muslim land, the abolition of Israel, and the repatriation of historically Muslim areas, including sections of Spain that were once a part of the Islamic empire (Coleman, Deutsch, & Marcus, 2014). As stated by Kernan (2017) IS has adopted an efficient and effective communications strategy, including the use of social media as an extended forum for the discussion of jihadist ideas. This method enables the Islamic State to avoid conventional media and effectively broadcast propaganda and accounts of terrorist violence. However, social media is used to deliberately contact vulnerable individuals from around the globe and ultimately recruit them as members of their group.

IS has become a highly sophisticated terrorist group through its command of social media marketing. IS's growth in terms of numbers, influence, and territory is primarily attributable to its members' ability to adapt to prevalent communication channels (Daniel Wagner, 2015). As said by Gareth (2017) the basic ideology of the Islamic State combines religion, history, and prophecy with a recruitment effort that promises Muslims the possibility of a new, hospitable community. Migration from the land of unbelievers to the Middle East is a pillar of orthodox Islamic doctrine and a theme emphasized by IS, which emphasizes migration in its recruitment materials. Only Muslims who live in Dar al-Harb, or areas where they are unable to freely

profess their religion, are required to make the pilgrimage to the Islamic holy land of Mecca and Medina. IS, on the other hand, encourages people to believe that "true believers" are being persecuted all over the world, most notably in the nations that have historically been considered to be Muslim. IS even requests that Muslims make the journey from the historic "Dar al-Islam" to its current strongholds in Iraq and Syria (Uberman & Shay, 2016).

As stated by (Huxford, 2008, p. 8) religious images and icons, for example, are predicated "on the credible retelling of sacred events" and "on a religious emotional reaction that such iconicity might help inspire." The Islamic State uses community animosity and theological notions to recruit new members, legitimize its actions, generate support, and neutralize groups that actively oppose it (Hassan, 2016). When young Muslims are exposed to this type of religious propaganda, they are given the orders to join the "defense of Islam" and to offer their life in battle against those who do not believe in Islam. IS commanders and propagandists utilize Islam cynically to incite, recruit, and motivate Muslim young to engage in radical, violent action, and even to end their own lives for the cause (Ganor, 2015). IS uploaded numerous images with religious text throughout Iraq and Syria; the material is written in English and is intended to persuade non-Arabic speakers without a religious background to join the group. Nonetheless, the analysis presented in this study work is still required at present. How should the distortion of Quranic aya by ISIS on social media be interpreted today? The objective of this study is to determine how IS misused the Glorious Quran or Hadith to propagate a new worldview. To recruit new followers on social media by comparing (Tafsir Fi Zilalil Quran interpretation)'s of the original text in the Glorious Quran to the one presented by IS.

2. Objectives

3. How IS misguide the foreign followers to join the group using a religious text?
4. Investigate the contradiction between the misrepresentation in the meaning of the disseminated text of ISIS on social media and its parallel explanation by (Tafsir Fi Zilalil Quran).

3. Methodology

3.1 Data Selection

The sample of the study includes two images with text posted by IS on Facebook in Iraq and Syria, the total number of words in Figure 1 is 92 words. The theme of the text is about the role of the Prophet Muhammad (PBUH) in disseminating the Islamic religion in the world. Because of that, the theme in figure 2 is about killing the unbelievers, the total number of words is 13 words. To show the misinterpretation in the explanation of the text of ISIS, this study is relay on <https://tafsirzilal.wordpress.com/2012/06/05/english-language/> (Tafsir Fi Zilalil Quran) in the clarification of two aya namely [2:190, 2: 256 and 21:107] “which matching the posted text of ISIS, the data includes full sentences as well as individual words and phrases. In addition to these details” (Heigham & Croker, 2004, p. 320) states that such data must be evaluated using the qualitative approach because it is not in numerical form. “The instrument of the research is the researcher himself because in a qualitative method of analysis the researcher is the fundamental research instrument. The researcher, then, collects the data and interprets it” (Heigham & Croker, 2004, p. 11). Perry Jr. (2005, p. 149) asserts that “the analysis of verbal data is not quite straightforward because that analysis of the verbal data is initiated at the beginning of the data-collection process continues throughout the study, and this process involves the researcher interacting with the data in a symbiotic fashion”.

