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Social Axis

The Impact of Terrorism and Extremism on Society, Human Rights Institutions and Possible Solutions

Prof. Dr. Muntaha Abdulzahrah Al-Azawi

College of Education, Mustansiriyah University

Email: muntaha51@yahoo.com

Mobile: 07719744502

Abstract

The study addresses the issue of terrorism and extremism, which are hazardous global phenomena that pose a challenge for all nations. The scale of terrorism has grown, and terrorist activities have become more varied and widespread worldwide, resulting in severe and destructive consequences. Terrorism is a perilous worldwide phenomenon that poses a significant challenge for all nations. The scale of this issue has increased, and terrorist activities have gotten more varied and widespread around the globe, resulting in severe and catastrophic consequences. Terrorism has emerged as the primary and most perilous obstacle confronting governments in their pursuit of national and regional stability. Both domestically and internationally, it poses a significant barrier to the progress and advancement of nations. Hence, nations and global entities have acknowledged the profound magnitude of the evident menace presented by terrorism since the 1930s. Consequently, all nations and worldwide organisations have exerted significant endeavours to collaborate with one another in the pursuit of countering and combating terrorism.

It is necessary to do extensive study on the issue of terrorism, in order to understand its causes and how to resist it effectively. Additionally, it is important to examine the many forms and manifestations of terrorism and the resulting ramifications and consequences. The study is significant since it addresses an issue that is often overlooked by academics at the world, municipal, and regional levels. Terrorism is a significant political and security

concern that demands collective social actions to address. Additionally, it is necessary to investigate and analyse this phenomena to identify its roots, consequences, and strategies for combating it. The present study seeks to ascertain the impacts of the increasing occurrence of terrorism and extremism in society, as well as the role played by human rights organisations and potential strategies to mitigate these issues. The present study examines the impact of the increasing occurrence of terrorism and extremism in society, as well as the role of human rights organisations and strategies to combat it throughout the academic year (2022-2023). The investigation yielded a series of definitive conclusions, insightful suggestions, and compelling solutions.

Keywords: Terrorism's Impact on Society, Institutional Function, and Human Rights.

Problem of the Study:

The escalating global occurrence of terrorism is regarded as a highly perilous manifestation of security challenges confronting nations, as it significantly jeopardises the security, stability, and prospects of their societies. This is particularly concerning because terrorist activities align with the aspirations and objectives of foreign powers that seek to instigate crises within the targeted countries through indirect means. By taking advantage of its borders or the political situation, a country can create divisions within its society. This can lead to harmful behaviour by certain groups, posing a threat to the safety of the country. Such behaviour may involve the use of violence to achieve political or factional objectives, which can be influenced by external regional or international actors[1].

The actions of the different societal institutions are still struggling. Merely criminalising and condemning individuals is insufficient, since these actions fall within the purview of the court. Instead, it is necessary to uncover the clandestine extremist organisation engaged in combat, providing a detailed account of their transgressions against religious principles, including acts of violence, the illicit acquisition of wealth, and the repercussions of immorality, innovation, infidelity, and bombings. This should be done using

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1   Al-Dulaimi, 2010: 17

straightforward and unambiguous language, in accordance with a political strategy that prioritises openness and honesty. It is necessary to establish a partnership strategy between community institutions and security services to improve cooperation and enhance preventive measures against crime. This strategy aims to strengthen intellectual security, security confrontations, security agencies, and community partnership within a drafted plan. Security must be prioritised in a holistic manner by closely monitoring events that impact the safety of the nation and its citizens, conducting thorough analysis and evaluation of these events, and presenting the findings to the individuals responsible for making security decisions. Additionally, efforts should be made to enhance the skills and training of security personnel, and significant attention should be given to scientific research and intellectual endeavours both within and outside correctional facilities.

To effectively address the consequences of terrorism, it is crucial to address the radical ideology of extremist (Takfiri) groups with a rational and opposing ideology. This is because ideology can only be countered with ideology. Additionally, it is important to foster an informed public opinion that understands the concepts of loyalty and belonging, as well as the threats to intellectual and social security, public peace, and the promotion of moral values that benefit both individuals and society as a whole. In order to effectively address imbalances and deviations, it is crucial to adopt comprehensive programmes that target extremism, deviance, and terrorism. These programmes should focus on both prevention and intervention, involving all members of society. It is also important to prioritise the needs of young people by addressing their social issues and providing them with employment opportunities, as this contributes to their economic security. To mitigate one of the potential causes of crime in society, it is crucial to establish religious affairs departments within the security and military sectors, as well as in sectors where such departments do not currently exist. These departments should be administratively connected to the primary official in each sector and supported in every possible way. Additionally, it is essential to enhance cooperation with Arab, regional, and international countries to effectively combat terrorism on the ground. Strive to conquer all levels by overcoming various difficulties and challenges. During the early years

of the twenty-first century AD, there was a significant increase in terrorist activities, with the United States of America implementing a policy in the Middle East that involved occupying Iraq. This policy, along with ongoing threats to other countries in the region, aimed to alter the region's landscape through proposed projects. The partitioning of the Middle East is discussed by Muhammad (2011: 268).

Terrorists have shown their resourcefulness and intellect by using several means and techniques of terrorism, leveraging the advancements in contemporary technology and its applications to accomplish their objectives. Terrorism has manifested in several ways, including hijacking aeroplanes in airspace, taking ships at sea, and causing destruction to civil aviation infrastructure. From assassinating heads of state, presidents, and monarchs of nations, to attacking members of the political establishment and prominent persons, and ultimately taking the lives of individuals, regardless of their age, gender, or status.

Terrorism poses a significant threat to human societies due to its various destructive activities, such as kidnapping individuals, including politicians, journalists, and diplomats, as well as targeting public infrastructure, transportation systems, embassies, consulates, aviation and tourism offices. These activities involve acts of arson, planting explosives, and causing damage to cinemas, train and bus stations. Terrorism is an ineffective approach to attaining objectives, since it lacks identification, national affiliation, and a defined set of beliefs. Existence occurs when its causes, reasons, and rationales are present universally, across all time periods, locations, languages, and religions.

Civil society organisations played a crucial role in safeguarding security and autonomy. One such organisation is the Human Rights Organisation, known for its spontaneous and innate sense of belonging and its commitment to combating terrorism in all its forms. This is seen as the last resort to restore humanity's dignity by establishing a modern society that caters to the cultural needs of individuals. One independently constructs the appropriate frameworks, devoid of supervision, and this is the only method to face fear, violence, and tyranny, all of which may be considered forms of terrorism. Terrorism has a consistent definition, yet it encompasses several aspects and

perspectives [1].

The Culture Association has taken the lead to convene a structured conference with all supporters and organisers of human rights organisations. The purpose of this gathering is to analyse and devise strategies to eradicate and combat terrorism. Several delegates from human rights organisations answered the call and have been instrumental since the previous regime caved in. These organisations have successfully defined and clarified their objectives, acting as intermediaries between government agencies and citizens. They have focused on issues such as providing relief, promoting tolerance and culture, reducing sectarian tensions, combating illiteracy, displacement, and fear. The impact of their efforts is evident in the change of behaviour and in countering the four decades of humiliation and tyranny inflicted by the oppressive group.

The need for organisations in Iraq goes beyond delivering guidance and alleviation. Their task is to establish a secure environment where negotiation, inquiry, dispute resolution, and synergy can thrive. They should maintain close contact with local, military, administrative, and educational authorities, as well as with different segments of society. This should be done without any abuse, dictatorship, or undue pressure, and in line with the principles of civilization, transformation, and dialogue.

Consequently, the researcher concludes that these organisations play a crucial role in schooling the general public and enhancing their intellectual well-being via rigorous training programmes, efficient interaction, and peaceful engagement in conversations. Experts depend on their capacity to improve the capacities of organisations and boost their performance by eliminating the impact of political and authoritarian factors.

Hence, terrorism can be regarded as a perilous worldwide phenomenon that poses a quandary for all nations. The magnitude of this terrorist phenomenon has escalated, with terrorist acts becoming more varied and widespread across the globe, resulting in perilous and catastrophic consequences. Terrorism is a perilous worldwide phenomenon that poses a significant challenge for all nations. The scale of this problem has increased, and terrorist acts have gotten more varied and widespread, with severe and catastrophic consequences

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1   Haider, 2010, p. 15

throughout the globe. Terrorism has emerged as the primary and most perilous obstacle confronting governments in their pursuit of national and regional stability. Both domestically and internationally, it poses a significant barrier to the progress and advancement of societies. Hence, nations and global institutions have acknowledged the gravity of the evident menace presented by terrorism since the 1930s, prompting concerted endeavours to collaborate and counteract this danger.

This necessitates doing an in-depth investigation of the underlying causes of terrorism, devising strategies to counteract it, and examining the many forms and expressions of this phenomenon, as well as its consequences and impacts.

Significance of the Study

This research is significant because it addresses a topic that is often overlooked by researchers at the international, local, and regional levels. The topic is the legitimacy of combating terrorism in the context of current global events and developments. These events are characterised by a dominant force that achieves its goals through the use of threats. The threat of international terrorism poses a significant risk to global security and undermines international legal efforts aimed at combating it. This hazardous phenomenon cannot be eradicated unless appropriate measures are taken. Undoubtedly, there is a high probability of growth and expansion. This refers to the challenge of identifying and thwarting terrorist activities orchestrated by an individual terrorist. Terrorist factions have increasingly embraced a novel approach by opting to choose between two urban centres instead of establishing a fixed presence in a certain locality and asserting dominance over it. Terrorism is a significant political and security concern that demands collective community efforts to address. It is also crucial to investigate and analyse this phenomena to identify its roots, consequences, and strategies for combating it.

The significance of the study may be succinctly summarised in the following key points:

1. Terrorism has emerged as a global occurrence and criminal act that necessitates a resolute cessation of all its manifestations in order to prevent

its extensive dissemination, encircle it wherever it surfaces, and eradicate it.

2. By doing a thorough examination of scientific research and studies, available in both public and private libraries, as well as online.

3. Based on the researcher's understanding of the recent decrease in the quantity of studies and contemporary study on terrorism and its political and security consequences.

4. The present study provides opportunities for further exploration and investigation into the latest advancements and innovations regarding the security and political impacts of terrorism.

5. The present study is anticipated to provide valuable security and political insights, leading to a set of results and recommendations that can benefit officials and those responsible for addressing terrorism. This will help to combat terrorism in all its forms and manifestations, and effectively control and mitigate its various implications and consequences.

Related Terminology

First: Terrorism

1- According to Al-Adly (1997), phobia in psychiatry refers to a pathological dread of being in a confined space surrounded by four walls. Terrorists are those who use violence and terrorism as a method to accomplish their political objectives (1).

2- According to Dawoud (2001), terrorism is a term in the English language that originates from the word "terror, " which refers to the state of extreme fear, panic, or anything that instills fear in people. Terrorism refers to acts of violence or intimidation carried out by individuals or groups with the intention of causing fear and panic. It involves the use of force to coerce or manipulate others into doing certain actions. The individuals who engage in such acts are often referred to as terrorists. (2)().

3- According to Bawadi (2006), the term is derived from the triple verb "rahab " in Arabic, which meaning to dread or be afraid. It is said that

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1   Al-Adly, 1997: 7

2   Daoud, 2001: 64

someone terrorised another individual by instilling fear and causing extreme terror. The Almighty's decisive and powerful Book states: "They terrorised them and performed powerful magic. " The term "terrorism " is derived from the transitive verb "to terrorise, " which refers to instilling dread. As stated by Bawadi (2006: 30), it is said that intimidation refers to the act of instilling fear in someone.

Second: Society-Based Organisations

1- According to Safwat (2012), these are the regulations, benchmarks, and essential requirements that are necessary for people to have a regular and respectable existence. Human rights are often regarded as the fundamental principles that underpin justice and security worldwide. Interacting with them enhances the progress and evolution of human civilizations. Instead, they serve as the foundation for all types of organisms. Human rights are included under the broader concept of all rights (1).

2- As stated by Abdul Jassim (2005), human rights are fundamental principles that are necessary for individuals to live with dignity. Human rights serve as the fundamental basis for freedom, justice, and peace. By upholding human rights, individuals and societies may achieve their maximum potential and growth. The origins of the advancement of human rights may be traced to the global fight for liberty and equality (2).

Aim of the Study

The present study seeks to ascertain the impacts of the growing occurrence of terrorism and extremism within society, the involvement of human rights agencies, and strategies to effectively tackle these issues.

Limits of the Study

The present study investigates the impacts of the increasing occurrence of terrorism and extremism within society, the functions of human rights organisations, and strategies to effectively tackle these issues for the academic year (20222023-).

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1   Safwat, 2012, p 35

2   Abdul Jassim, 2005, p 11

Theoretical Background

The significance of civil society organisations in countering and challenging the phenomena of terrorism:

Civil society organisations played a crucial role in safeguarding security and autonomy. One such organisation is the Human Rights Organisation, known for its spontaneous and inherent commitment to combatting terrorism comprehensively. This organisation represents the last avenue to restore human dignity by developing a modern society that caters to the cultural, intellectual, and social needs of individuals. Confronting fear, violence, and tyranny is the only method to address these issues. These terms themselves may be seen as forms of terrorism, since they have the same meaning yet manifest in many ways. (Haider, 2010, p. 15)

The Culture Association has convened a conference with the aim of gathering all supporters and organisers of human rights organisations to discuss strategies for eradicating and combating terrorism. Several representatives from human rights organisations answered the call and have been instrumental since the previous regime fell. These organisations have successfully defined and clarified their objectives, acting as intermediaries between government bodies and citizens. They have focused on issues such as relief efforts, promoting tolerance and culture, reducing sectarian tensions, combating illiteracy, displacement, and fear. The impact of their work is evident in the change of behaviour and the efforts to overcome more than four decades of humiliation and tyranny.

Thus, in Iraq, there is a need for organisations that go beyond merely offering guidance and contentment. These organisations should focus on creating a secure environment where open dialogue, critical thinking, collaboration, and cohesiveness can thrive. They should also establish close connections with local, military, administrative, and educational authorities, while avoiding any form of abuse, dictatorship, or undue pressure. These efforts should align with the principles of civilization, transformation, and dialogue (Safwat, 2005, p. 332).

Researchers have discovered that these organisations play a crucial role in educating the general public and enhancing their intellectual well-being

via rigorous training programmes, effective communication, and peaceful engagement in conversations. Experts and experts depend on their capacity to improve the capacities of organisations and boost their performance, while eliminating the impact of political and authoritarian forces.

Several attendees of organisations have highlighted the challenge of obtaining information and international reports on the human rights situation in Iraq. They have also noted that Iraq has not yet ratified certain international agreements and protocols. This underscores the need to recognise local organisations as important partners and stakeholders in political matters.

This organisation exhibited a strong sense of assurance and served as a significant conduit for record keeping and interaction among the general public, political parties, and political organisations that often do not have access to those prominent regions, particularly throughout election periods (Ziyad, 2012, p. 88).

The current endorsement of human rights serves as proof of people's understanding and a measure of the progress of their government system. Reports from international and regional organisations on the human rights situation in any country now hold the potential to either support or accuse the existing political system in that country. Political systems have started competing to enhance their reputation by demonstrating respect for human rights. This competition may involve both genuine efforts and deceptive tactics. However, it is undeniable that the era of closed borders and governments freely exercising control over their citizens without facing consequences, accountability, or isolation from the international community for their wrongful actions has come to an end. The issue of human rights has been widely exposed and cannot be suppressed by any force, regardless of its capabilities. (Ali, 2011, page 12).

Norms of Civil Society Organizations (CSOs)

The significance and influence of the Ministry of Human Rights in a society plagued by terrorism, illiteracy, arbitrary actions, and financial and administrative misconduct are unquestionable. Consequently, this organisation has played a crucial role in upholding intellectual security inside the nation.

The organisation places great emphasis on the following key principles:

First: dealing with and training its people from an organisational and cultural point of view:

The organisation focuses on training its employees from both an administrative and cultural angle, with the aim of promoting an understanding of organisational functions and spreading the culture of civil society, particularly in the fields of human rights, tolerance, dialogue, independence, and support for the political process. Through activities aimed at fostering critical thinking, dialogue, and questioning, the organisation has successfully reduced violence, tension, and sectarianism, and has actively engaged students, youth, and marginalised groups, particularly in remote areas. Additionally, the organisation has provided computer education, promoted intellectual awareness, and facilitated adult literacy programmes. Assistance for those impacted by forced relocation and acts of terrorism. This organisation exhibited a strong sense of assurance and served as a significant conduit for documentation and communication among the general public, political parties, and political organisations that often do not have access to those popular regions, except during election campaigns (Abdul Jassim, 2012, p. 668).

Violence and terrorism were primarily associated with organised groups and gangs driven by their own political agendas. Some of these groups had divergent interests and no longer aligned with the evolving political system, which is gradually transitioning towards inclusion, recognition of others, and leaving behind oppressive rule and oppression.

Second: Establishing a committee to coordinate across ministries and organisations.

A coordination committee was established between various organisations and the Ministry, based on the principles of diversity and pluralism. This committee operates according to a mutually agreed work programme and structure, with the intention of eventually including all of Iraq. One of its responsibilities would be to liaise with the Ministry in order to formulate an annual plan that focuses on the principles of human rights in relation to citizenship, dignity, social justice, and equality. The aim is to promote the

legal and constitutional culture among international institutions, particularly governorate councils, local and municipal councils, and appropriate ministries at the local level. Voluntary collective labour aims to achieve humanitarian and social objectives, while also promoting enhanced social and cultural awareness.

Third: Establishment of the Supreme Council for Human Rights in Iraq

The establishment of the Supreme Council for Human Rights in Iraq aims to enhance the effectiveness of the House of Representatives committees by coordinating with civil society organisations. This includes relocating the committees from their current workplaces to more accessible locations as well as encouraging intellectual security.

Forth: Reviewing educational curriculum for the promotion of a culture of human rights

Human rights organisations aimed to revise the teaching curriculum for a particular culture in schools, institutes, and universities. These curricula lacked the dynamic engagement necessary for inspiring curiosity and critical thinking, resulting in boring lessons devoid of meaningful knowledge or stimulating questions.

Fifth: Human rights organisations collaborate with civil society organisations to facilitate the provision of a printing press.

Human rights organisations collaborated with civil society organisations to establish a printing press dedicated to producing widely-read publications on human rights culture, critical inquiry, dialogue, and citizenship. This press also documented instances of human rights abuses that occurred during the previous regime, starting from the violent coup on February 8, 1963, and its subsequent events. Following the year 1968 AD, it is imperative to revisit and document the history of Iraq in order to honour its significance and preserve its legacy.

Sixth: Authorising the allocation of funds for the yearly budget of non-governmental organisations.

Allocating an annual budget for organisations that focus on raising awareness to combat terrorism, in collaboration with human rights

organisations, is essential. This budget facilitates the development of a comprehensive plan and strategy to mitigate the impact of violence, as well as the review and restructuring of laws and social subsidies for these groups.

Seventh: Enhancing the operations of the Iraqi Institute for Human Rights by collaborating with other organisations to facilitate the repatriation of trainees to Baghdad and other regions (Abdul Latif, 2010, 55).

Eighth: Collaborating with scholars, researchers, and research institutions

The organisations played a part in collaborating with all scholars, researchers, and research institutions, seeking assistance from Iraqi talents and capabilities both domestically and internationally, and cooperating with unions and cultural and professional organisations, in order to shape a collective national perspective that eliminates the sense of distrust, sectarian violence, and isolation from a new Iraq. Promoting justice and equality include the ideals of security, independence, and fostering trust and inclusion among many groups, including religious and national minorities (Abdel Latif 2010, p 56).

Ninth: Ensuring the freedom of movement and monitoring for civil society organisations

Organisations were given the opportunity and freedom to oversee human rights violations in prisons, detention centres, and police stations. They were able to investigate abuses against citizens and establish a centre to document complaints from those affected by violence. This was done through coordination between ministries and organisations, with the participation of the Integrity Commission in the investigation. The aim was to instill reassurance and optimism among citizens about the future state of Iraq.

Tenth: Establishing a strategic direction by developing a comprehensive plan involving all ministries

Civil society organisations played a crucial role in providing technical, scientific, and academic expertise to create a comprehensive plan in collaboration with the aforementioned ministries. The aim was to transition from isolation to active engagement with Arab countries, the regional

environment, and the global community. This engagement would facilitate the exchange of experiences and knowledge, as well as the transfer of Iraq's newfound expertise in reconciliation, patriotism, dialogue, and civil culture.

Eleventh: The purpose of the organisations is to promote the dissemination of human rights principles among personnel of the federal police, the army, and other military and security agencies.

The organisations' purpose is to promote human rights awareness among members of the federal police, army, and other military and security institutions. They achieve this by providing relevant documents and laws, organising ongoing training courses for police and army personnel on how to handle and verify necessary forms and documents, and enhancing administrative efficiency through the use of computers in military administration and processing. The prevalence of illiteracy among these groups is attributed to the conditions after the regime's downfall, particularly the phenomena of integration, which resulted in a significant influx of individuals with little or no reading skills. (Adeeb, 2003:33)

Twelfth: Security agencies will devise distinctive strategies to tackle the underlying factors contributing to the proliferation of terrorism, including their goals:

1 Eradicate poverty in all its manifestations globally.

2 Ensuring equal and inclusive access to high-quality education for everyone and fostering possibilities for lifelong learning; Acquiring education of excellent standards is fundamental for enhancing the overall quality of life and advancing sustainable development.

3 Regarding the attainment of gender parity and the empowerment of all women and girls, it is important to address the ongoing challenges of discrimination and violence faced by women worldwide. Gender equality is not only an essential entitlement of all individuals, but it also serves as a fundamental prerequisite for the establishment of peace, prosperity, and sustainability worldwide. It would provide equitable chances for women and girls to obtain education, healthcare, and dignified employment.

4 Fostering long-lasting, all-encompassing, and enduring economic

expansion, ensuring full and efficient employment, and offering satisfactory job opportunities for everyone. Almost 50% of the global population still lives on an income of fewer than two dollars per day. However, having a job does not always ensure escape poverty in many locations. The persistent absence of satisfactory employment prospects and insufficient allocation of resources are still significant concerns, while the task of generating high-caliber employment possibilities will pose a substantial difficulty for almost all economies in the foreseeable future.

5 Promoting the reduction of inequality both inside and between nations. The global community has made significant progress in alleviating poverty. However, the problem of inequality continues to exist, and there are notable disparities in the availability of health and education services, among other areas.

6 In regards to promoting the creation of peaceful societies where no one is excluded, in order to achieve sustainable development, ensure that everyone has access to justice, and construct efficient, responsible, and inclusive institutions at all levels.

The preceding analysis demonstrates that genuine intentions and unwavering commitment, within the context of a complex stage characterised by historical, political, and social factors, have the potential to generate a novel culture and a distinct vision that diverges from previous eras and their associated challenges. Researchers have successfully addressed the disparity in power and influence amongst authorities, which is solely based on their culture, affiliation, presence, and commitment to project development. The issue of illiteracy and unemployment, which pose a significant threat to Iraq's future, was first addressed. This is in contrast to those who rely on a large number of illiterate individuals to get votes in elections for the House of Representatives and local councils.

Additionally, we will maintain vigilant oversight of human rights initiatives and their contribution to counterterrorism efforts, recognising that human rights organisations are often at the forefront of governance and we will be attentive to emerging developments.

In order for Iraq to overcome its setbacks and crises, it is imperative to

acknowledge and support civil society organisations, trade and professional unions, cultural institutions, and various societal components. This entails eliminating the laws and procedures of the previous oppressive regime that hindered union activities and restricted personal and public liberties. (Saad, 1432 AH, page 115)

Iraq is characterised by its many entities, nations, and cultures, as well as civil society organisations. In particular, human rights organisations have the opportunity to engage with this variety without any bias towards sensitivity, sectarianism, ethnicity, or religion. They may fully appreciate the rich spectrum of Iraqi culture and its brilliance. The main criterions for Iraq to become a stable and secure country, where its citizens feel empowered and enjoy a peaceful life without terrorism, violence, or sectarianism, is to address the ongoing serious violations of their rights and freedoms. These violations, which take various forms, need to be promptly and decisively stopped. First and foremost, it is crucial to cultivate awareness and acquire information about these infringements perpetrated by both persons and organisations responsible for upholding these rights in Iraq. In order to accomplish this objective, we thus give to the readers the most recent report published by Amnesty International about the human rights situation in Iraq, specifically addressing the death or injury of many civilians, including children. Amidst ongoing sectarian violence and other kinds of aggression, all factions engaged in the conflict have perpetrated grave infringements against human rights, including acts that qualify as war crimes and crimes against humanity.

Several people have been casualties of bomb strikes perpetrated by anti-government factions in Iraq, while others have been affected by their acts. Armed factions perpetrated sectarian violence resulting in several deaths; hundreds of abductions, and the victims were subjected to torture and homicide. Human rights organisations play a crucial role in ensuring that everyone may enjoy their human rights. Furthermore, the enjoyment of one right helps to promote the progress of other rights. Similarly, the denial of any one of the rights has an adverse effect on both the other rights and on Individuals who lack literacy skills have challenges in finding employment, engaging in political activities, and exercising their right to freedom of speech

(Ali, 2011, p. 99).

Economic, social, and cultural rights include the entitlements to sufficient nourishment, suitable shelter, education, healthcare, social protection, and engagement in cultural activities, access to clean water and sanitation, and employment. The International Covenant on Economic, Social and Cultural Rights became effective in 1976. Its Optional Protocol encompasses civil and political rights such as the right to life, liberty, and intellectual security, freedom from slavery, torture, and arbitrary detention. It also includes the right to a fair trial, freedom of expression, freedom of movement, and privacy.

Non-discrimination and equality are core tenets of international human rights legislation and integral components of human dignity. Global efforts to eliminate racism, racial discrimination, xenophobia, and associated intolerance have become more cohesive and synergistic. The Convention stipulates that discrimination is forbidden based on various factors, including race, colour, sex, language, religion, political or other opinion, and national or social origin. The World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, which took place in Durban, also addressed this issue. The Durban Declaration and Programme of Action, ratified at the conference, established a significant and comprehensive framework to direct the efforts of governments, non-governmental organisations, and other institutions in their fight against Racism, racial discrimination, xenophobia, and associated forms of intolerance. The right to development is an inherent human right that grants every individual the entitlement to engage in, contribute to, and experience economic, social, cultural, and political progress. The adoption of a proclamation on the right to development took place in 1986. Additionally, there exists an intergovernmental working group on the right to development that does not have a predetermined conclusion or limit.

Human rights have emerged as a crucial factor in the worldwide discussion on peace, security, and prosperity. Peace is comprised of intellectual security and growth. The incorporation of human rights into peacekeeping operations has significantly improved the preparedness of United Nations peace missions to prevent and respond to human rights abuses. Instances of United Nations Security Council resolutions, such as an illustration of this is the growing

allocation of robust human rights mandates to peacekeeping operations. The effectiveness of United Nations peacekeeping operations in safeguarding local populations from significant instances of severe human rights abuses became the benchmark for evaluating mission performance and success. Furthermore, the development of new human rights criteria was rooted in the principles outlined in the Declaration. The Universal Human Rights Treaty of 1948 has significantly enhanced the enforcement of international human rights accords. Committees of independent experts are constituted under human rights treaties to oversee the implementation of the fundamental international human rights accords. Each state party to a treaty is required to guarantee that all individuals within the state are able to fully experience the rights outlined in the treaty.

In recent years, the treaty body system has seen significant expansion due to the approval of new human rights instruments by States and the creation of additional treaty bodies. The activity of treaty bodies is advantageous for all parties involved. Victims use the individual complaints system to pursue justice and get compensation. Governments depend on treaty bodies to enhance their comprehension of their responsibilities under international human rights legislation (Ali, 2011, p. 22).

International law now includes additional explicit safeguards that specifically protect certain groups, such as children, women, victims of torture, individuals with disabilities, and regional organizations. Individuals may lodge complaints with international human rights authorities in cases where there are claims of infringement. It is important to note that women's rights are now acknowledged as fundamental human rights. Discrimination and acts of violence against women are a prominent topic in the human rights discourse. Cases brought before relevant committees have had significant national and, in some instances, international ramifications. These cases have led to improvements and relief in the human rights conditions of individuals in various countries, and have also played a role in preventing similar violations from occurring in the future.

Terrorism's Means and Techniques:

The variety of techniques and resources used by individuals responsible for terrorist activities depends on the specific goals, timing, and nature of these activities. Additionally, other factors may influence the selection process for these techniques. Some of the most significant methods include:

1. Explosions: This approach relies on causing significant damage to the victim that is about to perish by using various forms of explosive munitions. This strategy is widely regarded as one of the most prevalent techniques globally. It holds the top position in terms of terrorist tactics, accounting for 46% of incidents. Attacks come second with a share of 22%, followed by hijacking aircraft at 12%, assassinations at 9.5%, abduction of persons at 6%, and other ways at 4.5%. (Al-Amoushi, 2006: 78)

2. Assassinations: Terrorists use this method to execute their intentions. Assassination refers to the deliberate and planned act of murdering someone. Assassinations are often targeted against influential individuals inside the state who have the power to shape public opinion. This is particularly true when the influence of these individuals contradicts the objectives of either the terrorist organization or the state engaging in terrorism. Additionally, such assassinations may... The terrorist organization employs this tactic of terrorism to instill panic and fear among the nation's political leaders, ensuring them comprehend that their safety is not guaranteed even while in positions of power. (Al-Jibreen, 1989: 35)

3. Kidnapping: Kidnapping refers to the act of forcibly holding or kidnapping an individual in a concealed location. Recently, this approach has gained popularity among celebrities, including artists and sportsmen, who do not have clear political affiliations. The purpose of this tactic is to promote the beliefs supported by terrorists for propaganda purposes. Typically, it is followed by a demand for a substantial monetary ransom, sometimes reaching millions of dollars.

Previously, this strategy mostly targeted individuals such as officials, cops, and diplomats, with the intention of negotiating with them to secure the release of apprehended terrorist components. (Al-Amoushi, 1999: 81). Kidnapping operations include several modalities, extending beyond

the abduction of persons to include the commandeering of transportation methods, whether it by air, sea, or land. The objective of these operations is to incite public sentiment and focus its attention on the specific subject that the kidnapper or kidnappers are targeting, while also showcasing their capability to apprehend individuals. A significant quantity of airplane passengers are being held hostage, demonstrating the simplicity with which one might hijack an aircraft utilizing readily accessible methods. (Al-Amiri, 2004: 7071-)

4. **Acts of Sabotage:** Acts of sabotage refer to terrorist activities that include deliberate destruction or disruption of essential and crucial installations, as well as less significant political or economic infrastructure inside a nation. These facilities can be located either within or outside the state's territory. This form of terrorism is characterized by a high number of casualties, as it can affect individuals who are innocent bystanders and happen to be present at the site of the attack. The main objective of sabotage operations is to disrupt the political entity and instill fear and distress among individuals in order to exert influence on the state's policies about a certain matter. Terrorists execute sabotage operations by strategically placing explosives in targeted regions and locations, hurling bombs and explosives at them, or use explosive vehicles to forcefully enter facilities. Terrorists increasingly target a wide array of locations, such as tunnels, bridges, hotels, embassies, and transit terminals. Terrorists use meticulous and particular strategies for carrying out their terrorist activities. They meticulously choose and monitor their targets, and pick the appropriate explosive device and manner of detonation (Al-Amiri, 2004: 7475-).

Key Attributes of Human Rights:

Human rights cannot be purchased, obtained, or passed down through inheritance. They inherently pertain to individuals by virtue of their humanity. Human rights are intrinsic to every individual. Human rights are universally applicable to all individuals, irrespective of their race, gender, religion, political or ideological beliefs, or country or social background. Every one of us was born with inherent freedom and equality in terms of dignity and rights. Human rights are considered to be universally applicable.

Human rights are inviolable; it is impermissible for anybody to strip

another individual of their human rights, regardless of whether the laws of their nation acknowledge them or if those laws infringe upon them. Human rights are immutable and "inherent. "

For the sake of ensuring the dignity of all individuals, it is their rightful entitlement to experience freedom, security, and sufficient standards of life. Human rights are considered to be "indivisible. "

There are **three categories** in which rights can be classified:

1. Civil and political rights, sometimes known as "first generation rights, " encompass liberties such as the rights to life, liberty, and security. The rights to be free from torture and slavery; The right to engage in politics and the right to have opinions, express oneself, think, have a conscience, and practice religion freely; The right to participate in associations and gather in assemblies.

2. Economic and social rights, often known as "second generation rights, " encompass aspects related to security and include the right to job, education, and a decent standard of life. These rights also encompass access to food, shelter, and healthcare.

3. Environmental, cultural, and development rights, often known as "third generation rights, " encompass the entitlement to reside in a pristine environment shielded from devastation, as well as the entitlement to cultural, political, and economic advancement.

By asserting that every individual possesses human rights, we are also affirming that each person bears the obligation to uphold the human rights of others.

Attitudes and Methodology:

Attitudes encompass beliefs regarding the significance of human rights, the inherent dignity of all individuals, the necessity to uphold rights, the preference for cooperation over conflict, the acknowledgement of personal responsibility for acts, and the belief in the potential to enhance our world through effort. These circumstances facilitate the moral development of children and provide them with the necessary skills to actively engage in society in a positive manner.

The methodology employed is one of active involvement and engagement, which fully engages children in the learning process. This approach allows kids to actively explore and discover the world alongside their teacher, rather of simply receiving information passively. This methodology is especially suitable for addressing human rights issues, as they frequently encompass diverse perspectives on specific matters, rather than a singular "correct " solution.

Conclusion:

1- Terrorism is a worldwide occurrence that concerns all nations, and there is a collective effort to find effective solutions to resolve this predicament.

2- Failing to highlight the significance of Islamic comprehension and the crucial role that scholars should play in elucidating the truth to individuals and safeguarding society against the peril posed by extremist factions that exploit the principles of Islam to manipulate the vulnerable and uninformed.

3- One of the reasons for the problem is a lack of enthusiasm in nurturing and teaching the younger generation and actively involving them in society to protect them from being influenced by extremist ideologies propagated by extremist (takfiri) organizations.

4- The absence of research facilities dedicated to studying religious extremism and developing strategies to combat it, as well as raising awareness and offering guidance.

5- One of the biggest obstacles in the fight against terrorism is the difficulty in agreeing on a single definition of terrorism, which is primarily because of the complex nature of terrorist activities. The term is dynamic and changes due to the various manifestations, structures, and tactics of terrorism.

6- The proliferation of many forms and manifestations of terrorism is closely connected to the advancements in technology and critical industries. Electronic terrorism, such as computer viruses and activities on the Internet, as well as biological and chemical terrorism, are the most prevalent forms of terrorism. These types of terrorism rely on advancements in biological and chemical industries, whether they are developed for civilian or military purposes. Lastly, nuclear terrorism predates the aforementioned visuals.

7- Terrorism employs diverse tactics to accomplish its objectives, ranging from bombings in various manifestations, to targeted assassinations impacting individuals, to kidnappings affecting individuals, aircrafts, vessels, and so forth, and ultimately acts of sabotage, such as severing trains, bridges, and other infrastructure.

Recommendations:

1. Endeavor to formulate a precise and all-encompassing delineation of the notion of terrorism that will be universally embraced by all nations and international and regional entities.

2. Organizing conferences, seminars, research, and studies to examine the political and security consequences of terrorism at various levels (local, regional, and worldwide) and striving to incorporate their findings.

3. Finalizing bilateral or multilateral international agreements on the crime of terrorism, and implementing their requirements.

4. Equipping the security services with cutting-edge tools essential for combating terrorism in all its manifestations

5. Implementing and enhancing security mechanisms to align with the evolving nature of terrorist activities.

6. Continuously providing training courses to personnel of international security agencies in the area of counterterrorism.

7. Finalizing an international treaty of integrity that outlines the protocols of diplomatic cooperation between nations in the realm of counterterrorism, including matters related to the transfer and receipt of individuals deemed necessary for security purposes (terrorists), and preventing the misuse of diplomatic channels to further the objectives of terrorist groups.

8. Efforts are being made to enhance the global legal framework for media, with the aim of prohibiting media discourse that encourages violence, bigotry, exclusion, terrorism, and propaganda that promotes and aids terrorist organizations.

9. Assessing the effectiveness of the international community's actions in countering terrorism, including the concrete steps taken by nations to prevent

the use of their borders for launching terrorist attacks against other countries.

10.   Formulating domestic legislation pertaining to counterterrorism, including areas such as funding, advocacy, recruiting, and instigation, in alignment with global treaties and pertinent decisions of the Security Council.

11.   The need lies in the activation of regional and international accords pertaining to counterterrorism, as well as the essential requirement of political determination to effectively execute these agreements.

12.   Implementing comprehensive national policies to counter terrorism, including legal and security measures as well as efforts to address its social, economic, intellectual, and cultural underlying causes.

13.   The objective is to disseminate the values of safeguarding and advancing human rights in line with global benchmarks, as a crucial element in eradicating terrorism. Additionally, it aims to strengthen the involvement of women in the fight against terrorism, as outlined in Security Council Resolution 1325.

14.   Urging the world fraternity to establish an official international day dedicated to honoring the victims of terrorism.

15.   Urging nations to develop educational and cultural initiatives designed to safeguard young people against intellectual and theological extremism that nurtures the occurrence of terrorism.

16.   Implementing measures to restrict access to websites that are suspected of disseminating hate speech, promoting violence, and engaging in intellectual terrorism.

17.   Enhancing community consciousness about the perils of terrorism and electronic extremism by implementing a comprehensive program that promotes awareness and protection across all age groups, with a specific focus on identifying teens and young adults.

18.   Promoting the alertness of society as a whole and their capacity to combat extremism in all its manifestations.

19.   Enhancing the involvement of social workers, particularly in educational institutions, colleges, and non-governmental organizations, equipping them to address the threats posed by extremists and terrorist

movements, and fostering public consciousness of the perils of terrorism and extremism.

20.   Ensuring equal and inclusive access to high-quality education for everyone and fostering opportunities for lifelong learning; Acquiring a high standard of education is fundamental to enhancing quality of life and advancing sustainable development.

21.   Emphasize the involvement of academics in social service to advance citizenship, foster a culture of tolerance, uphold human rights, encourage respect for others, address extreme ideologies, and prioritize preventative measures.

Further Suggestions:

1. Undertake a comprehensive investigation of the significance of security in attaining social harmony and combating violence and extremism.

2. Execute a comparable investigation to determine the causes behind the growing occurrence of terrorism in various cultures.

3. Perform a research investigation. Our objective is to identify the most crucial preventative measures inside Islam for addressing terrorist ideologies.

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The Role of Universities in Countering the Extremist Phenomenon in Iraq After 2003

Prof. Dr. Hamid Hammad Abed

Asst. Prof. Moataz Ismail Khalaf

Prof. Dr. Thaer Shaker Mahmood

Abstract

The devil of extremism emerged in humanity's backyard at a time when speeches advocating for moderation and acceptance of the other flourished, the tide of intellectual reconciliation between civilizations, religions, and faith in cultural exchange, and significant social and political gains were made. Undoubtedly, this is governed by the imagination of horror and terror, and it is inhabited by a language that, because of political differences and their media extensions outside the circle of peaceful cooperation, fosters feelings of hatred toward the other. The devil of extremism is trying to erase from man's mind the idea of a world made possible by principles and human rights, which have been solidified by contemporary political and social structures and manifested as laws, ways of living, expressions of culture, more freedoms, and other things.

This research's fundamental hypothesis is that academic institutions possess the scientific training necessary to address extremism and examine its roots as well as its theoretical foundations in the fields of intellectual, social, and psychology. These forms of treatment are derived from the variety of scientific fields and instruments from lectures, workshops, conventions, or scientific studies with a focus on countering terrorism and extremism. In this study, the topic of extremism is first studied using the descriptive approach. Next, the phenomena of extremism and its causes in Iraq after 2003 were investigated using the systematic analysis approach, along with the role that universities played in rebuffing this phenomenon. The research is divided as follows: an introduction; a first research section that addressed the nature of extremism; a second research section that addressed the phenomenon of extremism in Iraq following 2003; and a final research section that addressed the role of universities in countering extremism.

Keywords : Extremism, Iraq, Universities, ISIS, Countering

SectionOne : Extremism Definition

1- Extremism Concept:

The word extremism "refers to being on the sidelines, which is equivalent to mediocrity and moderation. "[1] Identifying things' ends, places, and times is another aspect of it. According to this interpretation of the language, perhaps extremism has come to be associated with the realm of ideas, reaching an extreme that is out of the ordinary for humans. [2]A conflict of ideals or interests between parties who are aware of each other and what is being issued from them is the root cause of extremism, which is defined as delinquency in thinking and action. With each party's aim to obtain a position that does not align with, or even conflict with, the other's interests, violence may be used to accomplish the desired outcome. [3]Extremism can also be a reaction that takes the form of deviating from socially accepted intellectual norms, beliefs, standards, and behavioral patterns. It can be manifested as passivity or retreat by embracing other ideals and norms, the defense of which may escalate to the point of resorting to violence and clashing with the community. [4] Within the realm of ideas, each concept lies on a two-sided line with a medium ground between them. Only in this way can extremism be comprehended in relation to moderation. Consequently, it is important to note that there are three main ways that an idea might be defined. [5]

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1   Salah Al-Sawy, Religious Extremism: the Opposing Viewpoint, the Media›s Worldwide Appeal, no place, no date, P.8.

2   Abdul-Jabbar al-Najjar,"The Role of Education in Thwarting Extremism in Religion, "Journal of the College of Sharia and Islamic studies, No. 1/ vol.37, Qatar University, 2019, P. 25.

3   Ramadan Abdul Hamid Mohammed Tantawi, "The Reasons Behind the Phenomenon of Radicalization Among College Students and Strategies To Lessen It From Their Perspective (Field Study), Damietta University, " Journal of the Faculty of Education, issue (71), July 2016, p. 2.

4   Ibid.,p.6.

5   Shaker Abdel Hameed, "The Psychological Analysis of Terrorism and Extremism, Observatories, "Scientific Pamphlets, No. 37, Bibliotheca Alexandrina, 2017, pp. 111-113

1-First Method: It has to do with how the dictionary defines it; for example, you may open a dictionary and search for a definition of extremism or terrorism. We discover that its meaning is this or that, and since this definition is constrained, one would wonder why.

2-Second Method: By using the procedural definition of the term, we define terrorism or extremism by the acts or behaviors of extremists or terrorists, such as taking over ships, aircraft, or hostages, detonating bombs on buildings, killing people or leaders, or combining all of the aforementioned. However, this definition leaves out other significant components of what constitutes terrorism. These include the possibility that those earlier acts were carried out by people acting alone, without the support of a terrorist group, or they could have been motivated by particular political objectives, as is the case with some terrorist operations, such as the desire to steal, extort, demand money, provide benefits, smuggle drugs, or carry out operations involving other prisoners.Therefore, the specific definition of terrorism here also remains inconclusive or, as the region says, is not inclusive or prohibitive, so what is the third way to define terrorism that applies here?We should not rely solely on dictionaries or performances.

3-Third Method:Here, we attempt to define the terms extremism, immobility, and violence in relation to the attitudes, beliefs, values, and motivations of persons who engage in these behaviors, as well as the notion of the family as a unit. Perhaps now that we have delved a little farther into the realm of ideas, the German philosopher Ludwig Wittgenstein, or rather, his spirit that may meet us and present us with his well-known thought that can help us resolve these issues. Take for instance anyfamily photo we depicted includes both males and females, a father and a mother, young and old, people sitting and people standing, people smiling and people frowning as they rush to get the shot done. Despite the variety of expressions and poses, this family photo is what ties them all together. This is likewise true of the notion of games, which cannot be adequately described by concentrating on any one particular game (or any one of its features, rules, varieties, player counts, etc).

The most dangerous religious extremism, according to our definition, is that which clings to religion and holds that it is the one true religion that

is resistant to mistake and that criticizing others is falsity without merit. And in this instance, the extremist's personality starts to think that this is the real religion. In this instance, the extreme will treat the nonreligious members of society badly in terms of behavioral treatment as well as psychological communication, and this may occur from him deliberately or unconsciously. [1]

SectionTwo :The Reasons of the Post-2003 Rise of Extremism in Iraq

First: Reasons and Political Motivations

After 2003, there was an increase in extremist currents in Iraq in response to the American invasion of the country. This was a challenging time for Iraq since the occupation of the country caused a disruption in the social equilibrium within the country. Additionally, it allowed transnational "Jihadi " groups to grow and oppose the Americans in Iraq by filling the security void. As a result, these groups are searching for a location to establish social centers for their elements. Adnan Al-bilawi, who rose to prominence as one of the renowned princes of the (ISIS terrorist group), was among the several families whose relations were impacted by the decision to breakdown the security and military establishments and their associations with the forces opposing American involvement in Iraq. [2]

The post-occupation state's collapse Iraq caused national, religious, and sectarian sects to seek safety in a subset of themselves.The Salafi-jihadi current, which felt threatened by the Sunni component's sectarian identity, is one of the currents that has drawn attention to its identity. With the American occupation, the battle in Iraq transformed into a sectarian conflict, which was first depicted in vivid details. [3]

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1   Abdul-Jabbar al-Najjar. P.28.

2   Ahmad Ali Muhammad &et al, "Religious Trends in the Province of Anbar: aBalance Between Radicalism and Moderation ", Center for Strategic Studies, Anbar University, 2021, pp. 29-30.

3   Hisham al-Hashimi, "ISIS from the Inside ", Vol. 1, Dar Al-Hikma, London, 2019, P.128.

Second: Social and Cultural Reasons and Motivations

Many personality models of society's individuals are created by the socio-cultural context that currently exists.Individuals' personalities and psychological characteristics are shaped by the cultural framework in which they are embedded, as well as the customs and traditions they were raised under. The society educates individuals and forms their personal traits through many of its constituent social institutions.People who sense the frailty and corruption of society and its institutions are created as a result of the imbalance that has impacted the major institutions of society, which encourages them to create a culture that is distinct from that of society. This culture may be orientated and contain political or religious beliefs that are used to alter society's culture. [1] Due to the tribal nature of most Iraqi society's members and the desire for power and elevation inherent in their culture, Salafi jihadist groups have taken advantage of religious doctrine to spread their extremist currents among the youth of this society. This type of response is especially brought on by the transgressions committed by the American occupying forces. [2]

Third: Psychological Reasons and Motivations

These psychological factors manifest as a person's loss of the proper personality, spiritual emptiness, unrest, anxiety, and imbalance of values. These are detrimental reflections that cause a person to go insane and limit his options in life. All of these reactions occurred at a time when young people could feel hopeless and frustrated because there aren't enough opportunities to support their goals and desires. [3]11 Why are there armed groups in the province of Anbar? is a question that researcher Hisham al-Hashimi responds to. We think that the response to this query will be crucial to comprehending the historical context of Salafi jihadist groups' growth in the governorate of

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1   Hind Fouad, "The Sociological Reasons Behind The Recent Surge in Terrorism ", The National Criminal Magazine, 2nd issue, volume Sixty-One, 2018, P. 10.

2   Ahmed Ali Mohammed & et al p.30.

3   Haitham Abdul Salam, "Terrorism and Islamic Law ", Al-Hikma Magazine, Bayt al-Hikma, No. 21, year 2001, p.58.

Anbar.It makes sense in this way. [1]

    1-Governorate of Anbar makes up a third of Iraq's total area and shares borders with Syria, the Hashemite Kingdom of Jordan, and the Kingdom of Saudi Arabia. This, along with the country's enormous economic potential, contribute significantly to the armed organizations' longevity. The geographical andgeopolitical reasons of Anbar's structure allow the organizations a great deal of flexibility.

    2-Taking advantage of the tribal and religious structure, because the Anbar clans are all from one sect and one nationality. With Iraq suffering from the beginnings of a sectarian conflict, these groups will have no trouble building a popular incubator in which they may partake in advancing their military cause, similar to the 2006 Sunni-Shiite dispute.

    3. A large portion of the population in Governorate of Anbar is open to this development, particularly in the province's rural areas and villages where many religious currents are becoming more prevalent. As a result, they serve as a human resource that armed organizations might draw from. There is an incubator and movement because of the incentive (injustice) that exists, the weakness of the barrier (identification and belonging), and the support of lawful interpretation and jurists for this. The majority of Sunni Arab clans have their roots in the Governorate of Anbar, where both geography and history have made them tributaries of Iraq's urbanization and civic consciousness.

Section Two: The Proliferation of Extremist Phenomenon in Contemporary Iraq

The first Requirement: The Proliferation of Extremist Phenomena in Iraq Prior to 2003

Firstly: Extremism in Iraq Prior to the 2003 US Invasion

    The conditions that resulted from the collapse of the Iraqi state before 2003, which gave rise to the rule over the entirety of Iraq, are advantageous to

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1   Hisham al-Hashimi, "The World of ISIS: the Islamic State in Iraq and the Levant ", Dar Al-Hikma, London, 2015, pp. 242-243

the Jihad organizations. On October 12, 2001, in northern Iraq, three Islamist groups (Jund al-Islam, Kurdish Hamas, and the Unification Movement) united to form the first Takfiri (expiatory) groups. They united under the name Ansar al-Islam, and Mullah Fatih Krekar, whose real name is Najmuddin Faraj—led them. This group was positioned in rough, hilly terrain, which enabled it to adopt a guerilla approach to military control and security within its sphere of influence and function as a potent force. This force engaged in combat with the PUK forces, and sources suggest that the PUK fighters lost over a thousand members, including injured, and that these groups lost an estimated seventy-four members(Alsabbai). In the latter half of the 20th century, the Kurdish predicament created the perfect conditions for a failed state and serves as a prime illustration of how the Iraqi state failed to handle societal diversity.

This complexity allowed jihadist Islamic groups to seize control of the region that had historically served as the center of Kurdish Islamic activity,Horman and its surrounds. Subsequently, this region became a hub for Salafi-jihadist groups, serving as the foundation for the Ansar al-Islam organization, As previously mentioned, it was established in 2001, and from that year until US forces attacked Ansar al-Islam in March 2003 as part of the invasion of Iraq.Kurdish jihadist groups and Ansar al-Islam have developed into an emirate akin to the Afghan Taliban's emirate. The International Crisis Group described and discussed the emirate of Ansar al-Islam in its report dated February 2003, following the visit of a foundation team to the Horman region in the spring of 2002. The report compared the emirate of Ansar al-Islam to the emirate of the Taliban. [1]

The majority of Arab combatants inside the Ansar al-Islam organization or its sphere of influence were nationals of Jordan, typically from jihadist organizations in the Jordanian Sultanate, the most of them are sultans and only number a few dozen in pre-occupied Kurdistan. And that the Group's (Tawhid and jihad) emergence coincided with the large-scale Arab inflow, not earlier. During the height of the Afghan war, the Kurdistan area became

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1   Hani Al-Sibai, "Islamic Jihadist Groups: Al-Maqrizi, Abu Musab Al-Zarqawi, The Army of Sunni Allies, Ansar Al-Islam, and the Abu Hafs Brigades ", Center for Historical Studies, no p, no d, pp. 4-5.

a common route for al-Sham's jihadists to go through Iran to Afghanistan, where they would receive training, and then return to Kurdistan via Iran. Thus, starting in the late 1990s, Al-Salti jihadists started to migrate to the Kurdistan region. They joined the jihadist movement already in place and helped to create, lead, support, and train new jihadist organizations.

Kurdistan became a jihadist homeland planned by jihad seekers with the rise of jihadist organizations in the late 1990s, even if it was not organizationally connected to Al-Qaeda. Following the conflict, Abu Musab al-Zarqawi and other Arab terrorists sought sanctuary in Afghanistan. Mullah Krekar says as follows: "Abu Musab al-Zarqawi was a young boy, and those who were with him in Herat, along with the other hayari Arab Afghans, were looking for a place to hide this time ". Their presence there helped Kurdish fighters learn how to carry out suicide bombs and fight in combat. It was also around this time that Zarqawi's name gained its first international recognition due to its link with Ansar al-Islam. [1]

The study of Kurdish scholars of Islamic Sciences in Mosul and Baghdad led to the rise of Salafism (religiously rigid) in the Kurdistan area of Iraq. Many Kurdish scientists were influenced by Mullah Ismaili Kom, a Turkish native from northern Kurdistan, to adopt scientific Salafism. Salafism was a new idea, and its appeal stemmed from the widespread superstitions and witchcraft prevalent in Kurdish society at the time, as well as in other parts of Iraq. After the bombing of Sulaymaniyah's Halabjaand the subsequent exodus of its citizens to Iran, a large number of its Salafists turned to armed resistance against the Iraqi government. In order to carry out its operations in the Arab territories, Ansar al-Islam group relocated to the southern part of the Kurdistan region after 2003. Following the occupation, a Salafist current emerged that is oriented similarly to the other Arab Salafist currents.

The decline of jihadist currents in Salafi thought in the Kurdistan region after 2003 can be explained by the stability of the region, which also led to the contraction of the jihadist movement and the influence of the Kurdish Salafi

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1   Haidar Saied, "Two Passages to the Kurdish jihadist ISIS and Zarqawi ", inThe Islamic State Enabled» ISIS»: Formation, Discourse and Practice, 1st ed.,(Beirut: Arab Center for research and Policy Studies, 2018), 41-42.

movement on Jordanian Salafism, particularly among students of Albani and Rabih Al-Madkhali. [1] The American occupation of Iraq created an environment that was conducive to the resurgence of jihadist organizations, which led to a rise in areas of failure following the invasion and collapse of the Iraqi state. These groups were able to start acts of resistance against the occupation and make the most of the rejection of the American presence by taking advantage of the field reality left by the occupation. Zarqawi descended together with others from Iraqi Kurdistan towards the south, towards the Arab areas in central and western Iraq.

Undoubtedly, the invasion of Iraq played a crucial role in enhancing the appeal of anti-democratic extremist groups like al-Qaeda and other Salafi-jihadists across the Islamic world. Undoubtedly, the invasion of Iraq played a crucial role in enhancing the appeal of anti-democratic extremist groups like al-Qaeda and other Salafi-jihadists across the Islamic world. According to sources, the US war on Iraq has radicalized the great majority of foreign combatants, not previous terrorists, in Iraq as it is mentioned by Noam Chomsky. They were inspired "by the invasion to act in response to appeals to protect their Muslim brothers from the Crusaders and other unbelievers who were destroying Arab culture and the Islamic faith. " [2]

Secondly: Extremism Prior to the Occupation in Remaining Parts of Iraq

Chaotic conditions, which are ideal for the return and breeding of extremism and terrorism, resulted from the inability to handle societal variety after 2003. Takfiri Salafism did not exist in Anbar governorate prior to 2003, but the circumstances following the occupation of Iraq and the general oppressive sentiment among the community of Anbar, along with similar sentiments in the other provinces with a Sunni majority, caused the extremism to proliferate in the province and many of its young people to become affiliated with terrorist groups.

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1 Haidar Saied, p.30.

2 Shaker, T.M. " Community Development Strategy for Post-Displacement and Dis-placement in Iraq/Anbar Governorate as a Model " Dirasat: Human and Social Sciences, 47(2), pp. 158–175, 2020

The organization (ISIS terrorist) claimed to have come to protect the Sunnis of Iraq and to rid them of injustice, and we find that many secular officers in the previous Army belonged to armed organizations to build all of the above for the organization's control. The biggest methodical murdering operation, according to Abu Bakr Naji's book, starts with eliminating the closest adversary. [1] The document titled "A Strategic Plan to Activate the Political Role of the Islamic State of Iraq " detailed how the group started murdering Sons of the Awakening as well as Sons of the police and army in Iraqi cities. Many of these men lost their lives in these operations, either as a result of military campaigns that involved nighttime house raids and explosives, or as a result of silencers or adhesive containers.

The Second Requirement: The Proliferation of Extremist Phenomenon in Iraq Following 2003.

The indigenous population in certain governorates of Iraq is sometimes described as a "incubator " for extremist groups.In his book, "The Caliphate State: progress to the past, " researcher Faleh Abdul-Jabbar challenges this notion on ISIS and the local community in Iraq.By illustrating the true situation in local communities, he dispels the myth, adding that it is inaccurate because the phenomenon's interpretation is fragmented. In fact, ISIS is a product of two fundamental concepts rather than the local community's acceptance. First, there is the state's inability to create a pluralistic society and its institutional support of it; second, there is a social current that has long carried the caliphate's ideology in Arab Islamic nations, including Iraq. In contrast, the Takfiri current's shift from an act of violence to the proclamation of a "State " or "caliphate " is contingent upon the Iraqi state's collapse in the face of local community opposition. As a result, we are witnessing a singular convergence of the state's collapse with the emergence of the Takfiri movement, the propagandists of the notion of a caliphate state, and the deepening of the fracture within the community. Takfiri movements have grown and proliferated because of the failing state. The Takfiri movement would have remained a tiny, conservative, and socially unpopular movement

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1   Faleh Abdul-Jabbar, "The Caliphate State: Moving to the Past (ISIS and the Local Community in Iraq) ", 1st ed., Arab Center for research and Policy Studies, Beirut, 2017..

if not for the collapsed state. It is not acceptable to conflate popular protests with the military and political ascent of the Takfiri current in the context of complaints about the state's inadequacies as a political entity or as an outward manifestation of the national group. [1]

Dealing with the sectarian worldview of US imperialism since the occupation of Iraq and early understanding of identity issues are among the factors contributing to the appeal of extremist groups such as ISIS. Since the invasion in 2003, the United States has implemented identity policies in Iraq. As a result of their political dissatisfaction with the political system, "the terrorist group known as ISIS was able to mobilize and attract members of the Sunni community by appealing to their identity. " [2] Extremist groups have developed into armed organizations that fight society with all available weapons in this new, complex, and sectarian political context. Zarqawi's strategy is the initial building block in a process that culminates in the creation of the Islamic State of Iraq, which exists as a supplement to this claimed strategy. It is impossible to comprehend ISIS's radical tactics without considering its historical foundations and the context in which it emerged to oppose them .[3]

In addition to fighting against the American occupation, Zarqawi's strategy focused on inflaming Sunni-Shiite division as a way to gain support from the public and increase the size of his organization by enlisting as many Iraqis and non-Iraqis as possible. He benefits particularly from nearby nations like Turkey, Syria, and Jordan where the Sunni community makes up the bulk of the population. In order to implement and ensure the success of this strategy, Zarqawi deployed ruthless liquidations, executions, and acts of bloodshed against his opponents. These are the identical techniques that

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1   Moataz Ismail Khalaf &et al, "ISIS in the Province of Anbar: from Thriving and Growing to Dying and Vanishing ", Center for Strategic Studies, UniversityOf Anbar, 2020, P.66.

2   Malak Hassan Muslimani, "Counterterrorism: Using the Fight Against ISIS and Al-Qaeda As a Model ", Unpublished master›s thesis, Faculty of Law and Political and Administrative Sciences, Lebanese University, Beirut, 2016, P.62.