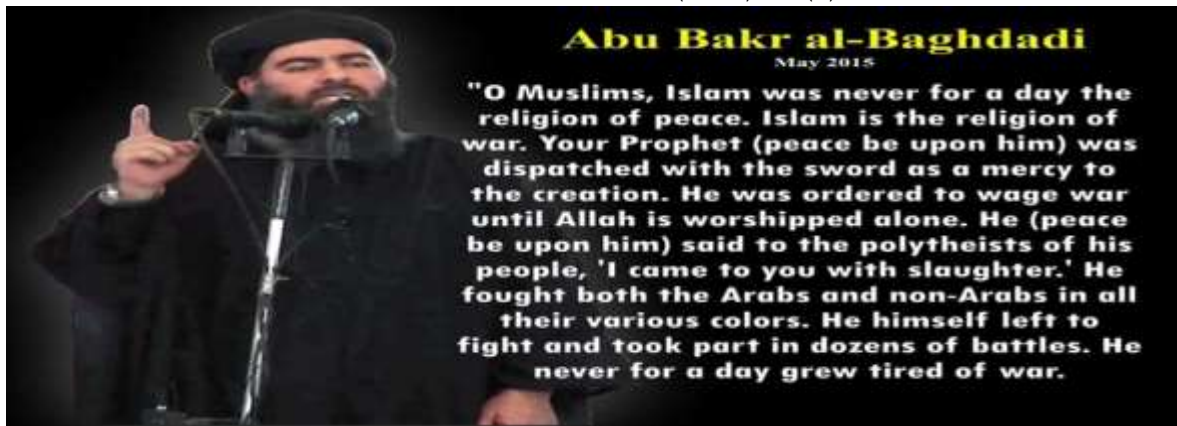


Figure.1 Al Baghdadi addressing Islamic State's fighters



Figure.2 Camp Speicher massacre

4. Ideology

According to Van Dijk (2006) Ideologies, much like languages, have their roots in the community. It is not possible to have a personal or individual ideology; rather, one can only have a personal or individual application of an ideology. Ideologies are not necessarily negative. They have the same structures and functions, regardless of whether they are shared by groups who are dominant or dominated, considered "evil" or considered "good." Ideologies are one of the components that contribute to the overall social identity or self-image of a community. Ideology is defined as a person's attitudes, sets of ideas, doctrines, and values, all of which work to mold an individual's perspective and serve as the basis for how they build and interpret their world (OBIERO, 2017). For Hall (1996, p. 26) "the concept of ideology encompasses: the mental

frameworks the languages, the concepts, categories, imagery of thought, and the systems of representation which different classes and social groups deploy to make sense of, define, figure out and render intelligible the way society works". Martin (2015) it was underlined that ideology is a generalization of social interactions; it is the ideal form of the actual ties, viewed from one location in this collection of relationships; yet, these actual ties have been universalized, idealized, and abstracted to create an ideology.

Previous studies on IS's ideology Ibish (2015, p. para. 11) state that, the Islamic State (IS) is expanding its media skills with a steady on- and off-line production that blends pre-modern religious ideology with communication management in the 21st century, despite fighting on the ground. It has become known for its execution videos, where producers of a "theater of cruelty" make calculated use of "soft focus, slow fades, color saturation, superimpositions, and carefully layered soundtracks". As said by Valasik and Phillips (2017) Due to IS's mastery of several technological platforms, it is highly improbable that the group's ideology would ever be destroyed. Even if military operations are successful in displacing the Islamic State from Iraq and Syria, it appears likely that the Islamic caliphate that IS has established will continue to exist. IS will not be restricted to a single physical location because it will transform into a digital caliphate that will spread throughout the online globe until such time that IS will be able to reclaim its territorial claims.

Prier (2017) it was observed that the Islamic State (IS) utilized both visual and textual communications to propagate its extremist ideology to a large audience via social media. These communications fit into narratives of strength for IS supporters and dread for IS opponents. In other words, IS cyber fighters combined their ideology with their command of the trend to accomplish three objectives with a single communication. Due to their fragility and incompetence, they exposed the world community's inability to successfully oppose them online and on the battlefield. The second thing that they did was to spread fear across the mainstream media. In the end, and most crucially, they recruited new warriors to join the group on the battlefield in Iraq and Syria as well as online. These new militants were recruited. As a result, the strategy proposed by Van Dijk (2006), which features a macro-level description, will serve as the instrument for analyzing the ideology of IS (us versus them).

5. Content Analysis

As said by Lauri and Kyngäs (2005) the method known as content analysis can be utilized with either qualitative or quantitative data, and it can also be utilized either inductively or deductively, depending on the circumstances. The objectives of the investigation will guide the selection of one of these methods. It is recommended to use the inductive method when there is either insufficient prior knowledge about the phenomenon in question or when that knowledge is in a fragmented state. According to Wildemuth (2016), content analysis provides an in-depth description of a particular condition or process. Therefore, it is clear that this approach goes beyond the process of counting words or extracting objective content from the text to examine meanings and themes. Rather, it leads the researcher to understand social reality in a subjective but scientific manner. Moreover, it is mainly an inductive approach that tends to examine the topics and themes and the inferences drawn from them in the data (Zhang & Wildemuth, 2009). A content analysis includes three phases: preparation, organizing, and reporting of the data under investigation. It is concerned with human communication, mass media, and politics (Babbie, 2001; Berez, 2007; Cole, 1988; Kohlbacher, 2006). In the process of assessing the data presented in the article that follows, content analysis is utilized by Creswell (2009) steps of analysis:

1. "Organizing and preparing the data for analysis",
2. "reading through all the data",
3. "coding the data or beginning the detailed analysis with a coding process",
4. "using the coding process to generate a description of the setting or people as well as categories or themes for analysis",
5. "interrelating theme/description, and"
6. "making an interpretation or meaning of the data".

6. Text and Ideology Analysis

Based on the content analysis the speaker is Al- Baghdadi using the interjection "*O Muslims*" at the beginning of the sentences to call upon Muslims everywhere of different colors and races. The use of the noun *Muslims* at the beginning of the sentence stands for Abu-Baker Al-Baghdadi as well as his group members to refer to the point that he is talking with the sound of the group. In the first sentence, "*Islam was never for a day the religion of peace*" Al Baghdadi from the early beginning is trying to portray Islam as a bloody religion that does not recognize peace by using the adverb *never* and the preposition *for a day*.

To confirm this claim, Al Baghdadi added in the second sentence *Islam is the religion of war*. Here the contrast is very clear between the 1st and the 2nd sentences between the words *peace and war*. Abu Bakar is trying to bracket violence with Islam amounts to casting doubts upon the very eternal nature of the Islamic religion. Al Baghdadi goes into detail to explain how the Prophet Muhammad (PBUH) disseminated Islam at the beginning of calling for Islam. He further added “*Your Prophet (peace be upon him) was dispatched with the sword as a mercy to the creation. He was ordered to wage war until Allah is worshipped alone. He (peace be upon him) said to the polytheists of his people, I came to you with slaughter*”.

At the beginning of the sentences, Al- Baghdadi used the possessive pronoun (*your*) to refer to Muslims only. Also, he repeated the clause *peace “be upon him”* two times in any language which is a sign of great respect and honor. It is also used whenever saying the name of others seen as great prophets (*Jesus, Moses, etc.*). Muslims recite or write the phrase to receive blessings from Allah for Muhammad, which in turn allows them to receive Allah's blessings for themselves. Moreover to add *five* action verbs were used in these sentences *dispatched, ordered, said, wage, and came* to indicate that IS’s fighters are men of action, and the word *polytheists* are used by Al Baghdadi to describe the non-Muslims to make a distinction between the two groups the *believers versus unbelievers*.

In-text 2 based on a narrated Hadith By Al Tabari 9:69 the Prophet Muhammad (PBUH) said” *killing unbelievers is a small matter to us*”. The narrator of the Hadith in this image is unknown maybe he is the ISIS top leader or one of his followers, they are doing the action of killing. As a result, the word *unbelievers* is ambiguous, the question is who are the unbelievers? The sentence begins with the adjective *Killing*, the word *unbelievers* is the subject of the sentence which refers to ISIS’s enemies like Muslims/Non-Muslims all around the world. The pronoun *us* is used in this sentence by a speaker to refer to himself and other members as the object of a verb or preposition *to*.