3   Abdelbari Atwan, "The Islamic State: Its history, Brutality, and Prospects ", 1st ed., Dar Al-Saki, Beirut, 2015, p.77.

the terrorist group (ISIS) later used. For instance, Abu Bakr al-Baghdadi was aware of Zarqawi's appreciation for psychological warfare and the part that videos play in inciting fear among his adversaries. As a result, he "executed foreign captives and inmates by killing them, photographing it, and releasing it on social media and other media platforms. " [1]

The ability of extremist groups, such as ISIS, to establish and maintain control over their territory, along with their extreme violence, are the two key factors to comprehend. From the stage of the terrorist (Abu Omar al-Baghdadi) to the stage of the terrorist (Abu Bakr al-Baghdadi), it is undeniable that the entry of several Baathist commanders into the organization has a significant impact on these two issues. As was previously established, Zarqawi was the source of the beginnings of savagery. In a letter claimed to him in 2005, Zawahiri warned of the scenes of murder. And for good reason—the media war is serious, taking place, as he puts it, "in the context of our nation's hearts and minds ". Abu Bakr Naji, the author of the book "The Management of Savagery, " and Abu Abdullah al-Muhajir (Abdul Rahman Al-Ali) are primarily responsible for the legislation of cruelty and harshness. Al-Muhajir had a significant influence on Zarqawi, who read and studied his work "matters of jurisprudence of jihad, " which deals with blood jurisprudence. His companion argued that he should submit to Allah's Sharia, which is even more harsh than the deceased's surrender to a laundress and permits the infidel's blood in some situations.Al-Muhajir is an Egyptian who completed his studies in camps in Kabul, fought in Afghanistan, and graduated from the Islamic University of Islamabad. He was a candidate to lead Al-Qaeda's scientific and Sharia council, taught at the Zarqawi camp in Herat, was detained in Iran, freed, and then went back to Egypt during the Arab Spring uprisings. [2]

For Abu Musab al-Zarqawi's two groups in Iraq (al-Tawhid and jihad and later Al-Qaeda in Mesopotamia), the scenes of horrific, violent atrocities represented a turning point in their history. Next came the Islamic State of Iraq

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1   Moataz Al-Khatib & et al,"The Islamic State: (History, Consequences, and Future) ", Al-Jazeera Center for Studies, Doha, November 2014, p.13.

2   Abdelbari Atwan, pp.147-48

and the Levant (ISIL), which overtook it with frequent films depicting video recording of its members cold-bloodedly executing hostages. This violence, which is clearly seen in ISIS's actions, is said to be "a crucial component of the terrorist group's psychological warfare tactics. " [1] The terrorist group Daesh has not only aimed to establish an Islamic State—which it has already referred to as the Islamic State of Iraq and the Levant, but also an Islamic State in general through its military tactics. Beyond all of this, the main objective is to realize the restoration of the Islamic caliphate according to the Salafi-jihadist interpretation of Islamic law. From the borders of Baghdad to Aleppo, it encompasses the caliphate proclaimed by ISIS in certain regions of Iraq and Syria.

Therefore spreading throughout the entire region, which is mostly comprised of the Levant, Iraq, Kuwait, Palestine, and Lebanon. In other words, ISIS aimed to eliminate the borders established by the Sykes-Picot agreement. This is what ISIS accomplished in the western regions of Iraq, particularly in the region where the border between the Syrian city of Albu Kamal and the Iraqi city of Qaim was erased. The vision of the Daesh terrorist group states that it will be the center of the caliphate in the Levant, and it is also expanding its ambitions beyond Iraq and the region.It includes the Middle East and North Africa, as well as portions of Iran, Pakistan, and Afghanistan; it also includes European nations that were formerly under Muslim domination, Spain, the Balkans, and other Muslim nations like Turkey and the Caucasus. ISIS has devised plans to accomplish the aforementioned objectives and to establish the Islamic caliphate within the parameters it has in mind. But the fundamental components of his approach predate this state's establishment and stem from the terrorist Abu Musab al-Zarqawi, who led Al-Qaeda in Mesopotamia and the organization for jihad and unification.

The group's psychological weaponry includes this cruelty, which was articulated in Abu Bakr Naji's approach to handling it. As one of the Al-Qaeda organization's theorists, he breaks down the plan for creating the Islamic caliphate into three phases: the thorny stage of resentment and fatigue, the

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1   Abu Mohammed Al-Adnani, "About the Abolition of Borders " https://www.youtube.com/watch?v=kNqkbcOu5tE

stage of controlling violence, and the stage of creating the Islamic State. [1] As the logical outcome of the earlier phases, this goal is the strategic aim pursued by the majority of jihadist currents, including the extremist terrorist group ISIS. Undoubtedly, ISIS is an extremist organization that has made it clear in the open that it seeks to establish a caliphate that "survives and expands. " In keeping with its propaganda and repeatedly stated global vision, ISIS's military strategy is to build a worldwide caliphate as its ultimate goal. The organization's bilingual journal "Dabiq " and its published maps both state as much, the terrorist group states: "The caliphate's flag will be flown in Jerusalem and Rome despite the animosity of the Jews and Crusaders, as well as in Mecca and Medina despite the animosity of the unbelievers and hypocrites. The holy flag's shadow will spread until it completely covers the globe, bringing Islam's justice and reality to every corner and putting an end to the unbelievers' oppression of America and its allies. [2]

Abdul-Bari Atwan notes that the start of this stage is when the regular armies start to weaken or become weak, which gives the organization's fighters authority over areas that the army abandon without resistance. There was a security void left after the Iraqi military were forced to retreat from the cities in the region of Anbar. It was filled with ISIS sleeper cells and its immersion troops, which violently managed the cities and took control of them. Naji emphasizes how important it is for the fighters to be "wild. " [3]ISIS used to primarily thrive on cruelty, terror, and bloodshed in order to carry out its military plan. It would routinely cut off heads, post these pictures and scenes in public, and brag about them. This cruelty is not only a tactical move that ISIS needs to survive on the battlefield; it is a long-standing strategy and approach that dates back to the days of Abu Musab al-Zarqawi's group.Beginning with the US invasion of Iraq in 2003, his group's signature tactic was carrying out mass killings on a regular basis. He was known as The Prince of Slaughterers until he rose to prominence as one of

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1   Malak Hassan Muslimani, P.67.

2   Abdelbari Atwan, p.163

3   Charles Lester, defining the contours of the Islamic State, Brookings Center, Doha, December 2014, p.13.

Takfiri jihadists' most well-known figures worldwide. Following the murder of American prisoner "Nicholas Berg " on May 11, 2004, his group beheaded two other hostages, one Korean and one Bulgarian. The American hostages "Jurgen Armstrong " and "Jack Hensley " followed by the British captive "Kenneth Begley " recorded and aired their exchanges. [1]

By mid-October 2014, he had partially achieved some of his goals by completing the rings of his offensive strategy.It most likely had up to 31,000 fighters fighting under its banner, but more significantly, it established authority over a huge area. It also has command over armored personnel carriers, multiple rocket launchers, self-propelled howitzers, field artillery, and tanks, among other weaponry and vehicles. In addition, there were some anti-aircraft cannons, anti-tank guided missiles, and a limited quantity of man-portable air defense systems. [2] These weaponry helped them carry out their offensive plan, which included controlling the cities and villages of Anbar and attacking the cities that were resisting.

The terrorist group Daesh has been carrying out significant defensive operations in the Ramadi regions since June 2014.ISIS has always lost when it comes under determined, well-resourced attack from the Peshmerga or the Iraqi security forces. In fact, Daesh frequently cedes land it controls to meet its own operational needs when it realizes it is overwhelmed. ISIS has a history of exhausting its core forces in places that are likely to come under attack, despite the fact that it frequently remains in these locations until the very last minute before leaving them. The best evidence for this can be seen in the events that occurred in Jalawla, Jurf al-Sakhar, Tikrit, and Mosul.

Section Three: The University's Role in Preventing Extremism and the Significance of Religious Reference in This Role's Development

First Requirement: The Role of University in Countering Extremism

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1   Malak Hassan Muslimani, p.72.

2   Kazem al-Salhi, p.77.

Firstly: The University's Function in Combating Extremism via External Society:

1. Assisting the development of public opinion trends about the rejection of extremism and extremist currents by correctly and transparently disseminating information about the origins, financing, and crimes of extremist groups' men, as well as their histories, their ideas and perspectives toward Iraqi society.

2. Attempting to strengthen the anti-extremist and anti-terrorism culture in Iraq; this culture will help to stifle the intellectual currents that fuel extremist currents and terrorist organizations in society, which will isolate and delegitimize Takfiri thought and cast doubt on its legitimacy and suitability for distribution.

3. Taking steps to coordinate efforts with the appropriate government institutions to provide a political media message that offers Iraqi citizens the security to live in peace. rebuilding regions destroyed by terrorist attacks and compensating people impacted by military operations in the fight against the terrorist group Daesh. This is an outstanding instance of a political decision with economic implications, as it opens up investment prospects in the liberated areas and creates jobs for the many unemployed, particularly graduates. Furthermore, it works to maintain a social content that protects the community's cohesiveness and the culture of Iraqi society from the influence of hybrid foreign cultures.

4. Stressing how important it is for colleges to foster a sense of national identity by fostering each person's noble feelings toward their country of origin and the people in their locality. This prevents society from being influenced by incorrect and deviant ideologies.

Secondly: The Role of the University in Countering Extremism Within the University Environment:

Because universities have qualified human resources who can face deviant extremist currents, they are one of the direct means of dealing with students' thoughts and orientations, taking care of them, and striving to safeguard them from intellectual deviation. The following are some of the

tools the institution has at its disposal to help safeguard young people's minds and keep them safe from intellectual deviation, falling into the clutches of extremism, and blasphemy:

1. Eliminating intellectual deviations from the curricula and screening them for extreme viewpoints that contradict one another. Within this lies the job of universities: to enhance curricula with study materials that elevate the scientific and cultural standards in order to safeguard society against the rise of the phenomena of extremism; to fortify students with moderation and to foster a culture of acceptance of the other.

2. The necessity to tighten the oversight of hate speech, false information, derogatory stereotypes, and other forms of stigmatization directed towards specific individuals inside the university setting, particularly in departments that house a sizable number of students from the provinces of Iraq.

3. The implementation of on-campus conduct standards that stipulate disciplinary actions in the event that extremists' traits and ideologies are observed within the academic setting.

4. Using conversation and debate to help students develop constructive criticism skills, respect for diversity, and the ability to solidify their opinions in line with the principles and tenets of both society's culture and our real faith.

5. The university ought to organize community activities, such as bringing in community leaders from various religions, sects, and ethnicities to speak with students about the diversity of Iraqi culture and to clear up any confusion regarding certain other concepts and views.

6. Planning field trips and exchanges between Iraq's north and south to highlight the country's diversity. These activities will try to strengthen intellectual security while preventing hate speech and extremism from spreading.

Second Requirement: The Role of the University in Preventing Extremism:

The university actively works to avoid extremism by shielding society's members from blasphemy and thought crimes. Its approach attempts to dispel

myths, promote moderation and reasonable thinking, and help raise public awareness of the risks associated with abnormal and misinformed thought patterns. This plan may be established prior to the establishment of extremist organizations in order to stop the spread of the phenomenon of extremism in the governorates of Iraq.

1. Educating state officials about democratic norms and implementing administrative decentralization to oversee governance matters. The main goal of the university's work in this area should be to close any gaps that radical forces could exploit to undermine the legitimacy of the regime and the democratic tendencies that are becoming more and more prevalent in Iraqi politics.

2. The role of universities in fostering national, religious, and ethnic variety in Iraq: pluralism and national, religious, and sectarian diversity are features of Iraq, and this is not a problem. Instead, it comes down to handling this variety. Nationally, Iraqis are split into Arabs, Kurds, Turkmen, and Assyrians; religiously, they are split into Muslims, Christians, and a few minority faiths including Sabians and Yazidis. There are two groups within sects: Sunnis and Shiites. The university must play a part in defending the rights of all segments of society, including racial, religious, and ethnic minorities, to hold positions of authority and sovereignty as well as to have their identities and cultures acknowledged without jeopardizing the integrity of the state or the union of the nation.

3. Through various educational approaches, Iraqi universities must prepare students to reject widespread hate of others and fanaticism against other religions. They also need to strive toward instilling tolerance, moderation, and moderation in their spirits.

4-Assisting in strengthening the concepts of political engagement, freedom of speech, and opinion consolidation.

5. Organizing cultural events and scientific conferences and workshops on the topic of extremism, either within or outside the institution, and inviting experts in the field of countering extremist ideas.

Conclusion

Universities play an important role in countering extremism, by protecting their affiliates and students from the spread of extremist ideology, as well as working to raise their awareness of the effects of extremism raised by extremist organizations. In order to carry out this vital and significant responsibility for society, universities should also play a critical role. The research produced a number of findings, some of which are as follows:

1. Because universities play a significant part in students' upbringing, serve the community, and increase public awareness of the risks of extremism, they have a critical role to play in combating extremism and its abnormal ideology.

2. Universities have an enormous duty to oppose hate speech and those who propagate harmful ideologies both within and outside of their campus.

3. Universities have trained human resources that can combat extremist and deviant currents. They also have a big obligation to shield young people's brains from intellectual deviation and keep them from falling into the blasphemous and extremist traps.

4-Universities and other educational institutions play a crucial role in solidifying the idea of citizenship by fostering and bolstering each person's sense of national belonging to their home country and the larger community.

4-Academic organizations such as universities should review and remove any radical ideas from scientific research and courses, as well as any intellectual deviations. Enhancing the function of research centers at universities to develop a plan that combats extremist discourse. Initiating awareness-raising talks and focused workshops to discuss the perils of extremism and its immediate and long-term impacts on society.

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Media Axis

The impact of media and social networking sites on terrorist extremism - Pros & cons

Prof. Dr. Sarab Jabbar Khurshid

Al-Mustansiriyah University \ Al-Mustansiriyah Center for Arab and International Studies

Introduction

Young generation represent the present and the future of the nation, who are responsible for the development of society in all political, social and cultural fields, and it is through them that the goals and aspirations of the nation are achieved, in an advanced world dominated by rapid and diverse transformations and challenges, it is crucial to provide youngsters with care that enhances their leadership skills and trains them to make timely decisions.

The seriousness of the phenomenon of extremism - that of those involved in it are young people, who are the wealth and hope of society - such as physical diseases, in which the healthy disease is infected through transmission, and young people are the most vulnerable groups of society to imitation and simulation.

The world in the present era, with the presence of various print, audio-visual media and social networking sites, is witnessing an escalating wave of incitement to extremism and terrorism, despite the ban imposed on this type of speech, but it seems that this ban is nothing more than a theoretical presence because there is no deterrent to people or institutions that promote extremism and terrorism.

Extremism translates into incitement to violence, discrimination, hostility and prejudice against target groups, and can exacerbate existing divisions between societies and promote violence and discrimination against certain groups, thereby leading to conflicts within the same society.

The problem of research lies in knowing the effects of extremist ideology that first requires knowing the causes and factors driving extremism and the diversity of ways to deduce those factors.

Here, the problem arises of identifying and limiting those factors and

causes driving extremism, and then searching for ways or treatments.

The first axis: the nature of extremism and its causes

Extremism is the adoption or adherence to radical ideas, ideologies or beliefs. Extremism is the adoption of a radical version of an ideology or principle, which is usually associated with religion, but may in fact relate to any belief. [1]

Terrorism is a type of political violence that involves the deliberate targeting of civilians and distinguishes between direct victims and the public that wishes to affect them. In this sense, terrorism involves three factors: political violence or a violent act aimed at delivering a political message, the deliberate targeting of civilians, and a bicentric nature, where one group attacks to terrorize another. [2]

The overlap between the two terms exists when we analyze the ideology, psychology or psychology of the terrorists themselves. When we talk about terrorism, we are talking about the terrorist and why he would commit such terrorist acts. Individuals may see terrorism as the only way to bring about change, and therefore accept the killing of civilians. This may be due to their espousement of radical ideas (here is the extremist terrorist) of self-determination, religion, or otherwise, but it may not be.

In fact, some forms of extremism have nothing to do with terrorism. For example, there are two versions of pacifism: conditional pacifism, where the use of violence is available in circumstances such as physical self-defense, and absolute pacifism, which is the absolute rejection of the use of violence. Absolute pacifism is a form of extremism, and at times may be referred to as extreme pacifism. People who espouse this view are treated as extremists according to this ideology. However, these people are not extremists, in fact, they oppose and reject the use of violence outright. [3]

It is not possible to understand the social effects of extremism that often appear in personality in different situations, as it is a phenomenon that needs to be analyzed for its causes and the ideas behind the conviction of some individuals, as there is no human, religious or radical revolutionary thought, which can be a base or source of it in human civilizational thought calling for

liberation and peaceful coexistence based on cultural diversity.

1.   Factors and causes leading to extremism

The reasons behind the phenomenon, whether psychological motives or cultural motives, are originally due to the nature of the cultural formation of man, it is itself a social and cultural entity whose mental structure is formed based on the quality of family and community education methods together, and in the light of which its intellectual and ideological orientations are formed, which is an issue that must be identified to know the underlying and apparent in this influence in the behavior of individuals who possess the self-ability to carry out actions that are incompatible with human nature, and are located Outside the contexts of civilizational development and enters it into the negative conflict with the other, which can be considered strange and rejected because of what leads individuals to hatred, and works to disintegrate the social fabric, which is described as outside the context of positive civilized action.(4)

The phenomenon of extremism does not stop at Islamic culture only, but it is a general social phenomenon that appears in multiple societies and cultures, as it appears among right-wingers in Europe against immigrants or against other races, as it may be religious, political or economic motives, but it revolves around fueling hatred against the other without convincing justifications.

There are numbers of political, economic, social and other reasons and factors that lead a person to extremism and terrorism, which we list as follows: (5)

- Economic factors: Some young people may resort to extremism as a result of financial hardship or inability to achieve their economic ambitions. Some may see extremist ideologies as a way to achieve social change or to take revenge on difficult economic conditions.

- Cultural factors: Cultural factors play an important role in shaping extremism in young people, which focus on discrimination, racism or discrimination between individuals, and extremist ideas can also contribute to strengthening social belonging and cultural belonging.

Political factors: They play an important role in fueling extremism, as political crises and conflicts can lead to increased tension and resentment among young people. Some young people may see extremist ideology as a tool to express their anger and political demands.

- Social factors: Social factors related to family, friends, and society can play a role in fueling extremist ideology. Young people are influenced by the powerful influences of people close to them and rely on their opinions and beliefs to formulate their views.

- Media and social media: play an important role in spreading and promoting extremist ideology among young people. Violent content and extremism spread through these media can influence young people and encourage them to pursue extremist ideas.

- Discrimination and inequality: If young people feel discriminated against and inequality in society because of race, religion, gender, or social class, they may turn to extremist ideology as a way to express their anger and seek change.

- Identity and belonging: It can play a role in nurturing extremist ideology When young people feel isolated or do not belong to a group or community, they may find belonging in extremist ideology that provides them with a sense of identity and meaning.

- Cultural and religious differences: which may deepen divisions and tensions among young people, increasing the likelihood that some of them will be attracted to extremist ideology that reinforces their identity and values.

- Education and awareness: Education can play a crucial role in preventing the development of extremist ideology. If quality education and appropriate awareness opportunities are not provided, young people may be more likely to be influenced by extremist ideas.

- Family factors: The family environment has a significant influence on the formation of young people's views. The family may influence the feeding of extremist ideology by stimulating hatred, discrimination, or presenting negative models.

- Regional and global factors: Regional and global events and conflicts

may affect the fueling of extremist ideology among young people, as ultra-nationalist sentiments or political conflicts can reinforce terrorism and extremism.

Nevertheless, these factors interact and interfere with each other, and the relative impact of each factor may vary from person to person.

2. Forms of extremism

Extremism takes several forms, the most important of which are the following: (6)

- Intellectual extremism: It is the departure from the intellectual or cultural rules that society accepts for any life sitauation.

- Phenotypic extremism: It is intended to provoke public opinion by deviating from what is familiar to the public in terms of appearance, such as wearing clothes contrary to the public, wearing make-up in clothing, or talking in a way that attracts attention.

- Religious extremism: which exceeded the limit of aggression in religious behavior, in thought and action, or deviating from the path of the predecessors in understanding religion, and in action, whether by extremism, or indifference, and negligence.

- Political extremism: It is a political position whose adherents reject any opportunity for dialogue, as well as any hint about a deficiency or error in their understanding and go as far as possible.

- Moral extremism: It means breaking the moral balance either by strictness in the application of a certain moral behavior or in completely abandoning the application of that behavior.

- Social extremism: A concept that refers to behavior that exceeds socially acceptable boundaries and exaggerates excessive behavior, intolerant opinions and ideas.

1- The second axis: media and terrorist extremism

The media has become a modern and civilized language that cannot be dispensed with or ignored, which requires understanding and assimilating it by possessing the elements and elements to keep pace with the developments

in the world today, as this necessitated the multiplicity of media and its diversity between audio, visual, audio and visual at the same time. (7)

And public opinion is always looking for the truth, the truth of the event, its actor and its source, whether on the local or regional arena, dealing with events, publishing them and narrating their details requires publishing and following them regularly to be full coverage and this requires the existence of professional standards that take into account the conditions and ethics of society, which means working with a methodology that balances between the public's right to knowledge and between its cultural, social and religious customs, considering that the distinctive standards of purposeful media and There is no doubt that the phenomenon of extremism that leads to terrorism attracts the attention of peoples as well as governments because of its impact on government programs, especially the security and stability of peoples, and the phenomenon of extremism and terrorism in its form and content is an organization that aims to create an atmosphere of fear, terror and the threat of using force to sow confusion and chaos among members of society in order to control it. For the benefit of the perpetrator and to those who are credited with spreading fear and instability through his threats, terrorist groups are reluctant to carry out their operations if they know in advance that they will not be accompanied by media propaganda, the latter revealing the magnitude of the losses they inflicted on their targets. (8)

And sometimes we find that the media deviates from the standard of honesty in the transmission of events seeks to promote terrorism and extremism and give it a dimension greater than its size and that the two parties, i.e. the media and terrorism, benefit from terrorist acts, terrorists get free publicity for their work, and the media benefits financially because the reports published on them and increase the value of propaganda published on them, and they may appeal to public opinion and find them appeals, and this is what drives many young people to join the ranks Hence, it is possible to know the real role of the media in combating terrorism and extremism in light of the observed violations of human rights, especially after the outbreak of the Arab Spring revolutions and the bloody and tragic scenes that followed that only led to more war. (9)

Hence, the media must be professional, specialized and honest through its cadres who carry out press coverage from the heart of the event, and to take an example of the events of September 11 in the United States of America, where after the fact, fingers were pointed at Islam as a religion that encourages extremism, which is not true, and here lies the role of the media in clarifying the real reasons and searching for mechanisms to combat it or limit its spread instead of promoting and circulating behind them The media in dealing with events and their repercussions. (10)

This makes highlighting the most prominent features of the media treatment of the media phenomenon in terms of its focus on the event more than focusing on terrorism and extremism as a phenomenon that has its causes and factors, as the root causes of this phenomenon and its deep political, social, economic and religious causes are often hidden, which makes it appear as if it is abstract and absolute, as it often prevails in addressing the terrorist operation as an isolated event and not as a process that takes place in a specific context and occurs in an environment Specific, as well as the dominance of the news character on the media coverage and the absence of coverage of an analytical and interpretive nature, which leads to the survival of media treatment on the surface of the event or phenomenon, which weakens its ability to persuade and loses the effective and tangible impact, and this is what some media lack, which is the absence of qualified and competent media staff.

2.   How Extremists (Terrorists) Use Media

Terrorists use all available media professionally in the following areas: (12)

– Raising anxiety, psychological influence, threats, deception, blackmail and various cyberattacks.

– The spread of heinous and horrific terrorist operations to spread the spirit of moral and psychological defeat of the targeted governments and peoples (burning, mass killing, slaughter, suicide bombing, hijacking planes, rape, torture and others).

– Inciting to join their terrorist organizations or joining the elements supporting them with logistical support.

– Sending and receiving information between elements of a terrorist organization.

– Political incitement and declaration of misleading positions.

3-Methods and techniques of forming terrorist organizations

One of the methods of terrorist organizations to achieve their goals is to create a website, as most of them create websites that act as virtual headquarters. The objectives of terrorists in the creation and design of websites can be listed as follows:

– Spreading its misleading ideas.

– Advocating and supporting deviant principles.

– Confirm the strength of the terrorist organization.

– Intellectual preparation and recruitment of new extremist terrorists.

– Learn how to hack emails, how to hack and remove websites, and how to access blocked sites.

– Attracting prominent writers and scholars with influence, to increase the level of trust.

4- Media negatives in the spread of extremist terrorism

The importance of the media does not lie in its acquisition and keeping pace with others in the way it is used and directed, but in how to use and employ it purposefully and in a way that makes it able to express objectively when dealing with various issues, so that we ensure that the media provide systematic coverage in line with the rules of the media and its theories away from spontaneity and improvisation, and this is what many media lack at the present time with all regret after their policies have been mortgaged And its aspirations to coexist with the requirements of the media to ensure that it promotes the contents of its various programs, and thus ensure access to the largest number of viewers, and from here the media of all kinds had to not deviate from its noble mission, which is one of its negatives, as the citizen is exposed to a lot of television media materials that he receives from all over the world, and its impact on the cultural values of the public, especially since television has a nature and characteristics that makes it unique to some,

and that distinguish it over other means of communication, the public is in dire need of what is adhering to it is to describe the performance of one of the means of mass communication, which is television or (satellite channels) and seek to know the extent of its positive or negative repercussions on the values of the public, and therefore the West sought to ideological influence on the peoples of the third world directly, taking advantage of its powerful media machine, foremost of which is television broadcasting, and this is what was stated in the US foreign affairs report. "We can achieve some goals Our foreign policy through direct interaction with the peoples of foreign countries instead of dealing with their governments and through the use of modern tools and communication techniques, we can today reach large and influential sectors of the population in these countries, inform them and influence them in their directions, and sometimes even incite them to take a certain path. (14)

Hence, the door becomes open for the Western media to market its culture, promote its thought and values, and seek to shape viewers' opinions about world events, after which the social lifestyle in developing countries changes to follow in the footsteps of Western behavior and according to its concepts, such as what happens with the youth who have been influenced by the media to invade their thought and replace it with a thought that incites violence and corruption.

There is no doubt that this determination is of great importance in combating the most important and dangerous crime on our contemporary societies, which is terrorist crime and extremist ideas, and that the development of these solutions to these previous problems reflects the extent of criminal policy in countries in order to confront this type of dangerous crime, which now needs concerted efforts to combat it.

5- The strategy of confronting terrorist ideology in the media

Without a real awareness of the seriousness of the intellectual war waged by terrorist groups to dismantle state institutions from society, the army, intelligence and internal security, the security handling of the issue of terrorism becomes a partial dealing, and the role of the media in combating terrorism can be determined within the following bases:(16)

- Coordination of national media policies between the various media

with regard to issues of terrorism and national security.

- Not to provide analyses or opinions that serve terrorists under the pretext of neutrality or freedom of expression, as there is no neutrality in the face of terrorism and extremism.

Terrorist incidents should not be treated as mere news stories or media scoops, but should be treated as aggression against the state and society.

- Placing the activities and demonstrations of supporters of terrorist groups and their allies in their normal size and not highlighting them.

- The need to focus on the enormous damage caused by terrorist acts to the State and society.

- Highlighting the direct damage caused to citizens as a result of acts of violence, terrorism and extremism, so that the issue of eliminating terrorism becomes a personal issue.

- Training media personnel, especially TV presenters and those in charge of preparing them, on scientific dealing with issues related to terrorism and national security.

- The need to consult reliable sources before publishing any news related to terrorism.

- Presenting a media message containing hope for the future and the imperative of victory over terrorists in order to raise the morale of citizens.

- Focusing in media messages on the role of citizens in refuting the claims of terrorist groups and sympathizers of terrorist ideology.

- The national media (public and private) join hands in maximizing the role of army and security personnel in protecting the gains of the homeland and citizens, and the need to support them and provide them with any information about terrorist cells, illegal gatherings and suspicious activities practiced by these groups.

- The use of well-known specialists in the field of terrorist groups in media seminars on television, radio and newspapers to refute terrorist ideology, with the use of widespread and credible media outlets.

We are facing a real dilemma, if we address the role of the media in

confronting violence, extremism and terrorism in all its forms, whether intellectual or operational, it is required that the media not use its tools to promote the ideology of terrorist organizations and recruit sympathizers with their ideas. What is needed is to focus on the enlightening role of the media in confronting terrorism and work on its precise definition and diagnosis of this phenomenon by reviewing the opinions of all participants in the confrontation process, including religious scholars, security, psychological and social experts, intellectuals and community intellectuals, with the aim of speeding up its elimination. (17)

Perhaps it is important to focus on religious scholars here, as it is not required to host any scholar who holds a high degree in the field of da'wah or hadith, etc., but the speaker in this case is fully aware of all religious sciences to refute for the recipient all the extremist ideas adopted by terrorists, because the religious, intellectual and cultural confrontation is no less important than the security confrontation, but rather confronting extremist ideology with moderate moderate thought precedes other confrontations. If the media can host religious scholars Strong, they will be able to refute terrorists' interpretations of Qur'anic texts and exploit their misinterpretations of them in the killing, slaughtering and inhumane exploitation and torture of non-Muslim hostages. In addition to refuting the wrong exploitation of the interpretations of some hadiths and removing them from their moral content and focusing on the verbal meaning, the media should host sociologists and psychologists to dissect the mentality of terrorists, with the aim of contributing to preventing the sympathy of others with them and joining terrorist organizations, whether with intellectual or organic participation.

In general, the media must address all dimensions of the phenomenon of terrorism in jurisprudential, scientific, social, security, cultural and intellectual ways, as all roles are complementary to each other in the process of confronting extremist ideology, and the media must also benefit from modern media techniques in disseminating information in order to influence public opinion, raise awareness and direct it and develop minds and ideas.