The topic of text 1 is about (the Prophet Muhammad PBUH) ideologically, Al-Baghdadi in a black uniform saying his speech, which is a symbol of strength and unity which unified the ISIS members together with their top leader *emphasize positive things about ‘us’*. Here, Al-Baghdadi used *Self, We, Us! In-group* to include himself and other IS members only they are real Muslims using words like the *religion of war, dispatched with the sword, slaughter, Arabs, and Non-Arabs* to rally public opinion against non-Muslims and this speech is an excuse to kill them

wherever they are. According to ("Tafser Fi Zilalil Quran," 2012, p. 347) "Islam looks at religious faith as a matter of conviction, once the basic facts are provided and explained. Faith is never a matter of coercion or compulsion. To achieve this conviction, Islam addresses the human being in totality. It addresses the human mind and intellect, human common sense, emotions and feelings, the innermost human nature, and the whole human conscious being. It resorts to no coercive means or physical miracles that confound the mind or that are beyond human ability to rationalize and comprehend". In the same sense, Islam never attempts to recruit new followers using coercion, threats, or any other form of pressure. It uses evidence, logic, explanation, and argumentation to make its case. The most fundamental right that defines a man as a human being is the freedom to believe what he wants.

Moreover, the word *unbelievers* is used to describe Non-Arabs and polytheists including *apostates, Nusairies, Rafidha, Jews, and Crusaders* to emphasize negative things about 'them' they are *Others, They, Them! Out-group*. Al-Baghdadi, through his speech, tries to assure his followers that the spread of the Islamic religion can only be succeeded by the sword and this entirely challenges the texts of the Quran *We sent thee not but as a Mercy for all creatures [21:107 Al-Anbiya]*. As stated by "Tafser Fi Zilalil Quran" 2012, p. 347) if this is not the case, then the right to freely hold one's beliefs is meaningless and has no value. Islam, which builds the most rational human and societal system, takes the lead in preaching this most fundamental truth. Islam is without a doubt the most enlightened outlook on life and the world. It educates its followers, before anyone else, that it is illegal to coerce others into Islam. This Islamic approach is opposed to that of man-made systems and regimes, which, despite their inherent flaws, impose their views and policies through the might of the state and deny their opponents the ability to disagree or even live. To convince his followers to do so Al-Baghdadi used the character of the Prophet in his speech where he says he was sent by the sword to spread the Islamic religion and fought Arabs and non-Arabs. In order to make the war against the infidels legitimate, Al-Baghdadi says that the Prophet participated in many wars against infidels, and he never felt tired, to cheer up his fighters to make them able to fight fierce wars under very harsh conditions.

According to the second image the ISIS member or fighter in a black uniform with a machine gun. He is in the process of shooting alive the Iraqi air force cadets. Here the ISIS member used "*Self, We, Us! In-group* to include himself and other IS members only they brave *emphasize positive things about 'us'*. And the *Others, They, Them! Out-group unbelievers* are the

Iraqi air force cadets who *emphasize negative things about 'them'*. The mass execution process is based on a Hadith of the Prophet Muhammad (PBUH) narrated by al-Tabari giving the ISIS group the plea to kill infidels. They are Muslims, and they are students of the Iraqi army from different sects such as Sunnis, Shiites, Kurds, Yazidis, Christians, and Shabak. As said by ("Tafser Fi Zilalil Quran," 2012, p. 228) "Aggression implies attacks on non-combatants and peaceful, unarmed civilians who pose no threat to Muslims or their community as a whole. This includes women, children, the elderly, and those devoted to religious activity, such as priests and monks, of all religious and ideological persuasions". Aggression also entails exceeding the moral and ethical limits set by Islam for fighting a just war. These limits outlaw the atrocities perpetrated in wars outside Islam, past, and present. Such atrocities are repugnant to Muslims and can never be sanctioned or committed by people who honor and fear God. In dealing with war, the sūrah directs Muslims never to initiate aggression, affirming that "God does not love aggressors.

Two words were capitalized with a white font in the text **SMALL MATTER** to emphasize negative things about 'them' to show the disdain for the blood of others as if killing them represents only a small part of their daily routine. The killing of IS's enemies is not carried out indiscriminately but based on narrated Hadiths of the Prophet Muhammad (PBUH). (Khdir, 2017) stated that Islamic humanitarian rules regulate every aspect of warfare from the protection of civilians and non-combatants and the prohibition of attacking civilian objects to mutilation, cruel treatment, torture, besiege and starvation, and killing of prisoners of war. Muslims were responsible for the life of prisoners until the Prophet would decide their fate. The Prophet released prisoners in various ways. As commanded by the Quran, Muhammad released some prisoners out of compassion and others for ransom. Prophet Muhammad interpreted the Quranic phrase for ransom based on the individual circumstances of prisoners. The Prophet's ransom could take the shape of money, service to the Muslim community, or the exchange of prisoners.

7. Results and Discussion

The findings of the study suggest that IS group misrepresented the aya of the Glorious Quran deliberately to produce new ideologies with a religious background that fit with its extreme thoughts to recruit new followers from different countries. So this finding is matching the findings of (Uberman & Shay, 2016) who stated that IS, has exploited the concept of Hijrah to attract foreign fighters ISIS has even manipulated the traditional understanding of Hijrah and

made it relevant to its potential recruits. Dabiq uses different tools to justify Hijrah and attract Muslims from the countries IS perceives as Dar al-Harb (mainly the West) to the Islamic State. It is important to note IS's manipulation of the term Dar al-Harb when in reality, most non-Muslim countries (amongst them Western countries) guarantee religious freedom, both in theory and practice.

From the aspect of the text, ISIS used lengthy text to describe the role of Prophet Muhammad in the war to induce and misguide their foreign fighters to follow the group by using the character of the Prophet Muhammad (PBUH) as a religious icon in their images. Besides, ISIS used action verbs to show ISIS's fighters as active and brave. The group is counting on the ideology of *in-group* through many words in the text like (your, Muslims, Islam, Your Prophet *peace be upon him, Allah, and grew tired of war*). On another side, the *out-group* is also represented by many words like *unbelievers, polytheists, you, Arabs-Non-Arabs*. As stated by (Yeung, 2015) when painstakingly using hadiths to construct its theological arguments, ISIS also takes care to only use hadiths from the most trusted collections. All of these show that ISIS has set religious justifications as a critical priority for ISIS in improving its religious standing in the global Muslim community.

To show the unity of the group the ISIS top leader is speaking in the sound of the group in texts (1,2) using the words (**O Muslims, your Prophet, and us**). As mentioned the interpretation of (Tafsir Fi Zilalil Quran) of [2:190] and [2:256] is contrasted with the text of ISIS since Islam is the religion of peace and forgiveness. Based on the explanation of (Tafsir Fi Zilalil Quran) the explanation of [2:190] Allah instructs Muslims to fight back, but not to transgress and remain just even during the battle. The excesses alluded to in this aya are acts such as taking up arms against women and children, the old and the injured, mutilation of the dead bodies of the enemy, uncalled for devastation through the destruction of fields and livestock, and other similar acts of injustice and brutality. In the Hadith, all these acts have been prohibited. The real intent of the aya is to stress that force should be used only when its use is unavoidable, and only to the necessary extent.

As stated by Munir (2010) prisoners of war (**POW**) as those fighters who are captured while taking part in actual combat. The Hanafi jurists argue that the political authority has three options to terminate the captivity of POWs. These are execution, enslavement, and setting them free with the condition that they should pay jizyah (poll tax). Whatever the case, it is undeniable

that both ransom and exchange of the POWs were practiced by the Prophet (PBUH) himself when he exchanged one non-Muslim with two Muslim captives. Misguided new fighters lead IS to count on the quick and intensive dissemination of lots of posts in the English language to foreign fighters. The success in attracting and recruiting new fighters relied on the extensive dissemination of Quranic aya and religious Hadith without mentioning the reasons why/when, and how the aya was sent down in the Quran.

Besides relying on the truncation of part of the aya and neglecting the part that precedes or follows to employ the cut-off text to refer to a certain ideology, taking into account that the new foreign fighters have no religious background and they don't speak Arabic and it is not easy for them to review the interpretations of the Quran aya by Muslims scholars from different denominations. The suggestion for further studies is that misinterpretation of the aya of the Glorious Quran can be analyzed by applying Van Dijk's (2006) theory of ideology as the main tool for analysis with another tool, like CDA or DA. To shed more light on the interpretation of the aya of the Glorious Quran by at least two more Muslim scholars and compare them with the interpretation of ISIS text on social media.

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