6- The Third Axis: social media and the Spread of Extremism and Terrorism

Terrorism is not a new phenomenon in the world, but the modern era of terrorism began at the end of the twentieth century and beyond, and since then terrorist and extremist groups began to practice their activities repeatedly, and terrorist operations spread in a number of countries, and transcended regional borders, and after the September eleventh attack, the world and its leaders began to realize the threats of terrorism and extremism significantly. (19)

After the formation of the Islamic State of Iraq and Syria (ISIS), terrorist threats have become more serious, as this organization is characterized by a high degree of regime, and uses advanced technology in its activities, including various Internet platforms, and through social media platforms, these terrorist and extremist groups promote and propaganda their ideological ideas, recruit and train new members, and communicate with followers, supporters and donors, so such groups are treated as "unconventional " terrorism, or are characterized by During the new concept of terrorism. (20)

New terrorism is a novel form of terrorism and is associated with a number of new characteristics, for example, it is decentralized, and new terrorists are less cohesive organizational entities. Traditionally, terrorists have relied on the support and sponsorship of states, but more recently, part of the financing of terrorism comes from various illegal sources, such as credit card fraud, donations from organizations and countries that support terrorism to achieve their interests, and wealthy people who also have their interests in terrorist operations. The new terrorism is no longer limited to on traditional organizations, which fight their conflicts and carry out their operations within a particular state, instead the battlefield of new terrorist groups has become global, and the goals of the new terrorism are more global and tend to be random. (21)

The new terrorism is more fluid, based on a new network structure facilitated and linked by communications and information technology, and has a stock of people willing to do anything and to cause extensive forms of destruction and devastation.

Among the basic characteristics of contemporary terrorism and extremist groups are the professional use of the Internet and the high capacity to manipulate new media. There are a number of studies and articles that

have confirmed that terrorism has benefited positively from the tremendous progress in the media, communication technology and its various applications on the Internet, and that this progress has contributed to the development of the form of terrorism, as terrorism today depends not only on traditional media, as is the case with traditional terrorism, but also on new media, and the new terrorism often interacts with the media to spread fear, by publishing news of its terrorist activities and operations.

In addition, the ideological threat of violent extremism has become a global problem with cross-border repercussions; through social media, extremist groups carry out continuous communication campaigns, targeting the weak and their sympathizers, to urge and push them to extremism and practice violence in the name of extremist ideologies. (22)

7- Social networking sites are the best way

With the increasing number of Internet users in the world, social media has become the most preferred communication tool to present an individual's views or comments, share his information, and share a lot of details of daily life with his friends list, moreover, social media offers a lot of privacy options for the user, such as: closed group, private conversation, open group, or public page, where many different people can exchange views, opinions, and discussions, and so, social media has also become, one of the best ways The most attractive is for terrorist groups and extremist organizations to spread ideas, form new followers, and communicate with others permanently and safely. (23)

The latest global statistics on social networking sites indicate that there are (4.48 billion) users of social networking sites around the world until June 2021, approximately (57%) of the total world population, and the number of social media users has grown by (520 million) during the last year at the global level, a growth rate of (.1) annually, and finally the global daily use rate of social networking sites (two hours and twenty-four minutes). (24)

Because of all of the above and other features available in social networking sites, terrorist and extremist groups are interested in using social media programs to communicate with the world, without limits or restrictions,

faster and inexpensively, and apart from that, social media sites are more user-friendly to distribute information and spread terrorist and extremist ideas, and other resources between extremists and terrorists, and so that they can reach conflict areas anywhere in the world, providing advice, brochures, videos and operational security information.

2- Use of social media by extremist terrorist groups

Terrorist organizations use social media and other Internet platforms in many ways, particularly for operational communications, intelligence gathering, information sharing, recruitment, training, and more. In 2014, a report issued by the Center «Simon Wiesenthal», based in "Los Angeles ", indicated that there are more than thirty thousand forums, websites and accounts on social networking sites, promoting terrorism in the United States of America and abroad, and they also discovered the increasing joining of extremists to social networking sites, and it is noted that many right-wing groups in social media, redirect the public towards their forums, and constantly reveal the pages and accounts of members of these groups and societies on social media platforms, Such as: Facebook and Twitter.

Some terrorist and extremist organizations rely on YouTube to share speeches, propaganda and political events, and studies show that the Internet acts as a channel for extremism in three ways:(25)

- Interpretation and reinforcement: The Internet and social networking sites are used to clarify and promote extremist ideologies through messages, narratives and the Internet.

- Membership and inclusion: The internet and social media are used to create easy pathways for like-minded individuals to join as one, and form networks to integrate more people.

- Normalization of unacceptable opinions and behavior: The Internet is used to create virtual rooms for discussion and simulation of extremist views and ideas, through which unacceptable behaviors are normalized.

3- Ways to confront extremist terrorism through social networking sites.

Some strategies and policies can be useful to control or limit the spread of the use of social media to spread terrorism and extremism, by proposing several ways and means as follows:

- The development of new laws on terrorism and extremism through social media shows the urgent need to enact laws, with the importance of the keenness of governments as they develop these laws to respect the rights to freedom of opinion and expression.

- Launching anti-terrorism and anti-extremism campaigns using social media sites Campaigns against them on social media can be an effective strategy by governmental and non-governmental organizations, and with the number of social media users in various countries of the world increasing significantly with technological progress, increasing the awareness of community members of the seriousness of terrorism and extremism and their serious repercussions on everyone, is an appropriate practice, through which governments can easily track down the terrorist or extremist who tries to influence others through social networking sites, and take legal action against him.

- In order to deal with social media terrorists, governments need to ensure that security institutions and law enforcement agencies are well equipped with technological and smart tools to track down extremist and violent ideologists, and use these tools legally, highlighting the importance of strong training and capacity-building programs for all those involved in combating terrorism and extremist ideology to raise the efficiency of the use of these tools and employ them appropriately.

- Governments should support the eradication of digital literacy and equip young people with rational coping skills and rational use of the internet and social media through school curricula, summer activities in schools and universities, and teaching online ethics.

Conclusion

The phenomenon of terrorism and extremist ideology is of interest to peoples and governments around the world, because of its serious effects on the security and stability of the state after it became clear that we are

facing an organized criminal phenomenon, aimed at creating an atmosphere of fear, terror, and the threat of violence against individuals and property, and aims to destabilize societies, influence their political conditions and hit their economy.

The media and social networking sites sometimes unintentionally promote the goals of terrorism and give it a media aura that it does not deserve in light of the goals that are intended to be achieved behind the media work or terrorist act of fame, power, money and intellectual influence, as happened with the events of September 11 in the United States of America to hold a certain value and intellectual system responsible for these events when they accused Islam of suppressing freedoms and practicing violence and authoritarianism.

Hence the need to highlight the most prominent features of the media treatment of the media phenomenon in terms of its focus on the event more than focusing on terrorism as a phenomenon that has its causes and factors, as it often hides the treatment of the roots of the phenomenon and its deep political, social, economic and religious causes, which makes it appear as if it is absolute.

The media and social networking sites remain responsible for transmitting the event to the viewer, the politician and the interested whatever his field of specialization and the ordinary citizen who is interested in political, social and economic matters both national and international. The issue of terrorism and extremism is one of the topics that have taken the largest part of attention, especially as it has become a regional and international challenge in light of the convictions that have been established about the failure of the security and military approach.

Here, the media must choose an optimal place between the reality of terrorism and the international media blackout, as Mrs. Margaret Thatcher, the former British Prime Minister, described; this (free) propaganda as the oxygen necessary for terrorism that it can do without, because covering the terrorist event in the media achieves tactical and strategic gains for those who carry it out.

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Special research for the Second Conference on Reducing Terrorism and Extremism, entitled:

Cybersecurity and protecting the social fabric from terrorist penetration

2024

Preparation

Dr. Khaled Fawaz Zaarour

2024

Abstract

The current research aimed to clarify the relationship between the existence of Cybersecurity and repelling cyber-attacks by terrorist groups, and identified several objectives, which were to learn about the reality of cyber-attacks occurring, to identify the impact of cyber-attacks on the social fabric, and to learn about the importance of Cybersecurity in Combating electronic cyber-attacks, and used the inductive approach, and the researcher reached many results, which are that cyber security is considered a necessary need at our present time due to the large number of cyber terrorist attacks, and cyber security is considered an independent field that needs specialists in it to be applied correctly and usefully, in addition to that The application of Cybersecurity varies from one country to another according to the requirements of each country, and this is determined by specialists. Cyber-attacks are frequent by terrorist groups because of their ability to dismantle the social fabric and change its priorities and circles of affiliation, while Cybersecurity is considered important to ensure the cohesion of society and its survival alongside each other, especially during times of crisis. Terrorist groups also exploit cyber-attacks because they ensure concealment and lack of direct public appearance. Cyber-attacks have many forms that may be political, social, economic, cultural, and other attacks, as well as The researcher identified several recommendations, namely the necessity of having specializations related to Cybersecurity in university educational institutions, in addition to

the necessity of establishing bodies specialized in Cybersecurity topics that work to monitor the activity of cyber terrorist groups and prosecute them, in addition to the necessity of having comprehensive international legislation that seeks to unify efforts to control cyber terrorist attacks.

Introduction:

There is no agreed-upon definition of what constitutes cyber terrorism, and according to the CRS, in law, the closest definition is in the USA PATRIOT Act 18: "Transnational Terrorist Acts" and referring to the activities and harms specified in the Computer Fraud and Abuse Act, it is interesting to discuss CFA for "punishment for the crime" entails the imposition of fines or imprisonment and indicates that it is a criminal act and not a terrorist act. Some legal analyzes also define cyber terrorism as follows: the intentional use of, or the implication of, destructive actions against computers and/or networks, with the aim of inflicting Harm, social, ideological, religious, political or similar goals or to intimidate any person in furtherance of these goals, and this definition is consistent with the Patriot Act and the CFA. Note that these provisions are criminal statutes and refer to individuals or organizations rather than government agencies.

Defense analyst Dorothy Denning defines cyber terrorism as attacks that have an illegal aspect, in addition to waving the card of hacking computers and the data stored in them, with the aim of pressuring government agencies to obtain goals in the political and social aspects. Her definition of cyber terrorism focuses on distinguishing between work... Destructive and disruptive. As Cybersecurity Journal found, cyber terrorism causes responses similar to traditional terrorism, which seeks to "undermine civilian resilience by instilling a sense of fear and vulnerability that opens a new window that erodes confidence in the ability of government and law enforcement agencies to protect citizens from attacks." Futurism."

Related terms include "cyber-attack" and "cyber warfare." Cyber-attack is a modern term that refers to activities conducted through information and communications technology, such as distributed denial-of-service (DDoS) attacks. Cyber war is considered an action between one country alone that is equivalent to an armed attack or the use of force in cyberspace that leads to a

military response. Therefore, this study clarifies the role of cyber security in combating terrorist attacks and preserving the social fabric.

Research problem

Our current era is considered the era of digital media, as there is a large spread of professional and non-professional media, and this was followed by the presence of many violations. These violations were due to the nature of this type of media, as it is digital, and therefore it can be pirated "digitally," and these violations have increased. Attacks in all areas,

Research problem

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What is the role of Cybersecurity in protecting the social fabric from terrorist penetration?

Research questions

From the main problem emerge many questions that form the focus of the research, which are:

1. What is Cybersecurity?

2. What are the types of Cybersecurity?

3. How does Cybersecurity contribute to the disintegration of the social fabric?

4. How does Cybersecurity contribute to repelling cyber terrorist attacks?

research importance

The importance of the current research stems from several points, which are:

1. The modernity of the methods that are used in the field of piracy.

2. Terrorist groups resort to piracy to penetrate the social fabric.

3. Highlighting the importance of Cybersecurity in combating cyber terrorist attacks.

Research objectives

Through the current research, the researcher seeks to achieve the following goals:

1. Learn about the reality of cyber-attacks taking place.

2. Identify the impact of cyber-attacks on the social fabric.

3. Recognizing the importance of Cybersecurity in combating cyber-attacks.

Research Methodology

Inductive approach:

Scientific research considers the path that it follows to be far from random, as it moves with the aim of achieving a specific goal, by identifying the causes and causes that led to it, and induction proceeds in an attempt to understand natural phenomena and predict their occurrence, as the inductive methodology is based entirely on tracking Particulars in order to reach a general judgment that includes the whole, and this is considered the opposite of the analogy through which one moves from the whole to the part (Al-Bayoumi, 2019, p. 24). Hence, the researcher decided to use the inductive approach in order to arrive at, through studying the details of the phenomenon of cyber-attacks, and their impact on the social fabric. The role of Cybersecurity in combating it.

Previous studies

A study entitled: The Electronic Dimension of the Algerian Security Policy in Combating Terrorism," prepared by researchers Ben Marzouk Antara and Al-Kar Mohamed, published in 2019 at the University of M'sila.

The research concluded that cyber terrorism is a crime, and is considered one of the most serious crimes that many countries suffer from. The study shed light on the Algerian security policy in the field of combating and preventing this type of crime, in order to protect the state and society. The research concluded that the issue of investigating Cybersecurity in Algeria is one of the most important new challenges to Algerian security policy, imposed by rapid technological developments. Despite the efforts made to achieve this, the ranks that Algeria occupies on the Arab and international levels indicate that it needs more efforts.

A study entitled: The nature of information awareness of Cybersecurity among people in Saudi Arabian society from the point of view of experts specialized in Cybersecurity, prepared by researcher within Zaid Abdul Rahim Al-Timani, published at King Saud University, Saudi Arabia in 2021.

The study aimed to know the reality of Cybersecurity among individuals in Saudi society, as taught by experts specialized in information security. The importance of the research is due to the exacerbation of threats and the large number and frequency of intrusions at all levels and at all levels from the individual to institutions, ministries and companies. Governments and companies have gradually begun to know the dangers of crimes. Cybercrime and the importance of information security on the economic and political security of the country, and on public interests. The Internet may seem like a paradise for network hackers, the reason for their virtual, anonymous appearance on it. These people have become aware of the high returns of cybercrimes, the low risks and rates of their detection, and the difficulty of proving them in some countries, because Cybercrimes are characterized by the speed with which they occur, as damage may occur even before the victim is aware of being targeted. In this research, the researcher used the descriptive approach and an interview tool applied to a sample of experts specialized in Cybersecurity in the city of Riyadh. The most important results were that government interest in the topic Cybersecurity began early, before individuals in society realized this concept, and the most widespread type of cybercrime among individuals in Saudi society is the crime of electronic fraud. The study also found that the most important factor that increases the chance of crimes

occurring is the lack of awareness among individuals and their sharing of information. Personality with others without knowledge.

A study entitled: "Cybersecurity" Social and Legal Dimensions - Sociological Analysis, prepared by researcher Islam Fawzi, published in the National Social Journal, Volume Fifty-Six, Issue Two, May 2019.

The research addressed the issue of Cybersecurity by focusing on the social dimensions, which are the threats of emerging cybercrimes, increasing their rates, manifestations of targeting national security, threatening moral values, destroying infrastructure, consolidating the crisis of mistrust among citizens, and other social risks. Then the research presented the legislative dimensions. And regulatory through laws related to the protection of Cybersecurity and the importance of international cooperation and policies. The research also touched on protection mechanisms and security practices. The research reached many results, the most important of which was the necessity of issuing a law on the protection of privacy that provides monitoring mechanisms through the development of a technology to warn responsibility for misuse, which gives them the right to Intervention and censorship, in addition to the recent increase in depth in the study of Cybersecurity. It became clear through research in the field of Cybersecurity that society imposes limits on cyber dealings away from crime and extremism. The researcher recommended the necessity of developing mechanisms and enacting legislation to confront the rampant moral and ethical deterioration.

Search terms

Cybersecurity: Many activities, for example, compilation of tools and requirements, security steps, guidelines, details related to risk management, exercises, practices, and mechanisms that can be used to fortify the cyber environment, institutions and subscribers is famous as a constellation of tools, policies, security meanings, security strategies guaranteed, guidelines, risk management approaches, steps, training, best training, methods of assurance and mechanisms that can be used to provide protection for the environment Cyber (Securing information and communications networks. Annual, International Telecommunication Union (ITU)., 2010).

Social fabric: It is recognized that the social fabric is like many relationships and ties that bind people and groups and merge them with each other; this indicates the degree of integration between people within society and their interaction with each other, and it is more solid and flexible if the interaction between these people is good and modern, while the fabric is fragile when there is a quarrel and disagreement between these people, or when there is a case of loss of one of this group, or in when , or when there are cases of disagreement in society or the spread of cases of corruption and criminals, and other similar cases (Al-Mismari, 2020).

Terrorist penetration: Digital terrorism or cyber terrorism is a category of terrorism based on technical modernity and information explosion, through the exploitation of the Internet for penetration and data theft, and it can be considered as the use of electronic technology and the investment of means of communication and data networks by many countries, small groups or people in order to attack or threaten in its visible form It is not visible in any way, in addition to trying to harm other people and trying to blackmail them, as well as an attempt to carry out cyber-attacks due to political or religious justifications (Doumit, 2013).

Theoretical framework of research

The first topic: cybersecurity and the social fabric

First Requirement: Definition of Cybersecurity

The term "cyberspace" was used for the first time by the science fiction writer "William Gibson" in his novel published in 1984 under the title Neuromancer, in which Gibson described cyberspace as a network of computers, in a world full of artificial objects in terms of their intelligence, and at a later time, this term was used to express communication networks and virtual reality technology, , which stems from connecting thousands of computers and many components of the Internet infrastructure, and at the present time cyberspace is considered as a living network that connects the world to each other, and includes a complex environment of networks that are interacting with each other, and have the impact of our lifestyle, and although most of the time this space is seen as a world separate from real reality, but

at a later time it became - virtual space - as real space, and cyberspace is the one we live, and they exchange influence, They continuously form each other (Warf).

For this reason, some scientists have described cyberspace as a liquid space in the language of Sigmund Baumann, or as a virtual place that we cannot reach, but it is possible to work in it, and the basic property in it is the permanent flow, and the permanent formation, and these two features are considered the most important features that distinguish information, in cyberspace there is a large flow of information, and it also has a role in shaping the truth always, These characteristics (flow and reconfiguration) have traditionally led to opposite, even contradictory, opportunities that have often contributed to the association of cyberspace with many problems (Al-Nasr, 2021).

Cybersecurity works to protect systems that are connected to the Internet, including hardware, software and information, in order to protect them from cyber-attacks, and in the context of computing, it includes cybersecurity and physical security that are used by organizations to fortify themselves, Unauthorized access to the information center and various computerized systems, security that is designed to maintain information confidentiality, integrity and abundance of information, is a secondary set of cybersecurity (M.Sowmiya, 2014).

The second requirement: The importance of cybersecurity

Cybersecurity is one of the most prominent branches of technology that seeks to protect all data of importance to companies from cyberattacks that ultimately lead to violating the privacy associated with institutions or even individuals. There are many questions related to this topic, such as the importance of cybersecurity, and what is security? Cybersecurity, and questions related to this field, from here it can be said that after the great developments in the field of technology, in addition to the development taking place in the field of trades and transactions that have a technical digital nature, the need for cybersecurity has become great at our present time, and cybersecurity has a major role in fortifying companies. Large institutions that rely heavily on digital transactions and electronic commercial exchanges, and

are therefore vulnerable to electronic attacks on a daily basis (Al-Samhan, 2020, p. 11).

Third requirement: cybersecurity and technology

With the current technical revolution, many new types of cyber-attacks have emerged. These attacks are affected by the presence of modern technologies and technological devices that develop significantly and rapidly. Hackers use new methods to break every precautionary measure taken to protect data. Companies apply digital security measures and update them regularly. Constantly keeping pace with modern and new technology and tools for digital attacks. These attacks seek to steal all data and information related to companies and others. In addition, cybersecurity provides assistance in ensuring protection for funds from theft attempts. On the other hand, cybersecurity is a sector that directs its attention towards fortifying digital systems and networks. And data from digital attacks and illegal attacks, and the field of cybersecurity is working to update plans and mechanisms that can stop these attacks and ensure the safety of private and necessary information (Bouzid, 2019).

Fourth requirement: The importance of Cybersecurity for individuals and societies

The importance of Cybersecurity today stems from the huge base of those who use devices connected to the Internet, and the large amount of sensitive information contained every second, especially if we link this matter with the growing numbers of security breaches and information leakage incidents that are increasingly frequent every year, which indicates As the capabilities of cyber-attack organizers are also evolving, whether in size, diversity, or degree of complexity, these obstacles require an urgent and effective response to protect those concerned, which means a large expenditure on resources, both technical and human.

Ensuring protection and implementing Cybersecurity procedures successfully and accurately represents a challenge for various organizations, and requires proactive mechanisms that adapt to all necessities, especially since Cybersecurity strategies are constantly changing, but in a way that is

difficult to predict, and are linked to criminal activity and the nature of cyber-attacks more than to scientific and positive future planning. Here, general technical development may represent the greatest challenge, to the point that some institutions may find themselves forced to change all their Cybersecurity components immediately, otherwise they expose themselves to unforeseen losses.

Some special practices can make a big difference, and the most prominent example here is the processes of collecting data and using it in artificial intelligence algorithms. The greater the company's mass of data - in quantity and quality - the greater its ability to provide a more accurate analysis of the behaviors and thoughts of users, so that it becomes possible to collect a sample of suspects. According to a certain sequence of interests. But privacy here may become the subject of great controversy, and there will be a lot of discussion and comparison between the actual value of that data in the field of security on the one hand, and the size of the sacrifice made on the other hand.

All these details lead us to the human factor. From the perspective of the individual user or consumer, cyber-attacks can cause an infinite number of damages, such as identity theft and impersonation, leaking of private files, exposing the user to blackmail, as well as material damage, and the possibility of leaking information related to business activity, health care, or even personal data. travel. Therefore, investing in some form of cyber protection is inevitable (Al-Shetty, Evaluating information security and privacy policies in educational institutions, 2019).

This apprehension and fear are met with great temptation from the perspective of the labor market, as Cybersecurity job requirements extend to wide areas, and also intersect with many specializations that may seem far from it at first glance. Thus, we can say that Cybersecurity has become like an integrated and sprawling industry, in which the individual can be active and affected at the same time, and who knows, he may be the victim and the criminal as well (Omar, 2018, p. 21).

The importance of Cybersecurity in Vision 2030

The future vision of Cybersecurity considers this specialty necessary for

every field that includes work or connection to the Internet, because this work exposes its owner to cyber-attacks, which makes the need for Cybersecurity greater, and the importance assigned to Cybersecurity in the near future stems from the following points: (Al-Otaibi, 2017, p. 31)

Business fortification

Talking about Cybersecurity and its positives brings us to an important and fundamental conclusion, which is that Cybersecurity allows you to access the world of the Internet with great comfort and great safety. This also applies to those working in the field of online business, and here we must emphasize the importance of updating security procedures that are compatible with... Updates created by hackers.

Protecting personal information

The answer to the question related to the importance of Cybersecurity is related to its ability to help protect users' personal information from theft, forgery, or misuse, as it is logical that if a virus penetrates a personal computer or phone, it can access the private information stored on this device. And deal with it.

Providing safety and maintaining productivity

The presence of electronic intrusions by hackers contributes to the presence of viruses in computer devices. These viruses make working on the computer difficult and may make work impossible, which ultimately leads to a complete cessation of work. To avoid this problem, work must be done on electronic fortification through Cybersecurity.

Fortifying websites

Today, the website has become an essential necessity for all commercial companies seeking to expand their work and activity, in addition to trying to expand their fame. If these websites are not well fortified, they will be vulnerable to hacking, hacking, and loss of content.

Ad density

The Internet today is full of advertisements due to the great spread of

e-commerce, and these advertisements, as dense and numerous as they are, are as dangerous as they are and a fertile environment for the spread of viruses. There may be an innocent advertisement, but in reality it is a virus that kills information and hacks your computer and information, and from here there has become a great need for Cybersecurity. To protect devices from hacking that may occur through the presence of an advertisement containing a virus.

Recover leaked data:

Cybersecurity contributes to many tasks that are not limited to preserving data, but also contribute to retrieving information that may be damaged or lost. This recovery occurs in a quick time, and from here stems the importance of Cybersecurity in retrieving information, and thus the need for it is necessary in light of the growth. Al-Kabir for electronic and digital commerce.

The second topic: Types of Cybersecurity

After reviewing Cybersecurity and its definitions, it can be said that there are categories of Cybersecurity that must be studied, and these categories contribute to learning about Cybersecurity more, and this is what will be identified in the current research: (Al-Shetty, 2019, p. 41)

The first requirement: Network Security

Most of the hacking attempts that occur electronically take place across networks, so it is assumed that there are solutions to these problems, and one of the most effective treatments here is to apply Cybersecurity accurately and professionally, as it contributes to protecting all device networks from piracy.

The second requirement: Cloud Security

Artificial intelligence has recently been relied upon, and this use is either by individuals or by institutions and bodies, and the goal of this use is to develop work and develop the quality of this work, in addition to accelerating and modernizing the mechanisms for completing work, tasks and activities, and benefiting from the experiences of others. It is clear that the volume of data that is stored is large and difficult to store, so there are many diverse companies seeking to provide the best services that contribute to addressing this problem in a short time, and here the most effective of these services are

(Google Cloud and Microsoft Azure).

Third requirement: Application security

This category is considered one of the types of Cybersecurity. It is known that web applications are connected to the Internet. It is clear that these applications may be hacked and the information inside them stolen. Here the question arises related to the importance of Cybersecurity. This type provides assistance to companies in order to protect information from Any electronic piracy such as (viruses, information encryption, etc.).

Fourth requirement: operational security

If data is exposed to a breach, what helps is Cybersecurity, as it contributes to reaching many backup plans, so it is relied upon in many large companies and institutions.

The third topic: the social fabric

The social fabric is a term used to denote the structures within society, in addition to the societal interactions that define the relationships of people and bodies within society. There is also the possibility of the social fabric being composed of a group of components, including values, foundations, customs, practical applications, and the nature of institutions within society, in addition to the relationship Between these social components (Kayali, 1990, p. 11).

The social fabric also refers to the general structure of social relations within society, and defines the mechanism of interaction between people and bodies. The social fabric is also affected by many cultural, material, cultural, scientific, societal and political elements that have a significant impact on society. The social fabric can be complex and have dimensions. There are many, as it is structured through many diverse elements and foundations, including, for example, the impact on the social fabric when the social structure, the relationship between authorities, and the relationship between the various social classes, gender, race, religion, customs, traditions, values, and technologies are compromised (Marcel, 2019, p. 41).

A deep understanding of the social fabric leads to understanding the mechanism of forming relationships and social interactions within them,

and the mechanism of influencing people's behavior, which contributes to identifying the social fabric through analyzing social changes and understanding the elements that have an impact on the formation and growth of society. It is also assumed that there should be a study of the social fabric. Social science in its entirety, with the process of emphasizing the various elements that help in its formation and modification, and sociology and social sciences are considered among the means that have an impact in recognizing and understanding the social fabric and the impact it leaves on society in general and in particular (Talal, 2016).

The first requirement: Cybersecurity and the social fabric

The concept of social fabric:

The cultural and social interdependence of the members of any society represents a system of social relations created by long years of coexistence within one homogeneous group with each other, on the same area and bearing many common characteristics, the most important of which are language, customs, traditions and religion, which results in the existence of a social fabric that reflects the extent of social interdependence. Which brings together the members of one society, and the concept of the social fabric will be defined as follows (Gabriel, 2018):

Hassan defines it as: the social structure in its cultural, economic, and social components, and it is the framework in which social relations between different social units and systems that reflect the general social pattern are integrated and consolidated (Saleh, 2018, p. 12).

As Abdul Jabbar defined it, it is: those practices that society commonly believes are desirable or worthy of appreciation, such as honesty and cooperation. These practices represent basic values in society, the most important of which are the values of tolerance among members of society (Saud, 2017, p. 32), and from the previous presentation it becomes clear to us that the social fabric It is a self-coordinated mixture that is created and formed as a result of a long period of time, and results in social and cultural patterns that reflect that period and the experiences and values it contained that were contracted and became a distinctive character of society. This social pattern

generates a feeling of familiarity and belonging among members of society and adds to its customs and traditions. The quality of social harmony and consistency in various social activities.

The second requirement: components of the social fabric

Language: It represents the means through which individuals are able to communicate with each other during daily life, and it constitutes one of the most important elements of the social fabric. The unity of language expresses a single social entity that uses one language to understand, communicate, and transmit its cultural heritage.

Culture:

It represents a mixture of experiences, knowledge, and patterns of social behavior of members of society, which is formed as a result of homogeneity and interaction among members of society. It may be a mixture between the culture of the original society and some of its neighboring societies. It changes with the passage of time and the change of generations (AL- zoe, 1997, p. 22).

Social customs and traditions:

It represents the manner of social interaction in different situations and is a basic criterion in judging patterns of social behavior, whether by acceptance or rejection. It is the unofficial law in society, especially in developing countries.

Religion: It represents the spiritual element of the members of society because of its great importance in translating the faith that individuals adopt and believe in. One religion works to increase cohesion and belonging among the people of one society, which makes the process of peaceful coexistence a routine matter, so there is no religious conflict or multiple sects. Everyone holds the same religion and belief (Logli, op. cit., p. 32).

Social custom: It represents one of the components of the social fabric. It expresses the prevailing beliefs and values among members of one society. It also includes the informal social organization that imposes its authority on individuals due to the great respect that social custom enjoys. It is like an unwritten constitution by which it operates. Individuals, in addition to

being an important source of legislation and being passed down between generations on a regular basis, also play a vital role in regulating the form of social relations between individuals and groups in various situations and patterns of social interaction.

Tribe: It represents the social, economic, and political unit around which the lives of individuals revolve in developing countries in general and Arab countries in particular. It generates a spirit of belonging and bestows the quality of social lineage on its members. It also has the nature of control over its members, so its authority in society cannot be exceeded, and the loyalty of individuals may exceed their tribe. Their loyalty to their state therefore represents an important element in the formation of the social fabric (AL-zoe, The Libyan Badia, 1992).

Third requirement: Factors for strengthening the social fabric

There are many factors that would work to enhance social cohesion between members of society with all its social and cultural components, and these factors have a significant impact on the social fabric, as they affect all forms of social life and reflect the degree of harmony between those social components, and are represented in those social institutions that play A prominent role in crystallizing the values of social cohesion among members of one society, which can be presented as follows:

The family: represents the first environment in which the individual is created and through which he acquires his distinctive social character, and in which he learns all the skills and behaviors in order to be an individual naturally integrated with his society. It is the first station in the individual's life that qualifies him to continue his life normally, and it also ends the individual's ability to Belonging to an entity that protects him and gives him the status of membership in a group that includes a group of individuals. A set of points can be listed for the role that the family plays in influencing the individual's attitudes towards the social fabric as follows:

1.   The family enables the individual to expand his thoughts and perceptions towards his society through the values of belonging and citizenship it instills in the members of his society.

2. The family plays a major role in instilling feelings of love, affection, and cooperation with other members of society and supports the values of tolerance among its members.

3. The family embodies to its members the spirit of community and familiarity and accepts and respects social customs as a distinctive feature of their society.

4. The family works to strengthen the system of social relations between the individual and the members of his community through social interaction with them.

5. The kinship relationships that an individual obtains play an essential role in strengthening social cohesion in society.

6. The family gives the individual the character of tribal affiliation through its name and lineage, which represents a basic axis in the social fabric.

7. The family supports the social fabric through intermarriage between various groups of society and from its various regions (Dhabia, 2005, p. 82).

From the above, it becomes clear to us clearly the importance of the role of Al-Isra in preparing the individual to be in harmony with his society and individuals in order to accept them and relate to them, as it makes him have a positive tendency towards belonging and connection to his society and all its components, even if those components are not related to him in a kinship manner, through coexistence and social interaction. Intermarriage and lineage increase the degree of strength and strengthens the social fabric.

The school:

It is the second institution after the family that works to refine and shape the individual's personality through the social, educational and cultural programs it provides to individuals. The individual learns from his school the values of order and respect for his school and for his colleagues and teachers with whom he is obligatorily and officially linked, which for him embodies the value of coexistence and harmony with the members of his community. Despite their differences in tribal families, the school works to instill the

values of social cohesion through the following:

1. The school works to transmit and preserve the cultural heritage of the community and develop the values of social participation in this heritage.

2. The school fully develops the features of the individual's human personality by teaching him the necessary experiences and knowledge to be an effective individual in society.

3. The school contributes to bringing about social change, as it works to help the individual move properly from one stage to another.

4. Teaching individuals the values of expressing an opinion, accepting others, and equality among everyone, regardless of their origins and lineage.

5. The school works to prepare individuals to understand the past of their society and the current phenomena in it and prepares them to face social changes in it.

6. The family gives the individual the character of tribal affiliation through its name and lineage, which represents a basic axis in the social fabric.

7. The family supports the social fabric through intermarriage between various groups of society and from its various regions (Adbaiah ,op. cit, 2005, 82).

From the above, it becomes clear to us clearly the importance of the role of Al-Isra in preparing the individual to be in harmony with his society and individuals in order to accept them and relate to them, as it makes him have a positive tendency towards belonging and connection to his society and all its components, even if those components are not related to him in a kinship manner, through coexistence and social interaction. Intermarriage and lineage increases the degree of strength and strengthens the social fabric.

Based on the points presented related to the role of the school in embodying the social fabric, it becomes clear to us that the fundamental role of the school is in instilling values that would support the interdependence

between members of one society, by teaching them the values of harmony with each other and their acceptance of all students without discrimination, and it also prepares them to They understand the current problems of their society and try to develop their awareness of these problems.

Tribe: In Arab countries in general, the tribe constitutes a basic social institution in shaping the social fabric. It is a basic criterion by which the individual is classified in society. Each tribe has a place of influence and property that distinguishes it. It is a reason for belonging and pride. It also has a negative impact on the social fabric when it is used. Programmed to sow division in any society.

Fourth requirement: Challenges facing the social fabric of society

In order to maintain the system of positive social relations between the members of one society, a set of basic elements must be available. These elements will preserve the social fabric and restore balance to it again. This does not happen easily, but requires instilling positive values towards society and the individuals who live in it. In it, through all the institutions active in it, the spirit of tolerance and harmony prevails, rejecting violence and exclusion, and working to add a culture of difference between individuals by isolating society from political differences. Several points will be presented related to the challenges of the social fabric in society as follows (zoe, 2012):

1. Variation in the socialization process is a result of differences in social and cultural orientations, which contribute to implanting some negative values towards a particular tribe or a particular category of society.

2. The difference in cultural and intellectual levels of the groups and components of society, which generates different attitudes towards political issues in society.

3. The difference in the surrounding environment and geographical location casts a shadow on the mentality of individuals, especially in some areas that feel injustice and suffer from marginalization.

4. Social development in the lifestyle and the influence of technology and the media, which play a prominent role in spreading division among the people of one society (Qanous, 1994).

５.   Tribal fanaticism and social conflicts among its members, which often result in a state of discord and division.

６.   Armed conflicts and civil wars threaten the stability of society and push all its components towards conflict among themselves.

７.   Political conflicts over sources of wealth, extending influence, following a policy of exclusion by force, and ignoring peaceful means.

８.   The interference of external parties in the internal affairs of the state in order to incite conflict between the active parties in society.

９.   Terrorism and the presence of extremist groups in society, which greatly threatens the social fabric, especially if the members hold local citizenship and are from influential social groups (Zidane, 2003).

From the above it is clear that political, social and economic factors are an important axis in determining the extent of the cohesion of the social fabric or its fragmentation. These factors, together or individually, would create problems with serious consequences that reflect on social stability in society, and sow division and conflict among the people of one nation, especially the tendency towards Strict tribalism towards other components or inclination towards a certain side over another.

Section Four: Terrorism and the social fabric

The first requirement: know terrorism

The political dictionary provides a definition of terrorism as a means that contributes to creating a state of anxiety and terror in order to achieve political goals. In addition, terrorism is a mechanism used by authoritarian regimes to subjugate people and bind them to their will (Kafi, 2007, p. 20).

What is notable about these two definitions is that they link terrorist acts to political aspects, while terrorism, in our view, represents a general and comprehensive concept whose presence cannot be limited to the political field only.

In light of the many and different definitions of terrorism, the writer Schmid Alex, in his book Terrorism Political, reviewed one hundred definitions of terrorism by experts and researchers in this field and concluded that there

are common elements between these definitions as follows (Odeh, 2015):

- An abstract term without examples.

- There must be many definitions that address the issue of terrorism.

- Many diverse definitions intersect with each other with common denominators.

- The concept of terrorism stems from the personality that is under threat.

This is with regard to the concept of terrorism. As for cyberterrorism, which came as a result of the technological revolution witnessed by the modern world, despite the media and academic interest in it in recent years, the beginning of its use as a term was during the 1980s by Barry Collin, who defined it as "a meeting between cyberspace and then the concept developed after that. Mark Polit defined it in 1997, and terrorism (Arquilla, 2001, p. 28), a special agent in the FBI, as: "an intentional attack, with political goals directed at computer data and programs, computer programs, and information for the purposes of which It aims to combat violence against groups that are unpatriotic and hostile to the homeland and the national interest" (Ekpe, 2013, p. 38).While Denning Dorothy defined it as launching attacks against computers, networks, and the information stored in them, with the aim of intimidating a government or people based on illegal political or social goals. For this to be considered terrorism, it must lead to intimidation and coercion of governments and individuals, or in principle contribute to anxiety and harm, in addition to harming people, turning them into victims, inflicting physical harm on them, and sabotaging basic and infrastructure (N.M., 2015, p. 1).

Cyber terrorism first appeared in 2000 when the spread of the "I love you" computer virus contributed to the destruction of data amounting to about ten billion dollars. The United States also justified the September 11 attacks in 2011 as a link between the attacks and electronic piracy, which required sending an invitation to thirty countries from The signing of the first global agreement to combat electronic piracy was postponed in several capitals in the same year, while in 2003 the "Blaster" virus spread and caused damage to five hundred thousand computers, and the "Council of Europe in the International Convention against Cybercrime" expected the material damages required to

address it. The problems that result from the presence of information viruses amount to about twelve billion dollars every year (Hussein, 2015).

In conclusion, after providing many definitions, it can be said that digital terrorism is attacks that have a material or moral effect and work to spread terror and fear and issue threats through electronic tools. These attacks affect all the details of his life in terms of material, religious, psychological and mental matters and spread corruption greatly. What can be understood from most of the definitions provided is that the diversity and divergence between regular terrorism and digital terrorism lies in the electronic method used.

The second requirement: terrorist infiltrations

If the term security is a large term, and includes all processes of exit, entry, or practice, in a place, then cyberspace is considered to include all the foundations of organizing communication, exchanging data, and preserving it, in addition to that it includes the security of websites, the security of electronic systems, and the processes of using them, as well as communications security (Jabbour, 2012).

As the Department of Defense in the United States of America defined the term Cybersecurity, it considered it: "All the necessary organizational steps to ensure the protection of all types of data (digital and paper), from various crimes, attacks, harm, intrusion, and accidents (Ventre, 2011, p. 103).

Third requirement: The role of Cybersecurity in combating terrorism

The relevant ministries oversee the development and application of new technologies to expand our cyber capabilities. We will prioritize technologies that can confuse malicious cyber actors and prevent them from achieving their goals in and across cyberspace. These include Zero Trust architectures and associated Cybersecurity technologies, advanced endpoint monitoring capabilities, custom data collection strategies, enhanced cyber forensics, automated data analytics, and systems that enable network automation, network recovery, and network deception (u.s, 2023).

With a strong, integrated cyber capability, the Department will be ready to respond quickly across the cyber spectrum of conflict, and we will deter and

de-escalate where we can. In all other cases, we will prevail (Gross, 2016).

Cybersecurity has a role in political, institutional and executive support and includes awareness of the dangers of cyber-attacks and the importance of viewing them as essential and with great potential, while emphasizing the importance of prior preparation to ensure long-term and operational plans, crisis plans, comprehensive planning methods, team training, and technological and material preparations, and with regard to the legal framework. Cybersecurity helps in the appropriate legislative field for the security of cyberspace, combating cybercrimes, preserving privacy, preserving electronic identity and data security, with the help of beneficiary persons, those with experience in the private sector and civil society bodies, with reference to the global skills, practices and programs related to that, with preparation and training. Those who specialize in applying legislation in judicial-legal fields, in addition to the contribution of Cybersecurity to developing the regulatory and implementation framework by setting the regulatory framework and creating a national group to maintain the security of cyberspace, and providing the infrastructure for communications, data technology, database systems and databases, national data, official service portals, and government pages. On the Internet, by organizing and implementing what are called computer and network emergency preparedness and response teams in vital sectors at the national level, starting from the distinguished experience in the field of communications and data technology. These teams are also entrusted with the tasks of implementing and supervising security plans for communications and data networks. National Bank and the computers associated with it, and from dealing with any cyber problems that pose a threat to it or electronic hacking attempts directed at it (Mansour, 2019).

The fourth topic: conclusion, results and recommendations

The first requirement: results and conclusions

After research, the researcher reached many results, which are:

1.   Cybersecurity is considered a necessary need nowadays due to the large number of cyber-terrorist attacks.

2.   Cybersecurity is an independent field that requires specialists

to apply it correctly and usefully.

3 .   The application of Cybersecurity varies from one country to another according to the requirements of each country, and this is determined by specialists.

4 .   Cyber-attacks are frequent by terrorist groups because of their ability to dismantle the social fabric and change its priorities and circles of affiliation.

5 .   Cybersecurity is important to ensure the cohesion of society and its survival with each other, especially during times of crises.

6 .   Terrorist groups exploit cyber-attacks because they ensure concealment and lack of direct public appearance.

7 .   Cyber-attacks have many forms that may be political, social, economic, cultural, and other attacks

8 .   Whenever there is an increase in cyber-attacks, there is an urgent need for cyber security, especially during times of crisis.

The second requirement: research recommendations

The researcher came up with many recommendations, which are:

1 .   The necessity of having specializations related to Cybersecurity in university educational institutions.

2 .   The necessity of establishing specialized bodies in Cybersecurity issues that work to monitor the activity of electronic terrorist groups and prosecute them.

3 .   The necessity of ensuring international legislation that seeks to unify efforts to control cyber terrorist attacks.

4 .   Work to find controlling laws that regulate the work of social platforms in terms of documenting all existing accounts and displayed publications.

The third requirement: the conclusion

In conclusion, it can be said that technological developments have two sides, a positive side and a negative side, and the negative side is represented

by the presence of cyber security breaches. Just as there is realistic security that confronts military attacks, there is cyber security that seeks to control cyber-attacks, especially attacks that occur by Terrorist groups, these groups that exploit the nature of the Internet that hides the caller's information and name, which is a digital nature that can be hacked. This hacking is digital, and since it is digital, it is advanced, meaning that hackers seek to develop the methods through which they penetrate accounts, and this development must be It is accompanied by the development of Cybersecurity methods, with the need for joint international legislation to regulate this field.

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The Second Conference to Combat Extremism and Terrorism

(International Version) under the theme: Extremism and Terrorism: A Threat to Social Peace

Cybersecurity and Protecting Social Fabric from Terrorist Penetration

Prepared by:

 Mr. Yassin Sharif Al-Hujaimi

Dr:Mays AbdulKarim Ismael

Abstract

Digital technology has grown exponentially, with its usage becoming increasingly globalized as communications have become ubiquitous. This is largely due to the widespread adoption of smartphones, which has enabled access to information, social networks, and entertainment for many people worldwide. However, this extensive usage has resulted in risks and crimes such as cybercrimes, which are characterized by anonymity and the little trace they leave. Moreover, cybercrimes are not constrained by any regional or temporal boundaries, and they can cause immediate harm to countless victims. These cyberattacks, perpetrated by individuals or groups with political, religious, or social agendas, aim to inflict widespread human or material damage. The study has reached a set of conclusions, among the most important of which is that cyber power cannot be relied upon as a sole determinant of influential international powers. Instead, it stands alongside and integrates with traditional powers such as military, cultural, political, economic, and national powers of states. Additionally, the Republic of Iraq has implemented a cybersecurity strategy approved in 2022 by the Ministerial Council for National Security. Furthermore, the Iraqi Ministry of Higher Education and Scientific Research has established three specialized departments for studying cybersecurity.

Key terms: Cybersecurity, cyber-attacks, social dimensions, social fabric.

Introduction

The internet serves as a significant source of information, accessed by all segments of society through visiting websites. Consequently, the entire world relies on smartphones and interactive applications for learning and acquiring information. However, despite the importance of the internet and electronic platforms, it presents a double-edged sword. On one hand, these platforms are filled with valuable information that enriches society across its various segments. On the other hand, they produce crimes that threaten society, such as cybercrimes, which differ significantly from traditional crimes in their nature, scope, means, and evidence. The rapid advancement in information technology, telecommunications, and the internet has led to the emergence of new forms of crime through the malicious exploitation of technology. This has resulted in the creation of a new criminal phenomenon characterized by attacks, breaches, and infiltrations into information systems, aimed at either destroying those systems or obtaining sensitive information, whether military or economic. This highlights the presence of risks at both the international and national levels. Efforts should be made to address this phenomenon, noting that the issue of information security has transcended its technical concept to encompass security, defense, and social dimensions. Various segments of society have been affected, as there are hazardous websites that may harm society without notice, disseminating misleading information that disrupts societal harmony and security. Hence, this digital environment has produced social problems (such as digital cultural invasion, cybercrime, cyberbullying and others). Hence, we have prepared this research to delve into the details of cybercrime, as there is an urgent need to take action at both the local and international levels to protect consumption, privacy, and confront information technology against all forms of cybercrime. This has prompted the preparation of the research and detailed discussion on cybersecurity and how to protect the social fabric from terrorist infiltration.

Research Methodology

Research Significance:

This research discusses the fundamental components in today's world, namely cybersecurity and cyberterrorism, and how to protect the social fabric, and here lies the significance of this study. In light of the rapid and escalating development of smart systems and electronic devices, along with the accompanying cyber-attacks and crimes, it has become imperative to address the ramifications of terrorism on cybersecurity. This includes defining the pillars of cybersecurity, securing electronic practices, and methods to protect the social fabric from terrorism and terrorist infiltration.

Research Objectives:

* Shedding light on cybercrime, cybersecurity and its challenges.

* Highlighting the most prevalent cyber-attacks and digital crimes.

* Clarifying the negative use of the internet and its impact on societal groups.

* Identifying methods to protect the social fabric from terrorist infiltration and cyberterrorism attacks.

* Presenting the most important international agreements in combating cybercrimes.

* Highlighting Arab efforts in implementing cybersecurity measures in general and Iraqi efforts in particular.

* Providing a set of proposals that can contribute to developing methods to protect the social fabric from terrorist infiltration.

Research Problem:

The problem of the study emerges from observing the recent technological developments that have impacted all areas of life. While we enjoy the benefits of a global information society, it comes with the threat of cyber-attacks and terrorist infiltration into society. These threats and infiltrations can emerge at any moment and cause severe damage. This potential harm increases with the increasing integration of information and communication technology into

every aspect of society. Therefore, it is imperative for society to work towards eliminating this threat and finding ways to mitigate terrorist infiltration. Thus, the research problem lies in studying and analyzing the topics of cybersecurity, cyber-attacks, and their repercussions on the social fabric by addressing several points:

* What are the cybersecurity measures against those who carry out attacks and threats that harm various segments of society?

* What are the characteristics of cyber terrorism, and what are its prominent risks?

* What are the risks of passive use of the internet?

* What are the most prevalent digital crimes?

* What are the best ways to mitigate cyberterrorism against the social fabric, and what tools are used for that?

* What are the policies, laws, and international agreements related to cybersecurity protection?

* What are the Arab efforts to combat cyber-attacks, and what are the Iraqi efforts in particular?

<u>Study Methodology and Tools:</u>

To achieve the study objectives, the research will rely on the (historical approach) as it is one of the most suitable research methodologies for studying cybersecurity theoretically and understanding its procedures. Additionally, the descriptive approach will be utilized as detailed explanations of treaties and decisions to mitigate terrorist attacks will be provided. This will be achieved through direct observation of the treaties and decisions and their analysis.

Scope of the Study:

1- Temporal Boundaries: The temporal scope of this research begins on October 1, 2023, with the commencement of writing the research, followed by its presentation to experts, revisions, and completion in its final form, which concluded on March 1, 2024.

2- Subject Matter Boundaries: The research topic was discussed according to a methodological plan that included several domains. Through

these axes, some important issues will be addressed in light of local and international developments, including the media and security field, and the legal and political field.

Previous Studies:

Through a search of the literature published on the study topic and related subjects, it was found that there are no studies on cyberterrorism attacks and the risks of cybersecurity on the social fabric. Therefore, studies related to the study topic were consulted, including (cybersecurity and its social dimensions, cyberterrorism attacks, and international efforts in combating cyberterrorism crimes. Here are some of these studies:

1- Lutfy, Wafaa. (2022). "International Efforts in Combating Cyberterrorism Crimes: The Malaysian Experience as a Model." Egypt, Journal of Faculty of Economics and Political Science, Issue 1. Electronic Article.

Cyberterrorism is one of the most important issues that has gained significant attention in studies and discussions internationally in recent times. It is one of the most dangerous types of crimes committed over the internet, and its danger is evident when considering the magnitude of threats it poses to national security.

Cyber warfare is one of the prominent features of political and commercial conflicts between states. Theoretically, it refers to malicious activities carried out through the internet, backed by a state, targeting infrastructure, governmental institutions, industrial networks, and research. It has the capability to disrupt/enable critical infrastructure while mitigating the risk of triggering geopolitical conflict or war.

Therefore, this study seeks to trace the impact of cyberterrorism on the Malaysian state and the efforts made to combat it. It is of utmost importance to explore avenues for addressing these transboundary crimes, which necessitate identifying their nature, characteristics, perpetrators, and how to hold them accountable.

2- Fawzi, Islam. (2019). Cybersecurity: Social and Legal Dimensions Analysis. Egypt, National Social Journal, Issue 2. Electronic Article.

This research addresses on the topic of cybersecurity, with an emphasis on its social dimensions, including emerging cybercrime threats and their increasing rates, aspects of national security targeting, threats to values and ethics, infrastructure destruction, instilling a crisis of trust among citizens, and other social risks. The research then presents the legislative and regulatory dimensions through laws related to cybersecurity protection and the importance of international policies and cooperation. Additionally, the research delves into protection mechanisms and cybersecurity practices. It concludes by presenting the key findings and their theoretical implications.

3- Salami, Asaidani and others. (2019). Social Interaction in Cyberspace and its Reflection on Values and Family Relationships. Egypt, Journal of Media Research, Issue 51, volume 1.

This study aims to uncover and analyze the vulnerabilities that have arisen in family relationships within Algerian families through a survey study of a sample in the city of M'Sila, consisting of fifty families, in the context of modern values accompanying modernization, globalization, and virtual communities. The emergence of new media has produced a new space, namely cyberspace, and has resulted in transcultural social relationships and family problems.

First: Cyber in general (Cybersecurity, its goals and principles, cyberterrorism, cybercrime):

Cyber is defined as: an attribute associated with information technology and computers. It refers to the internet space or the virtual world.

The field of cybersecurity encompasses numerous challenges and threats facing electronic systems and networks, such as breaches, malicious attacks, malware, data theft, cyber piracy, cyber espionage, and other electronic assaults.

The concept of cybersecurity, in general, comprises a set of tools, policies, security concepts, security guarantees, guidelines, risk management methodologies, procedures, training, best practices, guarantees and technologies that can be utilized to protect the cyber environment, organizational assets and users. Organizational assets and users include connected computing devices,

employees, infrastructure, applications, services, communication systems and all transmitted and/or stored information within the cyber environment.

"Cybersecurity aims to ensure the achievement and maintenance of security attributes for the organization and user assets against relevant security risks in the cyber environment."   (Fawzi, Islam, 2019, p. 103)

From another perspective, the International Telecommunication Union defines cybersecurity as: "A set of tasks, including tools, policies, security measures, guiding principles, risk management approaches, training, practices and technologies that can be used to protect the cyber environment." (Jaballah, Adel Moussa Awad, 2022, p. 2243)

As for the concept of cyberterrorism: The political encyclopedia defines terrorism as the unlawful use of violence or threat of it in various forms such as assassination, defamation, torture, sabotage, and destruction to achieve a specific political goal, such as breaking the spirit of resistance and commitment among individuals, undermining a specific political entity, and demoralizing entities and institutions, or as a means of obtaining information or money. In general, it is the use of coercion to subject an opposing party to the will of the terrorist group. (Al-Kayali, Abdul Wahhab, 1994, p. 153)

Barry Collin defined cyberterrorism as: An electronic attack that aims at threatening governments or aggressing them in pursuit of political, religious, or ideological goals, and that the attack must have a destructive and sabotaging impact equivalent to the physical acts of terrorism. (Abdel-Sadek, Adel, 2009, p. 109)

James Lewis defined cyberterrorism as: The use of computer network tools to destroy or disable critical national infrastructure such as energy, transportation and governmental operations, or with the aim of intimidating a government or civilians. (Denning, Dorothye, 2000, p 10).

Finally, we concluded the concept of cybercrime, which is defined as: A "soft crime." Compared to traditional crime, which requires a violent approach and specialized tools to carry out, cybercrime does not require physical or violent effort, nor does it necessitate the use of force. Rather, it primarily requires mental effort to understand computer techniques, manipulation, and self-assertion to conquer and overcome electronic systems. It also requires a

thorough understanding of the crime scene and its tools, thereby avoiding the sudden situations that may lead to the failure of the plan and the exposure of the perpetrator. (Al-Khasawneh, Fadia - Sami Ali, 2022, p. 176).

From another perspective, it is defined as: any act that harms others through the use of electronic media such as computers, mobile devices, telephone communication networks, information transmission networks, the internet, or the unlawful use of computer or electronic data in general as a direct or indirect means to carry out a specific task. *(Al-Quraan, Mahmoud Ahmad, 2017, p. 11).*

Second: Cyber-attacks and Their Impact on Society) Their concept, types, methods of protection against them and the most widespread attacks:

1- The concept of cyber-attacks:

Cyber-attacks were not widely known until recently, posing one of the foremost challenges faced by experts, particularly in understanding their nature and components. (Al-Fatlawi, 2016, p. 3).

They are defined as attacks launched by some countries in the cyberspace, aiming to damage institutions, infrastructure, and military targets of the attacked state. *(Qarni, Amani Hamdi, and Khatib, Iman Abdul Moneim, 2022, p. 666)*

From another perspective, Forts defined cyber-attacks as: an online attack that involves infiltrating unauthorized websites with the aim of disabling or destroying available data and seizing it. It is also a series of electronic attacks carried out by one state against another. (Asmahan, Borg and others, 2022, p. 13)

2- Types of Cyber-attacks:

Cyber-attacks have witnessed diversity and evolution in their forms and types, as well as the tools and methods used, such as spreading viruses, destructive and disruptive programs for computer systems and networks, or hacking accounts and accessing confidential information, leaking it, or exploiting it for various purposes, including military, security, hostile,

political, economic, and social purposes. These attacks have enhanced the levels and opportunities of asymmetric warfare. Among the prominent types of cyber-attacks are: (Assault on computer data and privacy, assault on intellectual property rights, cyber fraud, extortion and threats, eavesdropping and espionage, assault on ethics and human trafficking, cyber assault on national security and infrastructure, recruitment, polarization, and terrorist operations). (Qarni, Amani Hamdi, and Khatib, Iman Abdul Moneim, 2022, p. 666)

3- Methods to Protect Social Fabric from Cyber Terrorist Attacks:

Cyber-attacks have posed a significant danger and a direct threat to the security and safety of society. These attacks manifest in the form of social risks and cyber threats, shaping the structure of society, including the increase in emerging crimes, threats to infrastructure, undermining values and ethics, targeting national security, and creating a crisis of confidence in government and institutions. (Fawzi, Islam, 2019, p. 104). With over 5 billion internet users worldwide, the majority of whom utilize social media platforms, it has become the largest hub for human interaction, opening wide opportunities for exchanging ideas and experiences. However, this also poses ethical risks to society due to the difficulty in monitoring network content, leaving identities vulnerable to external breaches that could threaten the social peace of a nation. Therefore, individuals must be educated about these risks to achieve cybersecurity in its social dimension. (Bouna, Yassin Mohammed Ahmed, 2023, p. 158).

Therefore, since threats primarily stem from individuals' ignorance and lack of awareness on the first hand and from the absence of protective measures on the second hand, we can provide protection through the following means:

a) To disseminate a culture of cybersecurity and raise awareness about it through governments' recognition and public awareness of robust methods of cyberdefense. National information databases and awareness programs, whether implemented by the government or private entities, play a crucial role in enhancing awareness at the grassroots level. Additionally, both public and

private sectors should educate employees and managers on how to establish flexible systems and preventive mechanisms for digital infrastructure.

b) Global Programs and Initiatives: Such as the Global Cybersecurity Agenda (GCA) 2007, which is an international cooperation framework aimed at enhancing trust and security in society, and the Erici Declaration of the Principles of Cyber Stability and Cyber Peace 2009, a declaration calling for concerted action and promoting the concept of global cyber stability. The Erici Decleration is considered a global achievement as it provides humanity with the necessary means to expand the economic resources of nations, enhance the intellectual capacities of their citizens, develop their culture and build trust in other communities, and all credit goes to information and communication technology. (Fawzi, Islam, 2019, p. 117118-).

3- The most common social cyber-attacks:

The most common cybercrimes include unauthorized access to others' email accounts, creating websites for defamation, website hacking, infringement of intellectual property rights and misuse of the internet, all of these lead to addiction to illicit websites to escape boredom, conflicts, and marital problems. *(Fawzi, Islam, 2019, p. 102)*

The Arab world has witnessed profound changes and significant political and social movements. The events which took place in Tunisia, Egypt, Syria, and other countries and led to the overthrow of regimes, indicate external intervention through media channels on the one hand and the increasing flexible penetration of national security of states and its impact on destabilizing internal stability on the other hand. Political systems recognize the significance of communication and media technologies. If they attempt to expand the exploitation of these means by hostile forces, they will encounter significant efforts to monitor this virtual space. However, it is impossible to dispense with the services of the international telecommunications network. Social media, with its networked nature, has become a new form of collective organization, shaping a space where all forms of criticism against authority are exercised. However, the relationship between the cyberspace and the political, geopolitical, and geo-economic agendas of multinational governments and companies remains a looming threat to the security of stable states. The issue

of political freedoms will remain a point of contention between states and nations. Freedom is a fundamental indicator of genuine citizenship within a state, and the presence of legal deterrents is a key indicator of achieving state sovereignty and provisions of control over citizens. However, the most significant disagreement lies between what the highest authorities - the state - perceive as beneficial for citizens and what citizens consider as rights and freedoms that the state has no right to interfere with. This is where political activists come into play, advocating for these freedoms through various means. In this context, the role of the state is to defend its national security against malicious propaganda, incitement messages, and attempts to destabilize internal stability. Here, we have touched upon the undoubtedly significant repercussions of social media on the national security and stability of countries, particularly Algeria. This has prompted many international security-focused institutions to study and develop strategic plans to deal with them. This is because much of the news and information disseminated through these platforms are often lacking in authenticity, accuracy, and professionalism, and are often directed towards achieving specific agendas. When focusing on the backgrounds of the managers of these ideological, intellectual, and political websites, it becomes evident that the informational content of these sites is among the most widely circulated information among the public, especially the youth. These platforms have managed to attract massive numbers of users in a short period, surpassing the capabilities of other traditional media outlets by a significant margin. This has granted them considerable power to influence the political arena, public opinion trends, as well as propagate destructive and harmful ideas, especially among the youth. Consequently, these sites are now being used to threaten the security and destabilize the stability of nations. Here, we observe the role of social media platforms in spreading violence and chaos through the internet, coupled with the weakness of legislation and penalties designated for these new forms of crimes. The challenges facing efforts to combat sites promoting violence and electronic incitement include the inability to directly identify those responsible for the inciting content before the judiciary, as well as the lack of legislative and media culture within both the public and private sectors to confront the threats posed by toxic Western media in electronic issues. (Ghareeb, Hakim, 2017)

5- Terrorist attacks and the use of social media:

Social networks hold significant importance for terrorist groups to communicate with allies, adversaries, and the world at large. Social media platforms have provided an unparalleled service for terrorist groups. The ease of access to platforms, stations, and applications coupled with their speed and global reach, has facilitated these groups' missions in achieving their o0bjectives. YouTube is considered one of the most important tools used by terrorist groups to spread the culture of terrorism, propaganda and recruit youth worldwide. On the other hand, YouTube is used to build networks of communication among members, affiliates, supporters and followers of terrorist groups, allowing for the transmission of private messages to users and the mutual recognition among them, ultimately resulting in the formation of a virtual terrorist community. The latest statistics indicate that there are over 2.5 billion YouTube users worldwide who watch 10 billion hours of videos every month, and upload 100 hours of video every minute. According to YouTube statistics, a trillion videos were viewed in 2011. YouTube states that there are sites in 16 countries in 61 languages, and 70% of YouTube's content comes from outside the United States. Facebook is the largest and most extensive social network with 2.9 billion users. The average age of Facebook users is 30 years old, and its penetration rate in the Middle East is 67%. Terrorist groups have taken an interest in using Facebook and have called for its "invasion" due to its effectiveness in achieving various goals, such as providing bomb-making information, executing terrorist operations, providing various information to members, propaganda and utilizing it as an information bank. (Asia-Pacific Group, Middle East and North Africa Financial Action Task Force, 2018).

Terrorist groups seek corruption on earth, unabashedly sanctioning murder, sabotage and destruction with flimsy justifications and false beliefs to expand their influence and widen their base. Among these groups are ISIS, one of the most notorious and brutal terrorist organizations, and Al-Qaeda, operating in Afghanistan, Iraq, and Syria, with attacks extending to Africa, Europe, and other parts of the world and the Somali Al-Shabaab movement which poses the greatest threat to the security of Somalia and neighboring

countries, along with the Boko Haram group in Nigeria, which has persisted in committing crimes of kidnapping, murder, persecution, and sexual violence. Another dangerous organization is Al-Nusra Front, classified among the most dangerous groups in the African Sahel region, as it constitutes the largest allied coalition to Al-Qaeda, in addition to hundreds of other groups scattered around the world.

Since the inception of these groups, they have been seeking ways to recruit the largest number of followers and new members, preparing them financially and morally to serve their agendas and engage in their activities. By the end of the second millennium, recruitment relied on mosques, schools, universities, student camps and scout groups, mostly based on personal relationships and face-to-face interaction, supplemented by complementary means such as pamphlets, audio tapes, and videos. These methods appeal to youth by stirring religious emotions through captivating speeches and charismatic speakers. However, these methods have evolved significantly nowadays, with the emergence of artificial intelligence technologies, the internet, and social media platforms. Social media platforms have become the most important and dangerous means for the generations within these organizations, relying on them to attract a larger number of youth, persuade them with their ideas, and encourage them to join the organization's members in the field of combat or support them remotely. Terrorist groups also use these platforms to communicate between their leaders and members. (Nasser Al-Jatili, Nawaf, 2022).

or example, a French defendant of Algerian origin and born in France, stated that he was studying psychology in his country but left his university in the final stage in 2013 and headed to the Netherlands, then to Turkey, and finally to Syrian territories. He added that he was convinced by the organization's ideas through following combat videos of extremists on social media platforms.

Another defendant, who resided in the city of Toulouse, southern France, stated that he was born in France and completed his primary education there. He then joined the ranks of the French army in 2000 and served in the French army until 2010, including a year with the US forces in Afghanistan. He

added that he was searching for another place to live in and he learned about ISIS and Jabhat Al-Nusra through social media platforms before moving to Belgium and meeting a friend who advised him to join ISIS. According to the confession he made to the judiciary, he then traveled from Belgium to Morocco and married one of the girls he met on social media who wanted to go to... *(Al-Saeedi, Hassan, 2019).*

These means provide the advantage of concealment and secrecy; they are somewhat distant from the eyes of the state and difficult to be control by security apparatuses. Users can create fake accounts, and if one is closed, they can return with dozens of other accounts. In addition to their open nature, accessibility to various demographics, large audiences, low cost and ease of use, they only require a computer or a mobile phone connected to the internet.

6- Challenges and measures to combat terrorist financing through exploitation of social media platforms:

The main challenge in detecting cases of terrorist financing through social media exploitation lies in the vast number of social media services, user accounts, and their extensive usage. For example, in 2017, within a minute on the internet, approximately 1.4 million videos were viewed on YouTube, around 500,000 images were uploaded on Snapchat, and about 48,000 images were shared on Instagram. Therefore, combating terrorist financing can be achieved through the following measures:

* Assigning dedicated teams to monitor social media services around the clock, including keyword searches, reviewing trending topics, and conducting covert virtual operations. These "cyber patrols," operating 247/, aim to monitor various types of cybercrimes, with a focus on terrorism-related activities, which may concentrate on forums, public websites, and other specified public information sources.

* Enforcing legislation that social media platforms and internet service providers adhere to, through monitoring and surveillance of the sites hosting their services.

* Adopting mechanisms for coordination among multiple agencies, including national security authorities, financial intelligence units, and law

enforcement agencies, to exchange intelligence information, including cases of terrorism financing associated with social media, and holding regular meetings that may occur up to once a month.

* Raising public awareness about the exploitation of social media for terrorism financing.

* Supporting the removal of terrorist-related content and its financing. (Asia-Pacific Group, Middle East and North Africa Financial Action Task Force, 2018).

Third: Key International Agreements in Combating Cybercrimes.

Following are the prominent international agreements:

1- The Council of Europe Convention on Cybercrime, in October 2001, also known as the "Budapest Convention on Cybercrime."

2- United Nations General Assembly resolution No. 56121/entitled "Combating the Misuse of Information Technology".

3- The Tallinn Manual, known as the "Manual on International Law Applicable to Cyber Warfare," prepared by a group of international experts, at the invitation of the NATO Cooperative Cyber Defense Centre of Excellence (CCDCOE) in 2013.

Forth: Arab efforts in implementing cybersecurity measures in general and Iraqi efforts in particular.

Before discussing Arab efforts in cybersecurity measures, we will delve into detail about cyber terrorist operations and attacks. Many countries worldwide have shown an increasing interest in counterterrorism efforts, especially in recent times, which have witnessed a steady rise in the rate of terrorist operations in various regions. As a result of these developments, these terrorist groups have increasingly employed soft power more effectively in socially failed areas. Soft warfare has the same goals as conventional warfare, but with different tactics that have become softer. Instead of employing threatening tactics, soft warfare relies on attraction and persuasion by playing the role of reformer and savior, presenting cultural and political models, and

instilling hope that salvation lies in the hands of those who stand against cyber-attacks. Instead of displaying missiles or spreading terror through radio broadcasts and leaflets to undermine the enemy's will, videos, magnetic disks, or Facebook pages are sent to the youth, children, women and men, each according to their beliefs and convictions. Terrorism has directly impacted social rights through attacks on infrastructure and industrial facilities, leading to a decrease in economic activity due to population isolation and a lack of employment opportunities, resulting in decreased purchasing power and widespread unemployment. Terrorism also has a significant negative impact in the field of education and higher education, exacerbating the phenomenon of school dropout and spreading extremist ideas against women. Violent extremism and its advocates also target marginalized segments of society affected by illiteracy, exploiting their lack of knowledge to distort their religious concepts and spread extremist ideologies, especially the concept of Jihad, through media outlets, including social media, which are the most widely used means of communication in society. They portray the process of Jihad as a noble endeavor, while portraying hesitation or reluctance to engage in it as a grave sin. This propaganda can incite feelings of guilt in some individuals, leading them to adopt the ideas of extremists. *(Abdo, 2010, pp. 112120-).*

Extremism imposes restrictions on religious freedoms through systematic excommunication policies by terrorist groups, leading to the creation of tension in relationships, which in turn fosters hatred and aggression between extremist segments of society and other communities. Creativity and freedom of expression are among the areas targeted by extremist groups for suppression, as they perceive a contradiction between freedom of creativity and opinion and the ideologies of terrorist groups. *(Wilson, 2008, p. 55)*

All of this leads us to affirm, based on the experiences of many Arab countries, that terrorism diminishes cultural and scientific circles, hindering progress and development. For example, a member of the White Helmets organization, Abdul Jabbar Boudakkah, mentions that in White Helmets centers **(permanent employees receiving monthly cash salaries from hostile entities and bundles of food aid, and some of the workers remained**

armed from various illegal armed groups or terrorist organizations) in Aleppo, there was a special group tasked with creating filming locations and preparing the scene in advance. They would prepare bodies and wounded individuals from hospitals, ignite rubber tires, scatter garbage, and take pictures using quadcopter drones. Suleiman Mohammad Darwish, a member of the organization, states that the Eastern Ghouta sector affiliated with the White Helmets used to request the production of fabricated information every two days. They had a dedicated information room in the center for processing false news, chaired by Abdul Karim al-Hafez from Al-Nusra Front. *(Nasrallah, 2017, p. 67).* Similarly, Omar Mohammed al-Mustafa mentions that the scenes filmed by White Helmets members, as a general rule, were sent to a specific center for adding recorded sound after filming the event. *(Grigoryev, 2022, p. 70).*

After reviewing those issues, we will delve into the cybersecurity measures adopted by Arab countries in general, and the Iraqi measures in particulatr:

1- Arab efforts in implementing cybersecurity measures:

In 2010, Arab countries developed an agreement regarding cybercrimes, which included compliance with requests of member countries to extraditing criminals, preserving evidence, and safeguarding and exchanging data and information. Some countries, such as Egypt, prioritized internal protection. In 2002, The Egyptian Ministry of Interior established the Department for Combating Computer and Information Network Crimes – the Data Networks and Cybercrimes Unit, tasked with monitoring IT crimes and tracking perpetrators. Additionally, Egypt established the Computer and Network Emergency Readiness Team in 2010.

The following table illustrates the analysis of the Cybersecurity Readiness Index for the year 2017 and the position of Iraq among global countries and Arab states according to the International Telecommunication Union (ITU) report. According to this report, the ranking of Arab countries is as follows:

Country	Arab Ranking	Global Ranking

Oman	1	4
Egypt	2	14
Qatar	3	25
Tunisia	4	40
Saudi Arabia	5	46
Emirates	6	47
Morocco	7	49
Bahrain	8	65
Algeria	9	68
Jordan	10	93
Sudan	11	96
Syria	12	102
Palestine	13	104
Libya	14	105
Lebanon	15	119
Mauritania	16	125
Kuwait	17	139
Djibouti	18	140
Iraq	19	159
Comoros	20	161
Somalia	21	165
Yemen	22	164

Fawzi, Islam. (2019, P.102)

2- Iraqi efforts in implementing cybersecurity measures:

The Iraqi Ministry of Higher Education and Scientific Research has established three specialized departments dedicated to the study of cybersecurity. Additionally, it has opened branches of "International Academies" to teach cybersecurity and cloud computing in the country. This initiative was implemented in three universities that have established cybersecurity departments within their colleges: Al-Mustansiriya University, Northern Technical University, and Mosul University. In addition to training 100 university professors from various universities in Iraq on cloud computing and cybersecurity, supported by global technology companies through the

National Program for University Training in Cloud Computing and the Iraqi Cybersecurity Program, sponsored by the Northern Technical University, this step is crucial to facilitate the study of digital security, bolster national efforts to protect cyberspace in the country, and develop local expertise. *(https:/ar.rt. com/tr7l - Digital Iraq Network).*

Furthermore, the Iraqi Prime Minister, Mohammed Shia' al-Sudani, affirmed that his country is committed to implementing the cybersecurity strategy adopted in 2022 by the National Security Council. The government has formed a high committee for cybersecurity to coordinate and intensify efforts among various relevant authorities. *(Al-shorouk, 2023).*

Conclusions and Recommendations:

1- Research Conclusions:

We concluded that the emergence of cyberspace and cybersecurity has created a new arena of debate among policymakers and various intellectual schools regarding the characteristics of the global system, the nature of the active units in the international arena, their interactions, international operations within the international framework, and the structure of this international framework. Several conclusions have been reached, including:

• Cybersecurity has contributed to the emergence of new actors in the international system, and it has even strengthened the role of some existing powers by providing them with new tools of influence. These powers now compete with new forces such as digital transformation, forces of nature, global and major social media platforms, in addition to non-state actors such as ordinary individuals, terrorist groups, multinational corporations, and international governmental and non-governmental organizations.

• Cyber power has become an arena for overcoming great powers as an alternative to traditional military power, amid the increasing militarization of cyberspace.

• Cybersecurity has become part of the scope of bilateral cooperation to enhance international relations. There is a global increase in cybersecurity spending compared with a shortage of trained personnel worldwide.

• Scholars of political science and research centers have been engaged

in developing concepts of power and influence in light of cyberspace, such as the Belfer Center for Science and International Affairs and Harvard Kennedy School. They both consider capability as measurements of the qualitative and quantitative aspects of a state's possession of electronic objectives for one or more outcomes.

• Cyber powers cannot be relied upon as a sole determinant of influential international powers but stand alongside and integrate with traditional capabilities such as military, cultural, political, economic, and national powers of states.

• Terrorist groups have succeeded in utilizing social media to recruit more members, particularly among youth and teenagers.

• Iraq has implemented a cybersecurity strategy approved in 2022 by the Ministerial Council for National Security.

• The Iraqi Ministry of Higher Education and Scientific Research has established three specialized departments in cybersecurity studies.

2- Research Recommendations

• Avoid opening links in spam emails or on untrusted websites. Additionally, another way individuals fall victims to cybercrimes is by opening links found in spam emails, other messages or unfamiliar websites. Avoiding this practice helps to maintain your online security.

• Cybersecurity efforts must be collectively undertaken by the international community as a whole and the Arab community in particular to define cybersecurity measures to counter the threat of attacks that could lead to cyber warfare, thus preserving international peace and security.

• Countering terrorist groups could be achieved by deleting their accounts, blocking their terrorist content, and enacting legislation that helps achieve these goals, along with training qualified security forces with media literacy to enable them to craft clear, impactful, and truthful messages capable of confronting the lies disseminated by terrorist groups. This includes safeguarding youth and teenagers from falling into the trap of these organizations by addressing psychological, cultural and social aspects that drive towards extremism and organized violence. It involves evaluating

the behavioral tendencies of those susceptible to extremism at early stages to prevent their involvement with these groups. Furthermore, spreading awareness about optimal ways to interact with social media platforms, training youth on safe usage and educating them about the dangers of cyberterrorism, helping them avoid becoming victims through their vigilance.

• Leveraging the experiences of advanced countries in the field of cybersecurity and working to implement protective measures they adopt in Arab countries in general, and in Iraq in particular.

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Political & Legal Axis

Criminal Protection of the Air Environment in Iraq from Terrorist Acts

Assist. Prof. Dr. Maitham Mohammad Abd ALNomani

Mustansiriyah University/ College of Law

Email: inb.mth@atu.edu.iq

Assist. Lec. Aseel Hafedh Jawad

Al-Furat Al-Awsat Technical University

Email: aseel.abbod.iba@atu.edu.iq

Lecturer. Dr. Jwan Thamer Mostafa

University of Duhok/ College of Law - Kurdistan Region of Iraq

Email: Jiwan.mustafa@uod.ac

Abstract

The atmospheric environment and clean air are an important focus for humans because they need oxygen atoms in their breathing for the purpose of continuing life through inhalation and excretion of carbon dioxide through exhalation. Attacking them constitutes a threat to the country's internal security. It is a crime that harms the environment of Iraq, and despite this, terrorist groups practiced various criminal acts that targeted Iraqis directly by killing or terrorizing them, and they also targeted them indirectly by attacking the air environment in Iraq by polluting its air, and this last image is no less dangerous than direct terrorist crimes. Therefore, it is necessary to research it.

Keywords: Criminal Protection, Atmospheric Environment, Air, Crimes, Terrorist Acts.

Introduction

Terrorist factions have perpetrated heinous acts against the core components of the Iraqi populace, engaging in extensive ethnic cleansing. Moreover, these groups have directed their efforts towards harming Iraq's environment, including air pollution, an act referred to as "environmental

terrorism." Despite the Iraqi Penal Code and environmental legislations incorporating articles that criminalize actions leading to air pollution, these articles fall short of adequately protecting against the severe crimes that detrimentally affect it. This impacts citizens directly by making the air unbreathable and rendering the atmospheric environment inhospitable for living creatures, such as birds and others. Thus, exploring deterrent penalties proportional to the seriousness of these actions is warranted.

The Significance of the Study

The significance of this study emanates from the critical importance of the environment itself and its role in safeguarding human life when it is intact. This presents us with fundamental and significant subjects within the realm of emerging criminal issues.

Second: Problem of the Study

The problem that emerges as we delve into this research topic, which could help in addressing one of the significant facets in the criminalization of certain actions perpetrated by terrorist organizations against Iraq's air environment, revolves around elucidating the organizational foundation of terrorism, identifying its specific environmental crimes, and evaluating the sufficiency of the penalties stipulated by Iraqi legislation for its perpetrators. This is what we aim to address in this research.

Third: Methodology of the Study

This study adopts a descriptive analytical approach, outlining the magnitude of crimes committed by terrorist organizations against the air in Iraq, reviewing the Iraqi legal texts within the Penal Code and environmental laws pertinent to our study through their analysis, highlighting the strengths associated with them and identifying any existing gaps, and through referring to relevant Sharia laws directly or indirectly connected to the topic.

Fourth: Study Plan

The structure of this study is divided into three main sections, preceded by an introduction and followed by a conclusion. The first section explores the concept of terrorism, the second section addresses the environmental

crimes targeted by terrorism in Iraq's atmospheric environment, and the third section is dedicated to the perspective of Iraqi criminal laws on these crimes. The study concludes with a summary of the most significant findings and recommendations.

First Section

Concept of Terrorism

Delving into terrorism necessitates providing a precise definition followed by a historical overview, divided into two parts. The first part will define terrorism, while the second will offer a historical perspective. These will be explored sequentially as follows:

First Subsection

Definition of Terrorism

This subsection aims to elucidate the definition of terrorism, both linguistically and terminologically:

Firstly: The Linguistic Definition of Terrorism

The term "terrorism" is derived from the verb (رهِب),[1] which in Arabic comes in various forms such as (رَهِب, رَهَبه, ورُهبا, ورُهبانا, خاف) and the phrase (رهبوت خيرٌ من رحموت)implying that fear is preferable to mercy. The terms استرهبه وارهبه signify causing fear or intimidation المرهوب, refers to a lion, and الترهب denotes devoutness. The term إرهاب (terrorism), depending on the vowel marks, can mean something that cannot be hunted among birds or the watering of camels at a trough[2].

In Arabic رهب ,and fear stem from the verb رَهِبَ, meaning to fear, with the noun being الرَّهَبُ,[3] implying awe or dread.

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1   Ismail bin Hammad Al-Jawhari Al-Farabi: Al-Sihah, Dar Al-Ilm for Millions, Beirut, 2nd Edition, 1990, Entry: Rahab, p. 292.

2   Majd Al-Din Muhammad bin Yaqoub Al-Fayrouzabadi: Al-Qamous Al-Muheet, Al-Resala Foundation, Beirut, 2nd Edition, 2005, Chapter of Ra, p. 118.

3   Abu Al-Fadl Jamal Al-Din Muhammad bin Makram bin Manzur: Lisan Al-Arab, Volume 8, Dar Sader, Beirut, 2003, p. 337.

Thus, **terrorism** refers to the terror induced by acts of violence such as killing, bombings, or vandalism. A **terrorist** is someone who resorts to killing, bombings, or vandalism to establish authority or undermine another, while a **terrorist regime** is a type of despotic governance that relies on harsh and violent policies against the populace to eliminate liberation and independence movements[1].

Secondly: The Terminological Definition of Terrorism

Terrorism has been defined as "a specific form of organized political violence resulting from decisions made by individuals who are members of organizations with distinctive characteristics[2]." It is also defined as "organized and sustained violence intended to create a general state of threat directed at a state or a political group, committed by an organized group with the aim of achieving political objectives"[3].

The Arab Convention for the Suppression of Terrorism defines it as "any act of violence or threat thereof, regardless of the motives or objectives, carried out to implement an individual or collective project, aiming to terrorize people by harming them or endangering their lives, freedom, security, or causing damage to the environment, public or private properties, occupying

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1   Gibran Masoud: Al-Ra›id, Dar Al-Ilm for Millions, Beirut, 1st Edition, 1992, p. 88.

2   Marina Crenshaw: An Organizational Introduction to Political Terrorism, Al-Manar Journal, Issue 22-23, 21st Year, Beirut, 1986, p. 78.

3   Ahmed Jalal Ezz El-Din: Terrorism and Political Violence, 1st Edition, Al-Hurriya House, Cairo, 1986, p. 49. Terrorism has also been defined as «the illegal use or threat of violence by a group or state against an individual, group, or state that results in terror that endangers human lives or threatens basic freedoms, with the purpose of pressuring the group or state to change its behavior towards a particular issue.» See: Nabil Ahmed Helmy: International Terrorism According to the Rules of Public International Law, 1st Edition, Arab Renaissance House, Cairo, 1988, p. 35. It has also been defined as: «an international violent strategy driven by an ideology designed to instill terror in a segment of a society, to achieve authoritarian gains or propaganda for a right or harm, regardless of the beneficiary, whether the perpetrators are working for their own interest or the interest of others.» See: Dr. Muhammad Al-Amin Al-Bashri: International Cooperation in Combating Terrorism - Frameworks and Mechanisms, Arab Journal for Security Studies and Training, Vol. 19, No. 38, Riyadh, 2004, p. 175.

or seizing them, or endangering national resources"[1].

The Iraqi Counter-Terrorism Law No. (13) of 2005 defines it as "any criminal act committed by an individual or an organized group targeting an individual or a group of individuals or groups, official or unofficial institutions, causing damage to public or private property with the intent to disrupt the security situation, stability, and national unity, or to instill terror, fear, and panic among people or to provoke chaos for terrorist purposes"[2].

Terrorist organizations targeted Iraq's air by involving both genders in executing their criminal activities and employing all age groups to spread extremism and terrorist ideology. Notably, reaching targets is easier for recruited women or children than for adult men; hence, terrorist organizations resort to using women and children for their terrorist attacks[3]. The first of these organizations was Al-Qaeda, and the most recent is the Islamic State of Iraq and Syria (ISIS), which took control of Nineveh province in 2014, expanding its dominion over Iraq until the issuance of the fatwa for collective obligatory jihad by Grand Ayatollah Sistani, leading to the formation of the sacred Popular Mobilization Forces based on this blessed fatwa. Together with the Iraqi army, they played a crucial role in eliminating this terrorist organization and restoring peace and security to the country.

Second Subsection

A Historical Overview of Terrorism

The origins of terrorism trace back to before the modern era, specifically to the Roman Empire era, known for its emperors' harshness and violence to achieve their political goals. However, these practices, while violent towards achieving a political objective of domination and control over peoples, were

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1   See: Article (1) Paragraph (2) of the Arab Convention for the Suppression of Terrorism, signed in Cairo, issued on April 22, 1998, and entered into force on May 7, 1999, published on the Internet at the website: http://www.moj.gov.jo/EchoBusV3.0/SystemAssets/8153a16 2-466c-4c6f-9f91-a04cf80fa918.pdf

2   See: Article (1) of the Iraqi Anti-Terrorism Law No. (13) of 2005.

3   Maitham Mohammad Abd ALNomani, and Others: Criminal Responsibility for Recruiting Women into Terrorist Organizations, International Journal of Psychosocial Rehabilitation, Vol. 24, Issue 05, 2020, p. 8013, 8019.

merely a method of governance rather than actions of groups striving to achieve an unattained political goal. Instead, it was a means to continue their political positions, what is referred to as state terrorism, falling jurisprudentially under the necessity of removing an unjust ruler, not the term as understood in the modern age, which is directed against the state rather than by the state[1].

Islamic Sharia, known for its grace, explicitly prohibits terrorism, emphasizing peace and cooperation. This stance is reflected in the Quranic verses: "ادْعُ إِلَىٰ سَبِيلِ"[2], and the Almighty said "يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً" "رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ"[3].

While Western thought, influenced by Jewish ideas, attached the attribute of terrorism to Islam and linked it to claims alleging the existence of noble Quranic verses confirming this approach, with the inclusion of the term "terrorism," it is evident that this connection stemmed from an inaccurate and incorrect understanding of the content and context of the noble Quranic texts, due to their deliberate avoidance of referring to the authorized interpretation books relied upon by Muslims to clarify the meanings of these verses. It is true that the term "terrorism" is repeated eight times in the Noble Quran in different surahs and various forms thereof: "يرهبون، ترهبون، استرهبوهم، رهبة، رهباً، الرهبة ...etc."

However, all of these instances are directed towards entirely different purposes from what Western thought has concluded. For example, the saying of the Almighty: "هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ"[4] means guidance and direction from the Creator, glorified and exalted be He, for those who fear their Lord and are apprehensive of His punishment; meaning they fear Allah and fear His punishment for what angers Him from associating partners with Him and committing sins. The fear of Allah and His awe are what open hearts to guidance, awaken them from negligence, and prepare them for

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1 Dr. Hajar Dweir Hashush: Terrorism between the Western Framework and the Quranic Usage - A Study in Imami Jurisprudence, Issue 23, Year 12, Journal of the College of Education for Girls for Humanities, University of Kufa, 2018, p. 67.

2 Surat Al-Baqarah, Verse: (208).

3 Surat Al-Nahl, Verse: (125).

4 Surat Al-A›raf, Verse: (154).

responsiveness and steadfastness.

Perhaps one of the Quranic verses that has caused confusion in Western thought is what came in the saying of the Almighty: "وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ[1]". Even though this noble verse is devoid of terrorism, because the term "terrify" here means to deter the enemy lying in wait for Muslims; it is necessary to instill fear and panic in the enemy, and this is acceptable to natural reason. This means that the Muslim community should not refrain from utilizing any means of strength to instill fear and terror in the hearts of the enemies of Allah who lie in wait for Muslims on earth. Thus, these individuals should be terrified by the strength of Islam even if it does not actually reach them. Rather, Muslims are obligated according to the context of this verse to be strong and to gather whatever means of strength they can in order to defend Islam[2].

Second Section

Environmental Terrorism Targeting Iraq's Atmosphere

Terrorist factions target Iraq's atmospheric environment primarily by contaminating its air, an element vital for the sustenance of life and indispensable to living organisms, including humans, animals, and plants. Unlike food and water, which can be foregone for days, the absence of air for even a few seconds is non-viable. A healthy individual breathes approximately 10,000 times a day, consuming about 1020- cm³ of air with each breath. The daily intake of oxygen by the human body amounts to roughly 680 grams, surpassing the daily consumption of food and liquids[3].

Air pollution stands[4] as a principal concern among environmental

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1   Surat Al-Anfal, Verse: (60).

2   Nadim Al-Jabri: The Noble Quran and the Suspicion of Terrorism, an article available on the Internet on the website of Al-Zaman Electronic Newspaper: https://www.azzaman. com, Date of visit: 12/30/2023.

3   Ibrahim bin Suleiman Al-Ahideb: Man and the Environment - Problems and Solutions, 1st Edition, without a publishing house, Riyadh, Saudi Arabia, 2004, p. 51.

4   Air pollution is defined as: «the occurrence of any change in the composition of air, whether through gases, fumes, vapors, ash, dust, radiation, or otherwise.» See: Ayed Radi Khanfar: Environmental Pollution - Air - Water - Food, Al-Yazouri Scientific House,

pollution topics addressed by scientists and specialists. Environmental pollutants exhibit distinct behaviors in the atmosphere, diverging from their behavior in other environmental contexts. The concentration of airborne pollutants is significantly influenced by the nature of the surrounding conditions and variables, which govern the amount of pollutants carried in the air. The volume and chemical or physical composition of airborne waste substantially impact the extent of pollution[1].

The range of terrorist activities against Iraqis varies, directly targeting individuals through killings and terror via car bombs, explosive belts, and improvised explosive devices (IEDs), and indirectly by affecting public health through the proliferation of smoke that pollutes the air and the emission of toxic gases in areas following the burning of oil wells or subsequent explosions.

These explosions also release carcinogenic radiation, leaving the surrounding areas biologically contaminated for an extended period, which has led to a disturbing increase in cancer rates in Iraq. Additionally, the smoke arising from explosions or the burning of crude oil has inflicted significant environmental damage on birds and other life forms residing in or near affected areas. Thus, terrorist groups have utilized various methods to pollute the air, including the burning of oil wells and executing criminal bombings.

In the **first scenario**, terrorist groups have set fire to oil well sites under their control as Iraqi forces advanced to reclaim these sites. The combustion of crude oil obscures sunlight and diminishes air currents, adversely affecting microbial activity essential for the decomposition of waste and organic matter. This leads to the accumulation of such materials and the outbreak of epidemics and diseases. Furthermore, the burning of oil results in the emission

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Amman, Jordan, 2010, p. 17. Air pollution is also defined as: «the presence of a pollutant or several pollutants in the air in effective quantities, for a period of time that may have an impact on human, animal or plant health, or the biosphere in which humans live.» See: Ahmed Abdel-Gawad: Air Pollution, 1st Edition, Arab House, Cairo, 1991, p. 23. The US Environmental Protection Agency has also defined it as: «the presence of pollutants or polluting substances in the air in a way that affects public health and human well-being, or in a way that leads to other harmful environmental effects.» Review: Daniel A. Vallero: Fundamentals of Air Pollution, 4th ed., Elsevier Inc., London, 2008, p. 3.

1   Shukri Ibrahim Al-Hassan: Pollution in the City of Basra, Ph.D. thesis, College of Arts, University of Basra, 2011, p. 20.

of numerous toxic gases that contribute to severe atmospheric pollution, causing a range of serious health issues in humans and damaging the ozone layer. Among the pollutants released by the combustion of oil are:

1- Nitrogen Dioxide (NO2):

Nitrogen dioxide is a primary contributor to ozone layer depletion and causes severe damage to plants, such as bleaching, leaf fall, and stunted growth. It also contributes to the formation of sulfur trioxide and sulfuric acid in urban atmospheres, posing toxicity risks to humans and animals. At high concentrations, it can be lethal, affecting lung tissues even at low concentrations, weakening the body's resistance to pneumonia and influenza, and causing lung congestion and tissue damage[1].

2- Carbon Monoxide (CO):

Carbon monoxide is considered one of the most dangerous air pollutants, and its toxicity to humans is well-known. It is a colorless, odorless, and tasteless gas that can pass from the lungs into the bloodstream without the person sensing it. High concentrations of carbon monoxide can cause physiological changes in the human body and may lead to death, such as suffocation resulting from oil-fired heaters, where incomplete combustion releases this gas. The danger of this gas lies in its ease of binding with hemoglobin in the blood, forming carboxyhemoglobin, which weakens the blood's ability to transport oxygen to the body's organs, resulting in oxygen deprivation and consequently death by suffocation. Moreover, an increase in the absorption of this gas can lead to disturbances in white blood cells, causing lethargy, decreased cognitive abilities, and particularly affecting hearing and vision. Additionally, this gas directly affects fetuses, potentially leading to miscarriage and sometimes infertility. Its impact on fetuses is exacerbated by its ability to bind with hemoglobin, allowing it to pass through the umbilical cord into the fetal bloodstream. Therefore, a pregnant woman's exposure to an environment polluted with carbon monoxide or if she is a smoker can lead to fetal poisoning through the umbilical cord. The presence

1   Imad Mutair Khalif Al-Shammari and Nihad Khudair Kazem Al-Kinani: Environment and Pollution - A Study of Environmental Pollution in Iraq, Al-Arik Press, Baghdad, 2012, p. 136.

of carboxyhemoglobin also hinders the distribution of oxygenated blood to the tissues and organs of the fetus, causing severe damage, especially to the continuously developing nervous system[1].

3- Sulfur Dioxide (SO2):

Sulfur dioxide is a harmful environmental pollutant that directly affects the respiratory system, causing effects on the nose and bronchial tubes. Long-term inhalation can lead to throat inflammation, weight loss, decreased body resistance, and increased rates of kidney and liver diseases in polluted areas. It also causes yellowing of plant leaves and corrosion of iron and steel[2].

Regarding the **second scenario**, terrorist bombings, terrorist groups have employed bombings in various contexts, including attacking innocent people, destroying buildings and public facilities, and demolishing roads and bridges. Additionally, bombings serve as a tactic to hinder the advance of Iraqi forces, resulting in widespread destruction at the sites of explosions and polluting the environment with smoke, ash, dust, and contaminated radiation. The resulting smog significantly reduces visibility in explosion areas[3].

Third Section

The Stance of Criminal Laws on Terrorism Targeting Iraq's Air

Iraqi laws have resorted to criminalizing terrorist acts targeting Iraq's air in various forms to mitigate such actions. This section will discuss the stance of these laws in two subsections: firstly, addressing the position of the Iraqi Penal Code, and secondly, examining the stance of specific laws.

First Subsection

The Position of the Iraqi Penal Code on Terrorism Targeting

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1   Salim Jassim Khalaf: Determination of toxic gaseous Wasterodcts and the relation of that with Biochemical and hematological indices in individuals working in the north Oil company region, master, College of Medicine, University of Tikrit, 2004, p. 67.

2   Fathi Abdel-Aziz Abu Radi: Foundations of Climatic and Vegetative Geography, Arab Renaissance House, Cairo, 2004, p. (417-418).

3   Dr. Naim Salman Barud: Air Pollution: Its Sources and Harms, research published on the Internet at the website: https://www.pdffactory.com, Date of visit 12/20/2023.

Iraq's Air

Article (497) of the Iraqi Penal Code stipulates that: "A person shall be punished with imprisonment for a period not exceeding fifteen days or a fine not exceeding ten dinars[1]: Thirdly - Whoever intentionally or negligently causes the leakage of gases, vapors, smokes, or dirty water and other materials that may harm or annoy people or cause pollution".

Upon examining the text above, it is evident that the Iraqi legislator has categorized air pollution crimes within the Penal Code No. (111) of 1969, amended in Part Three of Book Four (regarding infractions) under "Public Health Infractions." Thus, Iraqi legislation considers air pollution crimes as infractions in terms of their severity and prescribes relatively mild penalties of imprisonment or fines. Article (497) was created by the Iraqi legislator for crimes committed through negligence or oversight without a terrorist intent. Therefore, this provision does not apply to the type of crime committed due to the severity of its outcomes and the danger of its perpetrators.

The penalty for an infraction does not achieve the required deterrence or criminal justice; hence, it is deemed necessary to provide special protection for Iraq's atmospheric environment by subjecting the aforementioned acts to Part Two of Book Two (regarding crimes harmful to the public interest) under "Crimes Affecting the Internal Security of the State," specifically to Article (197), which states: "1- Death penalty or life imprisonment will be imposed on anyone who deliberately sabotages, demolishes, damages, or causes severe damage to oil installations or other state industrial facilities... 2- The penalty shall be death if the perpetrator used explosives in committing the crime or if the crime resulted in the death of a person present at those locations. 3 – The penalty shall be life or temporary imprisonment if the crime occurred

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1   The minimum and maximum limits of the fine were amended by Law No. (6) of 2008 regarding the amendment of the fines stipulated in the Penal Code No. (111) of 1969, as amended, published in the Official Iraqi Gazette No. (4149) on 4/5/2010, which stated that: «The amount of fines stipulated in the Penal Code No. 111 of 1969, as amended, shall be as follows: A- In misdemeanors, an amount of no less than (50,000) fifty thousand dinars and not more than (200,000) two hundred thousand dinars. B- In misdemeanors, an amount of no less than (200,001) two hundred thousand and one dinars and not more than (1,000,000) one million dinars. C- In felonies, an amount of no less than (1,000,001) one million and one dinars and not more than (10,000,000) ten million dinars."

during a riot or sedition, or with the intent to spread terror among people or to cause chaos... 4- The penalty shall be temporary imprisonment for anyone who intentionally causes the disruption of something mentioned in paragraph (1) or hinders its regular operation".

Second Subsection

The Position of Specific Iraqi Laws on Terrorism Targeting Iraq's Air

Crimes committed by terrorist groups targeting Iraq's air fall under the Iraqi Anti-Terrorism Law No. (13) of 2005. This law refers to environmental terrorism through paragraph (1) of Article (3), which encompasses criminalizing any act with terrorist motives that threaten national unity, public safety, state security, and stability, undoubtedly applicable to air pollution with terrorist intent, subjecting the perpetrator to the provisions of the anti-terrorism law.

The legislator in Iraq organized, through Law No. 27 of 2009 on the Protection and Improvement of the Environment, provisions aimed at protecting the air environment in Iraq and preventing activities that pollute its air. Article 15 of the aforementioned law states: "It is prohibited for anyone to: First: Emit smoke, gases, vapors, or particles resulting from production processes or fuel combustion into the air without undergoing the necessary treatments to ensure compliance with national environmental legislation. Second: Use engines or vehicles that emit exhaust gases exceeding the permitted limits in national environmental legislation. Third: Dispose of solid waste except in designated areas by the relevant authorities according to environmentally safe procedures.

Fourth: Excavate, dig, build, or demolish, resulting in initial waste, residues, and dust, without taking necessary precautions for their safe storage and transportation to prevent dispersion. Fifth: Engage in activities emitting electromagnetic radiation harmful to health or emitted from broadcasting stations, towers, and antennas, especially those related to mobile phones, except in compliance with the instructions and regulations issued by the ministry for this purpose."

Subsequently, penalties were stipulated as punishment for violating the provisions of the prohibition. Article 34 of the aforementioned law states: "Firstly: Without prejudice to any stricter penalty prescribed by law, anyone who violates the provisions of this law, regulations, instructions, or statements issued pursuant to it shall be punished by imprisonment for a period of not less than three months or by a fine of not less than 1,000,000 (one million) dinars and not more than 20,000,000 (twenty million) dinars, or by both penalties..." However, the punishment is also not suitable for the committed criminal act. Therefore, it is necessary to provide Iraq's air with special protection in the Environmental Protection and Improvement Law, with the tightening of penalties to enhance and strengthen its protection.

With these lines, we conclude our review of the vocabulary of our study, which consists of three sections. In the first section, we addressed the " Concept of Terrorism," while in the second section, we discussed " Environmental Terrorism Targeting Iraq's Atmosphere." As for the third section, we delved into " The Stance of Criminal Laws on Terrorism Targeting Iraq's Air."

Conclusion

After completing the study on the subject of research, which aimed to encompass all details related to terrorist crimes targeting the atmospheric environment in Iraq, it is essential to record some conclusions and propose recommendations based on these findings:

Firstly: Conclusions

The study yielded several conclusions as follows:

1. Terrorist groups utilized various means to pollute the air, including burning oil wells and carrying out criminal bombings, leading to the emission of numerous toxic gases. These gases cause significant climate pollution, contribute to serious diseases in humans, and create holes in the ozone layer.

2. The criminal acts committed by terrorist organizations targeting the atmospheric environment are termed "environmental terrorism," which constitutes a form of indirect terrorism directed at the Iraqi citizen.

3. The penalties stipulated in the Iraqi Penal Code and specific Iraqi laws do not proportionately reflect the gravity of the crimes committed by terrorist

groups targeting Iraq's atmospheric environment.

Secondly: Recommendations

In light of the conclusions drawn from the study, the following recommendations are proposed to serve the community and the law:

1. Special protection should be provided for Iraq's air within the framework of the Iraqi Environmental Protection and Improvement Law No. (27) for the year 2009, with an emphasis on stricter penalties to enhance its protection.

2. The Iraqi Anti-Terrorism Law No. (13) for the year 2005 should be amended to align with the nature of crimes committed by terrorist organizations.

3. Information technology units within the security forces should be equipped with modern devices to monitor the movements of terrorist groups and thwart their plans effectively.

4. International conferences and agreements that denounce extremism and terrorism should be held, emphasizing cooperation among nations to achieve greater protection for the atmospheric environment.

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Cyberterrorism and its Impact on Undermining Societal Peace

Prof. Dr. Hamdia Saleh Deli Aljubury

Al-Qadisiyah University / College of Education / Department of History

hamdia.dli@qu.edu.iq

07725971680

Abstract

«This study addresses a major societal dilemma of confronting the challenges of cyber terrorism. It aims to explore the extent of the relationship between cyberterrorism and its impact on societal peace, then attempts to understand the causes of cyber-terrorism, its types, treatments, and the extent of its impact on societal peace, and then propose different strategies in confronting cyberterrorism.

Spreading lofty, civilized humanitarian ideas that call for societal peace and love in human society is enough to prevent terrorists and extremists from misusing technological developments and mitigate the effects of this misuse. It also has an important role in combating terrorism extremism and violent electronic communication on the Internet, in addition to respecting human rights and promoting societal peace.

Social peace represents the major social base from which members of societies worldwide begin to secure their religious, political, economic, social, educational and cultural coexistence. By means of social peace, stability is accomplished and the search for sources of prosperous living is achieved. Within the framework of social peace, development, progress and construction can be achieved, and societal peace can be achieved while fighting terrorism.

Electronic research, that we investigate, revolves around two axes; the first section tackles Cyberterrorism, its causes, types, features, purposes, and therapeutic methods, while the second section refers to cyberterrorism and its impact on societal peace.

Section One:

1.1 Electronic Terrorism: A Study of its Causes, Types, Features, Purposes, and Methods of Treatment

The issue of terrorism and terrorists in general, and cyber-terrorism in particular, occupies a wide area, due to the threat of this dangerous phenomenon on society, the lack of security and societal peace which results in, a violation of sanctities, the destruction of the human soul, and an insult to the sacred figures and norms, in addition to murder and threat to daily life stability. Terrorism has become widespread nowadays. Electronic technology, which helps intensify and complicate terrorist crimes, coordinating their operations, and inventing modern methods and new advanced criminal methods that threaten societal peace, is created by terrorists. The Arabic Language Academy in Cairo stated that terrorists are a description given to those who follow the path of violent extremism to achieve their political goals. Violence is committed against innocent people or against targets directly related to the cause for which terrorists work[1].

The new electronic terrorism appeared on the international political scene during the 1990s, by some academics and politicians, as a distinct and dangerous form of terrorism, it is of equal importance to general terrorism.. This gives a warning to the world of the new dangerous terrorism, and it may resort to carrying out major terrorist attacks in the world, in these terrorist attacks, chemical and biological weapons are used to cause enormous psychological effects, even though they are limited in scope. [2]

There is no specific definition of cyberterrorism. Several definitions have been known, and we will go over three of them[3]:

1- Some define it as "a violation of the law committed by an individual, or a collective organisation, to cause a serious disturbance in public order, via the global information network, the Internet".

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1   Ibn Manzur, Abu al-Fadl Jamal al-Din Muhammad ibn Makram(lisan Al-arab) Beirut, 1374 AH/1955 AD, 8/337

2   Ibid.

3   Abi Faris, Abi Al-Hussein bin Faris muejam maqayis allughati
, edited by Abdul Salam Haroun, Dar Al-Kutub Al-Ilmiyyah, Beirut, (ed.), 2/401

2- Others define it as "The illegal, hostile and aggressive use of the Internet, to intimidate the government, civilians, or a section of them, in the context of seeking to achieve political or social goals".

3- It is also defined as "Unjust aggression, intimidation, or physical or moral threat issued by states, groups, or individuals against a person, in his religion, life, honour, mind, or property, by using information resources and electronic means in various forms of aggression and forms of corruption"

There are many causes and motives for cyberterrorism, but they are mostly similar to the causes of extremism and terrorism in general. This is because cyberterrorism is a branch or a type of general terrorism and one of its multiple forms. Multiple various factors make the phenomenon of cyberterrorism an easy weapon for terrorist groups. This is because the motives and reasons are interconnected, such as personal, social, cultural, intellectual, economic and political motives. the phenomenon of electronic terrorism is a complex phenomenon, which has been used as a means of blackmailing governments and influencing them to achieve hostile goals and ideology necessitating an increase in the number of voices demanding the fight against crime via the Internet.

There are many motivations for cyberterrorism, including social, economic, and political elements. We will go over them briefly, they are[1]:

1- The absence of religious motive and awareness, the spread of ignorance, which leads to the availability of a permeable ground that pushes some groups of society to involved in terrorism and violence, as a means to express the injustice in their view, and a disinclination to the system of the social values that govern the environment, and also fighting those who adhere to them.

Moreover, the ignorance of the fundamental purposes of religion, represented by suspicion rather than certainty and verification, irrational understanding of religion, ignorance of the rules of the true Islamic religion which is built on tolerance, love, and belief in others, Islam's rejection of extremism and intellectual and ideological fanaticism based on organizing

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1   Al-Jawhari, Ismail bin Hammad, Al-Sahhah, edited by Ahmed Abdel Ghafour Attar, 2nd edition, Dar Al-Ilm Lil-Millain, Beirut, 1975 AD, p. 532

and interpreting information about a specific group or sect to adopt a state of fanaticism toward it.

2- The inefficient role of the family in society, its failure in family life, which leads to the birth of marginalized people, acquiring bad family characteristics, including the lack of a sense of belonging and loyalty to the homeland, as well as people's lack of their social role and their failure in family life, adding to that, family problems and the lack of raising awareness and cultural security within the local community.

3- Personal desires, the love of appearance, and the love of fame create people who are not qualified, consequently they tend to be aggressive and feel destructive, also, the accumulation of feelings of repression, misery, poverty, hunger, disease, and injustice, so these elements make people act an automatic or planned response because they consider these factors as hostility and aggression against them, so they begin to defend himself.

4- The spread of injustice phenomenon and loss of rights in society, create people who are dissatisfied with society, consequently this generates aggression and terrorism, due to the miserable economic conditions of people, and the wave of international terrorism that is sweeping the world certainly has economic reasons behind it, in addition to other reasons.

5- The dissemination of various intellectual and political divisions, and the presence of different currents calling for extremism, terrorism, and the abolition of the other, as well as the illegal use of violence supported for a political goal.

6- The absence of equality and social justice in the distribution of national resources and wealth, and the disparity in presenting and dealing with people according to two standards, which generates anxious personalities who have a taste for terrorism, in addition to the psychological and physical composition such as destitution and low intelligence rates in the individual, the inherited internal tendency towards violence, and the familial and social atmosphere.

7- The most technologically advanced global banking systems have helped facilitate the movement and transfer of money between countries of the world via the Internet, facilitating the way for terrorist organizations to exploit an opportunity to achieve their illegal goals.

8- The escalation of economic crises in most countries of the world, especially third-world countries, besides, the economic changes caused by wars. These are among the direct causes that directly affect the operations of maintaining international security and stability and encourage, on the other hand, the tendency of some countries and groups towards terrorism.

9- The suffering of some international societies and people from injustice and persecution, colonial control that creates societal suffering and the theft of money, violation of international laws and agreements, and unipolar control over the world, which drives people to extremism, terrorism and extremism, the lack of sustainable development, care, neglect or negligence in all of their affairs. These reasons are considered the motivation for practicing terrorism.

Cyberterrorism has several characteristics, which are almost similar to general terrorism. The most important of these characteristics are[1]:

1- Cyberterrorism does not require violence and force when committed but rather requires a computer connected to the information network and equipped with some necessary programs.

2- Cyberterrorism is characterized as a terrorist crime that crosses borders, crosses countries and continents and is not subject to a limited regional scope.

3- The difficulty of detecting cyber-terrorism crimes and the lack of experience among some security and judicial agencies in dealing with such crimes.

4- The difficulty of proving cyberterrorism due to the rapid absence of digital evidence and the ease of its destruction.

5- Cyberterrorism is characterized by the cooperation of more than one person in committing it, and sometimes it is used by the authoritarian government to force people to submit and surrender. (17)

6- The committer of the cyberterrorism crime must be a specialist in the field of information technology or a person who has at least some knowledge and experience in dealing with computers and information networks.

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1   Al-Fayrouzabadi, Majd al-Din Muhammad bin Yaqoub, Al-Qamoos Al-Muhit, Al-Resala Foundation, 2nd edition, Beirut, 1407 AH / 1987 AD, p. 118

12- Purposes of Cyberterrorism

1- Violent terrorist purposes intended to target life.

2- Cyberterrorism aims to achieve illegal goals, such as spreading fear and terror among individuals, people and different countries, its goal is to destroy the state or cause the greatest amount of losses in it.[1]

3- The aim is to threaten peace, disrupt security, and undermine the sense of tranquility among people.

4- Most cyberterrorism crimes are committed by those who are specialized, skilled, and intelligent in the field of information technology, proficient in using computers and the World Wide Web, and proficient in using soft weapons, without the need to use force and violence.

The crime moves from the tangible field to the virtual environment, the resulting damage of which is considered more dangerous than traditional terrorism. [2]

5- Causing harm to the state's information infrastructure and destroying it, damaging communication and information technology and its techniques, as well as causing harm to public funds, and public, and private facilities.

6- Blackmailing people by taking money and tributes to fund terrorist operations, and by imposing its will and direction on the rest of the social classes to achieve its interests and concerns.

7- The difficulty of detecting cyberterrorism crimes due to their being new besides the lack of experience for those working on them. In addition, they are complex crimes, difficult to prove and establish evidence, they are committed by an individual party and can be committed by one person, or they can be committed by a group, but those responsible for the crime are far away, and the perpetrator has great experience and high competence[3].

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1   Gibran, Masoud, Al-Raed, a modern linguistic dictionary, Dar Al-Ilm Lil-Malayin, Beirut, 1967, p. 88

2   Ahmed, Ibrahim Mustafa and others, Al-Mu'jam Al-Wasit, Dar Al-Da'wa, Istanbul, Turkey, 1982, p. 282

3   Ahmed Jalal, Ezz El-Din, aliarihab waliarihab alsiyasi, Freedom Book, No. 10, Freedom House for Press, Printing and Publishing, 1406 AH / 1986, p. 20

1.3 Combating Cyberterrorism

The methods of combating electronic terrorism are many and varied, also, they are almost the same as the methods of general terrorism, we will go over the most important of them, according to our limited opinion, which are[1]: -

1- Activating the role of religious awareness institutions, mosques, families, schools and universities, likewise, the role of media in clarifying the danger of these crimes on society and strengthening the religious conscience.

2- Activating the role of civil society organisations and activating departments and governments in confronting electronic terrorism through a system Preventive Security.

3- Seeking to train specialized police to establish international organizations that seek to address extremism and combat cyber-terrorism crimes via the Internet, or establish a specialized committee to study the causes and motives behind international terrorism operations.

4- Encouraging the exchange of experiences and visits between parties related to combating electronic terrorism.

5- Unifying efforts among stakeholders regarding the issues raised of concern, and holding the necessary coordination meetings.

6- Compiling and strengthening anti-cyber-terrorism legislation in the leading countries of the world, and circulating them to the relevant authorities in all countries of the world, obligating countries around the world to exchange information regarding the movements of terrorists and terrorist networks, and to cooperate with within the field of preventing and suppressing cyber-terrorist acts, especially through establishing bilateral and multilateral arrangements and agreements. [2]

8- Zakaria, Abdel Salam alairihab bayn al'ams walyawmi , Dar Ghraib, Beirut, (ed. T), p. 31

1   Mahmoud, Ahmed Ibrahim, al'iirhab aljadid alshakl alrayiysiu lilsirae almusalah fi alsaahat alduwli ‹Politics Journal, Issue 137, Year 38, Baghdad, 2002, p. 44.

2   Hussein, Ismail Namiq, ,altatbiq alaintiqayiyi lilqanun wathirah ealaa alaistiqrar alqanunii, Dar Al-Kutub Al-Qanuni, Cairo, 2011, p. 39

7- Serious work within the international framework to establish a global law for preventive security that aims to confront electronic terrorism, and through the United Nations and its affiliated entities specialized in the field of human rights and confronting terrorism, such as the Counter-Terrorism Committee established by Resolution 1373. [1]

8- Establishing a legislative law for the Internet, which addresses in one of its aspects, cyber-terrorism crimes, criminalizing illegal terrorist acts on the Internet, and punishing the perpetrators of these crimes.

9- Applying control measures to inspect the computer and seize information, monitor it during its transmission and allow the relevant authorities to inspect its programs. Moreover, adopting the necessary measures to deter any action directed against the confidentiality of computer systems, networks and data. [2]

10- The need for state oversight to be sufficient and comprehensive of everything presented through the network, preventing individuals from accessing sites that broadcast dark terrorist ideology

11- Designing a program (Internet Police) on the computer whose tasks are to cleanse the Internet and block terrorist websites.

12- Activating and maximizing the role of individuals and families in combating cyber-terrorism crimes, creating a feeling among people that their role is no less important than the role of state agencies, but rather greater than it. Reforming the nation is reforming family and individuals, and family is the first guideline. [3]

Section Two:

2.1 Cyberterrorism and its Role in Undermining Societal Peace.

Societal peace is one of the first and most important goals of cyberterrorism.

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1   Ali Muhammad Alwan and Ahmed Abdullah Nahi, Political Reform in Iraq: alasilah al-siyasii fi aleiraq qira›atan fi ahum altahadiyat , Political Issues Journal, Faculty of Political Science, Al-Nahrain University, No. 54, 2010 AD, p. 159.

2   Ibid.

3   Zakaria, Terrorism, pp. 31-32.

It requires the availability of positive aspects, such as stability and calm, and the absence of manifestations that lead to peace, such as violence, terrorism, and extremism. Societal peace, in language, is the societal or collective stability of individuals living in one society. It is reconciliation and harmony between individuals and groups. Parties of society and societal peace become one of the essential components of countries and their development. Spreading and consolidating the culture of societal peace is entrusted to every citizen and resident of the country so that the development system continues to be full and security remains a legacy, which is also understanding, good neighbourliness, respect for other opinions, and acceptance of coexistence with All segments of society and their differences, and solving all problems through peaceful means without resorting to war or violence. [1]

The most important pillar of societal peace is the existence of an authority and system that achieves justice and equality besides guaranteeing human rights and legitimate interests. All groups of people have the right to enjoy it, and in all human societies, No citizen can do without the presence of a strong governance system and prevailing authority that undertakes the management of society's affairs for all powers to coexist: the various humanitarians under its roof are respected. Otherwise, the alternative will be chaos, loss of security and peace, and unjustified conflicts between groups of one society. Furthermore, stability and societal peace are established whenever familiarity and harmony increase. Tolerance between the parties of society, and the stronger the social fabric the more cohesion and societal peace leads to strengthening the building of the internal front for the homeland and the nation, consequently, the more violence, terrorism, conflict and chaos within society leads to the weakening of the existing network of relationships between the groups and sects of society. As well as the absence of societal peace will lead to the dismantling of its bonds and transforming it into a society that perpetuates backwardness and works to weaken the national front. [2]

We must go over the most important components of societal peace, as most researchers have unfortunately overlooked the components of societal

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1   Mahmoud, Terrorism, p. 44.

2   Ibid.

peace, the most important of which we will mention [1]:

1- The presence of a strong authority and a well-thought-out system: This system works to achieve societal security and peace through organizing and controlling relations between members of society, and political institutions cooperating with the state. When the law prevails and is implemented, the citizen's rights are protected. It will be a mechanism for overcoming crime and violent conflicts, and activating the system of rights and duties for various citizens' affairs at all levels.[2]

2- The existence of a wise administration that relies on pluralism in its work and on peaceful administration that preserves diverse groups to live in peace, within the spaces of the nation, in an atmosphere of mutual respect between all religious, sectarian, political, ethnic and other components and sects.[3]

3- Achieving the principle of justice and equality: The principle of justice and equality is that people are equal under the cover of law, and each person has his rights, there is no distinction made between one sect or group over another. They also give the characteristic of societal peace and coexistence among the segments of society. Without justice and equality, wars rage, differences grow, and reach undesirable consequences. It threatens societal peace, because all citizens in society are subject to justice, equality, legal accountability, and penalties if they commit offences, and the existence of groups above the law is not allowed. [4]

4- In addition to the fact that there are other components, such as the presence of a prosperous economy, which provides job opportunities for all, eliminates unemployment, provides security and safety, and works on the principle of human rights, among others.

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1   Ibid.

2   Al-Momani, Muhammad Suleiman, Social Security, al'amn aliajtimaeiu dirasat tasiliat , Islamic University for Sharia and Legal Studies, Palestine, Gaza, 2017, p. 120.

3   Ibid.

4   King Abdulaziz Center for National Dialogue, Dialogue and Building Social Security, Riyadh, 2011, p. 12.

To shed light on the negative impact of cyber-terrorism on societal peace, it must be pointed out that cyber-terrorism is one of the important elements influencing the undermining of societal peace, especially in stages of conflicts and crises that people and countries suffer from. Terrorism exploits the current situation to achieve what it wants, according to methods it uses that have an effect. On societal peace, the most famous of these methods used are[1]:

1 - The use of hate speech and hateful sectarianism: One of the most famous dangerous manifestations that threaten societal peace, in Iraq and the countries of the world during the recent years after 2003 AD, is Shiism.

The speeches of hatred among many religious and political elites, until, unfortunately, it became part of popular culture and began to dominate in political and social dialogues and debates, and the system became based on consensus, among forces and trends of belonging and citizenship, according to ethnic-sectarian divisions of Iraqi society, which reflected negatively on The march of the democratic process, human rights, and societal peace. [2]

Media has become an effective factor in spreading this discourse in light of the weakness of state authority and the absence of a legal value system, also, most of the parties in the political arena and some influential religious and political elites own satellite television channels and newspapers, electronic armies through which they broadcast their deadly poisons, they specialize in this field, their open weapons are the social and political demolition and spreading the scandals of others, and this matter led to partisan political conflicts, the effects of which affected society, resulting in political instability and affecting the nature of civil peace. [3]

2- The method of spreading the phenomenon of corruption and curtailing state administration: For cyber terrorism to achieve its goals, it seeks to spread the phenomenon of financial, administrative and financial corruption. This phenomenon spread after 2003 AD due to the dramatic changes and after

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1   Zakaria, Terrorism, p. 32.

2   Jaber, Fatima Atta, mueawiqat tahqiq al'amn almujtamaeii fi aleiraq baed eam2018 , Journal of Political Science, University of Baghdad, Issue 59, Year 2020 AD, p. 7

3   Ibrahim, Musa alfikr alsiyasiu alhadith walmueasiru, Dar Al-Manna Al-Lubani, Beirut 2010, p. 117

the presence of coalition forces in the regional area. Corruption threatens the stability of the political-administrative system of countries and undermines societal peace, the construction of infrastructure hinders state institutions, obstructs the process of economic development, and creates economic problems that generate unemployment and lack of job opportunities, and corruption of all kinds is a limitation for the state authority. [1]

3- Spreading constitutional legal violations: The law is the basic cornerstone that establishes the rules and principles upon which the state's administration and the system of government are based. It regulates the foundations of the state and defines its entity and composition. The constitution and the law are the first guardians that maintain societal peace, but there are some political parties, religious and various political elites deal with the constitution and laws according to their interests and agendas, which deepens the gap between them and the people and negatively affects the consolidation of the concept of societal peace. Failure to return to legal institutions results in stability and chaos in society as a whole. [2]

4- Fighting the free democratic principled media: Democracy as a participatory mechanism seeks to achieve societal peace, given its cross-fertilization with the opinions and proposals of citizens in making state policy, but it remains unable to guarantee social peace in the long term if it is used as a cover or an umbrella under which electronic terrorism is equal. The truncated application of democracy leads to a disruption of societal security and revives violence and terrorism that threaten civil peace and security. [3]

5- Failure of national reconciliation: Cyberterrorism seeks to create a culture of intersection and rivalry between political parties and different elites, and does not know that national reconciliation is one of the means of achieving justice and a means of resolving differences and conflicts between

1   Waza, Montaser Hussein Jawad, al'amn alahliu fi aleiraqi, College of Political Science, University of Baghdad, 2015, p. 91

2   Al-Yasiri, Ali Abdel Azizdawr muasasat almujtamae almadanii fi taeziz aldiymuqratiat walamin aleiraq ainmudhaja, National Archives, 2009, p. 113

3   Al-Alaq, Ahmed Ghaleb, alhuiat alwataniat aleiraqiat dirasatan fi 'iishkaliat albina' walaistimrari, Iraq Center for Studies, Baghdad, 2018, p. 377

opposing parties. It is an excellent strategy pursued by countries to resolve conflicts and consolidate societal peace, and the absence of reconciliation Patriotism means that security, societal peace, and peaceful coexistence are exposed to great dangers and the spread of terrorism.

6- Labor and external dependency: Cyberterrorism cannot stand on its feet and threaten societal peace unless it exploits labour. States supply and nourish terrorism, most of these countries suffer from the fragility of their structure, and the weakness of the political elite that runs this country. That support for electronic and public terrorism is one of the state's indicators. fragile, and most terrorist interventions and assistance, are linked to strategies and agendas related to the interests of major external powers, whose goal is to destabilize the regime and spread chaos, terrorism, violence, murder, displacement, and destabilizing societal peace, because of the fragile structure of the internal political system, which was punctuated by political disputes and internal crises, it encouraged some political forces to rely on the outside and use it to strengthen their internal partners. [1]

6- Other challenges threaten societal peace, which we will quickly pass. Among these challenges are the failure of authority and political elites, the worsening economic situation, the presence of manifestations of rampant weapons, the presence of armed groups that stand as an insurmountable obstacle to societal peace, manifestations of global security chaos, bad security conditions, and the dominance of unipolar power after the collapse of soviet camp,

The existence of Israel as a force and a state-supported by America, which seeks to make it militarily superior, which has increased the threat to societal peace, in addition to what is happening in Iraq, Afghanistan, and some Arab and Islamic countries, is evidence of the globalized Western call to force the entire world to follow a single political, economic, and cultural system that agrees with it. With the goals and interests of the West.

Ensuring societal peace depends on a social and cultural movement to promote peace and human security. This movement must not exclude anyone

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1   Hiwar Al-Fikr Magazine, dawr aleamil alkharijii fi almutaghayirat alsiyasiat aleiraqiat ,Political Changes, Iraqi Institute for Hiwar, Issue 41, Baghdad, 2017, p. 37

from the traditional structures, especially men.

The clans contributed an undeniable effort to quell the strife through their social status and various extensions. We urgently need to maintain the requirements of societal peace because the alternative to them is a sea of blood, more killing, displacement, violence and terrorism, regardless of the enemies of Iraq who will be the winning side, and there are so many today. National reconciliation has succeeded in being an unprecedented national model for achieving living together in peace for the people of one nation. [1]

Conclusion

True societal peace must be based on the acceptance and conviction of all parties and components in society. In this case, this type of peace is more established and stronger and, it can withstand events and development, provided that it is linked to the concepts of tolerance and belief in others, the principles of human rights, established public freedoms, the principles of equality and justice. Provided that these concepts and values are at the level of individuals and groups, within the recognition of the rights of others to live by their rights and freedoms, and must stay away as much as possible from the concepts of sectarianism, oppression, fear, terrorism and marginalization. The need to make others feel loved for their identity and existence, and that societal peace is a state of harmony, love, tolerance and coexistence, rejecting violence and coercion, staying away from violence, exclusion and marginalization and accepting the other and diversity, through peaceful civilized dealing with different people. Religions, sects and nationalities, are diverse segments of society.

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1   Al-Ghazal, Ismail, Terrorism and International Law, University Publishing Encyclopedia, Beirut, 1990, p. 24.

External Political Employment of Terrorism in Iraq (ISIS as a Model)

Assist. Prof. Dr. Yousif Sami Farhan Al-Dulaimi

edw.dr.yousiffarhan@uoanbar.edu.iq

University of Anbar-College of Education for Women

Prof. Dr. Mohammed Sami Farhan Al-Dulaimi

moh.farhan@uoanbar.edu.iq

University of Anbar- Centre of Strategic studies

Dr. Afaf Sami Salih

Abstract

The current unrest, in particular, is one of the most important factors that helped the emergence of ISIS, as it took advantage of the political vacancy to dominate great parts of our county. The matter is even more important in attracting and employing a large number of people - whether from inside or outside Iraq - and they fell into this extreme organization. The ambitious organization, in addition to the search for external agents who devote a prominent part in promoting this, and some countries - especially Western ones - have exploited the complex provisions in Iraq to attract fighters supporting that organization through the use different ways- such as the media, both visual and audio - to promote extreme strange ideologies in the Iraqi society . This idea aims to recruit Iraqi people who share those ideologies to achieve the goals, objectives and benefits of these countries

The use of terrorism in international foreign policy is considered the most dangerous phenomenon facing the international community, because of its negative effects on the state, the individual, and society. Terrorism is a phenomenon that has invaded most countries of the world, especially the countries of the Middle East, including Iraq, which has allowed the great powers, especially the United States of America, to intervene in the affairs of countries under the pretext of combating extremism and terrorism.

This study sheds light on the phenomenon of cross-border terrorism by defining terrorism, its origins, and the reasons leading to it, as well as

employing ISIS in foreign policy to interfere in the affairs of other countries.

Keywords: recruitment, ISIS, terrorism, United States of America

Introduction

Many factors have contributed to the creation and emergence of ISIS at the stage. The prominent among these factors are the external ones that fueled its existence and helped it spread rapidly and widely. Regardless of its members developed ideologies and capabilities, it is clear that ISIS survival was imposed and supported at the same time by great powers that planned for its presence and continuity in a way that served their interests.

Historical evidence indicate that the United States of America has fueled terrorism. This country supports the Zionist entity, threatens the countries of the Middle East, and does not ever interfere in limiting the spread of ISIS unless that affects its interests, despite ISIS's control over large parts of Iraqi and Syrian lands.

This study shows the role of the foreign policies of the great states and their exploitation of ISIS in Iraq to achieve political goals and objectives. The study consists of an introduction, three sections, and a conclusion. The first section presents the definition of terrorism and its origins. In the second section discusses the causes of the emergence of terrorism. The third section tackles the use of ISIS in the foreign policy of the United States of America, and how it turned Iraq into an arena for revenge its opponents and those who reject its control in the world and the Middle East.

The Problem

This research stems from the problem of the spread of terrorist organizations around the world - especially in third world countries and the Middle East - and the exploitation of these organizations by great powers for political purposes in order to achieve strategic goals that serve the interests of those countries. Through this study, the researchers try to answer the following questions.

1- What is terrorism, how did it arise and the history of its existence?

2- What are the reasons that led to the emergence of ISIS?

3- How is ISIS being used politically by the United States of America?

Reasons for Choosing the Research Topic

The political instability that Iraq has suffered in recent years, widespread spread of terrorist groups , especially ISIS , and the exploitation of these groups by the great powers , prominently, the United States of America for political purposes is the main reason for choosing the topic of the present study.

Significance

The study addresses the issue of employing ISIS terrorism by the United States of America to achieve evil goals, in addition to the specificity of the study, which was embodied on the Iraqi that suffered from the scourges and bitterness of ISIS terrorism.

Hypothesis

The study begins with the hypothesis that the great powers have used terrorism to achieve political goals, and this is what was embodied on Iraq by the United States that employs ISIS to achieve political goals that had a significant impact on the organization's expansion and widespread in Iraq.

Research Plan

The research consists of an introduction, three sections, and a conclusion:

The first section: Definition of terrorism and its origins. It has two requirements: First: Definition of terrorism. Second: The emergence of terrorism in Iraq.

The second section: The reasons for the emergence of ISIS.

The third topic: The use of ISIS in the foreign policy of the United States of America.

Methodology

The study adopts a descriptive and analytical approach which is based on defining terrorism, describing it accurately, identifying its origins, the reasons for its spread, and its employment by the United States of America in

its foreign policies.

research community:

As clear from its title, the study tackles the terrorist organization ISIS, which used violence and force to achieve its terrorist goals, and the use of that organization by the United States to achieve political goals in Iraq.

Previous studies

The researchers discuss two studies : the study of Rana Al-Shujairi, and the study of Shubar.

First: The Study of Rana Al-Shujairi

Rana Ali Al-Shajiri is attributed to the Center for Strategic and International Studies / University of Baghdad . Her study is tagged as: (American employment of the concept of terrorism after 2001 AD) and published in the Journal of Legal and Political Sciences, Volume Four - Second Issue: 2015 AD, pages 199228-. The study deals with the nature of terrorism, the employment of terrorism after the year 2001 AD, and the war on terrorism without reference to the Iraqi issue and the political exploitation of ISIS by the United States of America (Al-Shujairi, 2015: 199).

Second: The study of Shubbar

In his study: Terrorism and the Political System after the Events of September 11, 2001 AD : A Future Vision, a book published by the Al-Rafidain Center for Dialogue, 1st edition, Beirut / Al-Najaf Al-Ashraf, 2022 AD, Dr. Khaled Muhammad Shubar addresses the concept of terrorism and the political system, the international system and its reality and the aspects and characteristics of the international political system after the Cold War, as well as the change in the characteristics of the international political system in light of international terrorism and the repercussions of the 92001/11/ attacks on the international political system, the emergence of the Islamic State in Iraq and al-Sham (ISIS), and a conclusion.

What makes the present study distinguished from others is that it deals with the Iraqi issue only and not any other country. In addition, the topic is of specific importance as it deals with the political exploitation of ISIS by

the United States of America to interfere in Iraqi affairs under the pretext of combating terrorism (Shubbar, 2022).

Section One

Definitions of Terrorism and its Origins

1. Definitions of Terrorism

It is not quite easy to agree on a single definition of terrorism as it has no specific legal justification. This definition has changed into more than one meaning since the twentieth century. It is first defined as the government actions and policies that aimed to spread terror among citizens in order to secure their submission and compliance to the desires of the government, to create an atmosphere of terror and dismay among them.[1] .

Therefore, before starting with the definition of terrorism, it seems reasonable to trace back the word 'terrorism' linguistically so as to have a clear and precise interpretation.

Linguistically, the word "irhab", which means terrorism, is derived from the verb rahab: which means to fear. It is said that so-and-so was afraid, meaning he was afraid. And he terrorized so-and-so: means that he feared and terrified someone else. The word is approved by the Linguistic Council, as it is a new word in the Arabic language and its basis is the verb rahab. [2]

As a term the word refers to any violent, organized act or statement whose goal is to create chaos, instability, and a general threat targeting the state or society, and is carried out by organized groups whose goal is to achieve political or religious goals. [3]

It can also be defined as every criminal act that aims primarily to spread terror and fear as a collective or personal element and using tools and means that create a state of real danger to individuals, groups or countries[4].

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1   Ramadan, D.T: 1113

2   Ben Manzur, 1988: 148

3   Al-Salumi, D.T.: 32-34

4   Al-Sayyid, D.T.:3

According to the International Islamic Jurisprudence Council of the Organization of the Islamic Conference, terrorism refers to any type of aggression, intimidation, or threat, whether physical or moral, condemned by countries, groups, or individuals against a person, unlawfully, targeting religion, self, honour, reason, or money in various forms of aggression that causes corruption in the soul or the land. [1]

The vast majority of article writers believe that terrorism is sedition and corruption in all its forms and manifestations which spread fear and terror in a sect or individual. That is, terrorism in the sense mentioned here is an act that contradicts all divine laws, reason, logic, and human laws. [2]

Specialists agree that some terrorist acts against civilians were carried out by states and not groups. This indicates that terrorism is employed by some states for political ends, regardless of the impact it has. And this what has proven in this paper[3]. . Therefore, the word terrorist is seen as a modern term that refers to anyone who uses violence as a means to achieve his own goals whether religious, political, economic, or media. [4]

In general, the word terrorism is used to describe unusual and illegal methods that threaten human life. Thus, disagreement about giving a clear cut definition and term for terrorism is obvious. [5]

In fact, the seriousness of terrorism is not measured by the number of victims or the number of perpetrators of terrorist crimes, but rather by the ability of terrorism to spread danger. Every terrorist act that occurs anywhere in the world generates a sense of fear and anxiety in humans[6].

The researchers believe that terrorism is every criminal act that aims to destabilize the security and stability of society and the state and spreads terror and fear in the hearts of innocent people. A Therefore, any act associated

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1   Mecca Statement, 2022: 12

2   Al-Hindi, 2007: 14

3   Armstrong, 2016: 515

4   Gibran, 1967:83

5   Karim, 2018: 633

6   Khadur, D.T.: 63

with force and dominance, whether physically or morally, is considered as a terrorist act. Consequently, all aggressive acts against civilians, groups or countries, are different types of terrorism that cannot be justified regardless of its causes and motives.

2- The Emergence of Terrorism in Iraq

The emergence of terrorist organizations in Iraq can be traced back to the year 2003 AD specifically after the United States occupied Iraq. Abu Musab al-Zarqawi, a Jordanian citizen, was able to form the first armed terrorist organization which is the Organization of Tawhid and Jihad. The formation of this organization did not come randomly, rather it has extended terrorist roots dating back to the year 1998 AD, specifically after the end of the Soviet-Afghan war. The Soviet forces suffered from the heavy losses in lives and equipment at the hands of jihadist groups. This led to the Soviet forces withdrawal from Afghanistan.

Ayman al-Zawahiri, an Egyptian national, declared that all Arab governments are infidel and non-Muslim. Therefore, they must be resisted and overthrown, and that the mujahideen should advance to wage jihad against these infidel regimes, as he described them , in addition to jihad against the forces usurping the occupied land of Palestine and fighting the Zionists and expelling them from it. This is also the case with the Chechens, and all Muslim countries that fall under the rule of non-Muslim national governments[1].

After 1998 AD, Ayman al-Zawahiri met Osama bin Laden, a Saudi citizen, and was influenced by his ideas. The latter provided him with generous financial support in order to finance armed groups in Afghanistan. Osama bin Laden comes from a very wealthy family, and this funding had a great impact on the steadfastness of the fighters in the face of Soviet power. Osama bin Laden agreed with Ayman al-Zawahiri to fight all foreign forces present in military bases in the East. [2]

Later on, The organization continued its terrorist operations. At the eleventh of April, 2001 AD, the organization blew up the World Trade Centers

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1   Al-Zawahiri, 1440: 44

2   Euben,2009:321

in the American state of New York, which in turn contributed to redrawing American foreign policy and many other great powers. Consequently, the United States of America included countries that it called the Axis of Evil, headed by Iraq and Afghanistan. This accident was the American States pretext to occupy Afghanistan in 2001 AD and, then, Iraq in 2003 AD.

This was followed by the emergence of the term cross-border terrorism on the international scene. Hence, the United States, along with its allies, adopted the mission of fighting terrorist organizations, as well as forming international military and intellectual alliances to combat Takfiri terrorism, which has developed significantly and represented a threat to many countries and societies[1].

Since its inception, Al-Qaeda, has sought to expand outside Afghanistan by including extremist jihadist groups - especially in the Arab Islamic countries that suffer from the lack of security - with a unified central leadership, headed by Ayman al-Zawahiri and Osama bin Laden. These groups operate in different ways and cope with the environment in which it operates. They had great felicities which give them the right to deal with all of their matters except in strategic procedures without referring to its central leadership in Afghanistan. No doubt, this helped the organization to be formed and expanded with the help of its agents in the Arab and Islamic countries. Many branches were established for it in Iraq by attracting terrorists from various regions and countries. The result was the formation of what is known as Al-Qaeda in Mesopotamia. The declared goal of establishing the organization is to fight the occupying forces - the forces of the United States of America - and expel them from the land of Iraq.

After the year 2004 AD, Abu Musab Al-Zarqawi sought to establish an Islamic caliphate in Iraq. But this was the source of many problems and disagreements with Al-Zawahiri. The argument was that Muslims were not ready for such a step yet, so the time was not appropriate for that[2].

In 2005 AD, Abu Musab al-Zarqawi pledged allegiance to Al-Qaeda,

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1   Alterman, 2015:16

2   Fishman:17

and the name of his organization was changed from Tawhid and Jihad in Mesopotamia to a new name, which is Al-Qaeda in Mesopotamia. Abu Musab became the de facto leader of the organization in Iraq until his death in 2006 AD. After that, the so-called leadership took over BY Abu Omar al-Baghdadi, who was killed by Iraqi forces in 2010, accompanied by one of the organization's leaders called Abu Hamza al-Muhajir[1].

The organization launched extremely bloody and brutal campaigns in which many innocent women and children were killed. These campaigns included several suicide bombings. However, the organization began to lose its strength after the year 2006, especially after the killing of its leader, Osama bin Laden, in an American air strike in Afghanistan. In addition, the leaders (sheikhs) of the Arab tribes in the western regions formed forces aimed at expelling the organization from their lands. Despite the Iraqi forces' heroism which results in killing many of the organization's fighters and leaders, the organization continued its attacks[2].

The so-called Abu Bakr al-Baghdadi, the leader of the organization at the time, seized power in the year 2013 AD and restructured the terrorist organization and renamed it the Islamic State in Iraq and the Levant. In June 2014, he announced the establishment of the alleged caliphate in Iraq and the Levant and urged armed groups throughout the Islamic world to join and migrate to The new state in order to fulfill the religious and legal duty of jihad against the enemies, as he described it[3].

The motive behind the actions of ISIS is its foundation on an intellectual doctrine, such that its criminal actions cannot be confronted without confronting this thought and that doctrine. In addition, the external and internal circumstances contributed to the emergence of these extremist ideas and their development into a project through which the organization's terrorist control over Iraqi cities as large and ancient as Ramadi, Fallujah, and Mosul. Moreover, the influence of ISIS has extended to the international community

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1   Al-Shishani, 2012: 65

2   Judicial Training, 2021: 20

3   Judicial Training, 2021: 20

and has become a threat to the security and stability of many countries[1].

ISIS sought to form its caliphate on intellectual, ideological foundations based on killing and slaughtering everyone who disagreed with it. But, as an Islamic political system, the concept of the caliphate finds great emotional resonance among Muslims. In an opinion poll conducted by Gallup in Egypt, Morocco, Indonesia, and Pakistan in 2006, the Muslims' opinions about establishing an Islamic caliphate that comes in line with the method of the Qur'an and the Sunnah of the Prophet showed that two-thirds of the participants support the idea of uniting Muslim countries - especially Arab ones - in a new caliphate. This is what ISIS exploited after taking the control over some cities in Iraq and announced the establishment of its alleged state in 62014/29/ AD. The organization considered this as a step to confirm its Islamic identity, and to consolidate its bloody project[2].

The organization has imposed spatial control over the land through a tight, bloody central organization, with a hybrid army of fighters of different nationalities, and through brutal policies based on their concept of jihad[3].

As for the intellectual aspect, the organization adopted the ideas of takfiri groups belonging to another takfiri ideology, Al-Qaeda. It is considered an extension of ISIS, which focuses on spreading jihad as its strategic idea and declaring its opponents as infidels starting from the takfiri ideas founded by Ayman al-Zawahiri[4].

Terrorist groups adopt the idea of confronting their opponents, eliminating them, and imposing control. This makes the way paved for them to invade and conquer the lands of the infidels and spread the Islamic religion there, as they claim. These are widespread intellectual propositions among terrorist organizations and theorists of extremist organizations[5].

Section Two

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1   Muslimani, 2016: 15

2   Al-Hashemi, D.T., 2016

3   Abu Rumman, 2014: 21-22

4   Al-Subaihi, 2019: 68

5   Muhammad, 2021: 28

Reasons Behind the Emergence of ISIS

The occupation of Iraq by the American forces on April 9, 2003 is the first and most important reason for the emergence and spread of terrorism in Iraq. However, other reasons increased its spread to include many Iraqi governorates and cities. The most important of these reasons are:

1- The dissolution of the Iraqi army, according to a decision by Paul Bremer, the civilian ruler of the American occupation of Iraq after the year 2003. This was an important reason for the spread of armed groups. Hundreds of officers' families lost their decent sources of livelihood, in addition to the privileges they had enjoyed. These circumstances prompted the officers to join the terrorist organizations so as to return back the privileges, prestige and power they lost and to provid them and their families with a source of livelihood that ensures the comfortable life they used to enjoy[1].

2-Political oppression and marginalization is one of the most dangerous reasons that contributed to the emergence and spread of the phenomenon of terrorism. In addition to the confiscation of freedoms and the lack of freedom to express the opinion and desires of society, not giving the opportunity to the political opposition prompted many opponents to come out with protests against government policies, especially after the year 2011 AD. Throughout this year, protests spread in many Arab countries in what was known at the time as the Arab Spring revolutions. The Arab Spring gave rise to the most powerful armed organizations in the Middle East region, the terrorist organization ISIS[2].

3- The violations of the American occupying forces , killing and arbitrary arrest of civilians beside depriving them of their rights and forcing them into forced displacement in most areas of Iraq, generated resentment against the occupier and the government. Thus, violence and terrorism became an outlet for anger and resentment[3].

4- External and internal forces worked - directly or indirectly - to fuel

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1   Jawad, 2011: 130

2   Al-Subaihi and Abdul-Jabbar, 2020: 41

3   Farhan, 2020: 229-230

terrorism and increase its spread so as to create a state of instability and then to obtain political and financial gains[1].

5- Terrorists took advantage of the deprivation and financial need suffered by young people. They also promised them to provide work opportunities and to achieve what successive secular governments had not achieved. In addition they promised young people to have a dignified and luxurious life based on justice, equality, fairness and prosperity[2].

6- The spread of financial, administrative and organizational corruption among men of power and influential people in successive governments. In addition to its spread in most administrative joints in the state, and the plundering of wealth and the monopolization of power by the parties of power at the expense of the people and indifference to the feelings of the general public, corruption was an important reason that pushed many young people deprived of money and the authority to engage in terrorist organizations[3].

7- Widespread unemployment among young people in addition to the cessation of industrial, commercial and agricultural activities, an unprecedented rise in the rate of inflation, lack of money, weak purchasing power and extremely high prices, has generated a state of dissatisfaction and discontent with the wealthy politicians who are mired in corruption and stealing the country's wealth has prompted some young people to join terrorist organizations[4].

8- Fanaticism, whether for political parties, clans, or Islamic sects, create a state of competition between them, has led some to adopt violence as a self-imposed state to extend power, influence, and opinion over others[5].

9- Cultivating the feelings of Iraqi society that loves the Islamic religion with the idea of establishing an Islamic state in which the laws are applied, the unification of all Muslim countries into one state and the restoration of

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1   Farhan, 2020: 229-230

2   Al-Subaihi, 2019: 68

3   Al-Subaihi, 2019: 68

4   Jawad, 2011: 130

5   Jawad, 2011: 130

the Islamic Caliphate system were among the matters which had a great resonance that influenced the minds of some young people who aspire to the establishment of a state that governs Islamic law according to the principle of justice and equality[1].

10- Instilling extremist ideas, such as Wahhabi ideas, in the minds of ignorant young people and trying to urge them to jihad under the pretext of liberating Iraq from the American occupation and establishing their desired state[2].

11- The ignorant and semi- educated people issue fatwas on doctrinal legal issues in the Islamic religion without knowledge of the purpose of the law, rules, etiquette, and crucial issues such as jihad and governance. Those semi- literate individuals exploit the emotions of young people under the pretext of violating Islamic sanctities. This is matched by a clear failure of the divine scholars in their duties of issuing fatwas, advising, and guiding people according to the true method[3].

12- The psychological and intellectual emptiness, frustration and disappointment among some young people pushed them to adopt angry reactions towards the government, represented by their joining extremist terrorist organizations[4].

13- The aspiration of some young people for achieving money, power, influence, and fame - especially among some ignorant and uneducated youth - contributed to their involvement in terrorist organizations in order to achieve their desired goal[5] .

14- Some members of Iraqi society feel oppressed by the central government's unfair treatment, and the control of the parties, especially the religious ones, over the country's financial capabilities and its security and political affairs, motivated them to join terrorist organizations, not out of love

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1   Farhan, 2020: 229-230

2   Farhan, 2020: 229-230

3   Farhan, 2020: 229-230

4   Al-Subaihi and Abdul-Jabbar, 2020: 41

5   Al-Sadlan, D.T.: 17

for their ideas, but out of their desire to take revenge on the government that they see as having been formed under the barrels of the occupier's rifles[1].

15- The media has a great influence on the minds of young people. This has prompted some political and sectarian extremist parties to feed them with their ideas with the aim of obtaining political gains, in addition to feeding them with the media of terrorist organizations. These parties and organizations promote themselves through the media, which they consider to be a strategic weapon, no matter what. It is indispensable, for the purpose of promoting it and influencing the convictions of young people to join it[2].

16- The rhetorical speeches adopted by the ISIS's terrorists has resonated a lot among some individuals . The speeches are based on the idea of establishing the Caliphate, implementing Islamic law, and fighting the enemies of Islam[3].

Section Three

The Employment of ISIS in the Foreign Policy of the United States of America.

The United States of America employed its foreign policy in its new battle against terrorism as an attempt to form a wide network of relations among many different countries as an attempt to exploit the concept of terrorism and the national and security threat. Consequently, many countries complied with its policy in order to get rid of the imminent danger[4].

The actual emergence of armed groups took place in the 1970s, specifically in Afghanistan. with weapons and direct support from the United States of America and weak American slogans such as (liberation from the Soviet invasion of Afghanistan).

These armed groups were sponsored and prepared with the same false Islamic slogans in order to give birth to Al-Qaeda which spread and multiplied

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1   Al-Subaihi and Abdul-Jabbar, 2020: 24

2   Rashid, D.T.: 361

3   Rashid, D.T.: 361

4   Shenafa, D.T.: 11

around the world under a new name recently known as ISIS. The United States of America has employed these terrorist groups to destroy and divide some countries and to manage individual attacks, rapid and lightning strikes in cities, markets, and crowded places in Europe and Arab countries and in the world. All that happened under the name of Islam and Muslims under several false pretexts and names the purpose of which is to distort the religion of Islam[1].

The collapse of the Soviet Union in 1991 left the global arena empty without a competitor for the United States of America. This represented an impetus for the United States of America towards the globalization of its values and concepts throughout the world. After that, USA was keen to bring about radical changes to suit its new global orientation and its foreign policies. Hence, It seems important for the American policy to start intervening in the affairs of many countries including Iraq because of its strategic importance which is influential in the Middle East[2].

Therefore, the United States of America placed itself at the top of the new world order and worked to formulate new principles for the system that would primarily guarantee its security and safety. After the events of September 2001, Iraq was the means identified by the American President, Bush Sr., for the beginning of a new world order led by the United States of America[3]. . .

The American view expanded further into the concept of its war on terrorism, and the focus became clear on the necessity of interfering in the cultural and educational aspects of other peoples, especially Arab and Islamic ones, in an attempt to prevent the emergence of religious movements that were standing in contrast to the culture of globalization. Thus, the United States of America started to work publicly and clearly to confront its strategy, the ideology of The West and its civilization[4].

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1   Al-Hindawi, D.T.: 7

2   Johnston, 2016: 1-13

3   Muhammad, 2017: 47

4   Al-Haikash, 2012: 13

After the formation of the international coalition forces and the occupation of Iraq in March 2003, the former government of Saddam Hussein is deposed in April of the same year. Therefore, a political power vacuum quickly emerged creating a major security gap through which sectarian and ethnic identities were brought into conflict against each other to obtain political gains. In addition , the contribution of United States of America in this phase is represented by taking several decisions including: disbanding the Iraqi army, and sowing the seeds of division and racism. Some extremist groups benefitted from these decisions which paved the way for them to carry out their terrorist acts in Iraq. They opened the door wide to international competition in Iraq , with purely American sponsorship[1].

The United States of America also led military, economic, and media campaigns itself with the participation of some allied countries. The goal of these campaigns, according to the statements of the American President ,George W. Bush, was to eliminate terrorism and punish the countries that support it. These campaigns represented a primary focus of American foreign policy and the war was a major turning point. Many described it as dangerous and unprecedented, as it was a war that was not clearly defined and differed from all traditional wars[2].

As it is mentioned, the United States of America contributed to multi-ethnicity in Iraq and turned it into abhorrent political sectarianism which weakened the capabilities of Iraqi state institutions paving the way for it to redraw the political map in line with its interests[3].

The United States of America has turned Iraq into an arena of conflict against its enemies. This, supports the idea that terrorism and violence are a new model of international conflict between the United States and its opponents in arenas far from its homeland[4].

After 2003, the Middle East region witnessed rapid transformations

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1   Johnstone, 2016: 13-14

2   Muhammad, 2017: 47

3   Abdel Moneim, 2022: 157

4   Fadil, d.t.: 498

in the political scene. The most prominent characteristic of which is that it is full of regional and local conflicts and disputes that based on ethnicity and sectarian dimensions and were fed by external regional and international agendas that overlapped with each other. This led to the formation of what is known as the Islamic State in Iraq and the Levant (ISIS). The terrorist ISIS), was formed due to the repercussions of the conflict in Syria since 2011 AD. Then it arrived Iraq and occupied some governorates, especially Mosul, one of the largest Iraqi governorates in the year 2014 AD. As a result, countries had to review their foreign policy as a result of the expansion of terrorism that spread in different countries of the region like wildfire[1].

The development in terrorism led to the shift of jihadist fighters from one country to another without deterrence. Sheikh Abdullah Azzam is considered the first caller and theorist of international external Islamic jihad. He aimed to mobilize Muslims and Arabs in the 1980s to revive jihad in Afghanistan with the aim of liberating it from the Russians, so that it can be the vital depth and base for jihad and lift injustice against Muslims, and move towards liberating Jerusalem, as they claim.

Although the phenomenon of terrorists traveling from one country to another to launch terrorist attacks is not new, it has gained strength after traveling around the world has become more widespread and easy in the twentieth century[2].

The term "foreign terrorist fighters" also appeared for the first time significantly in United Nations Security Council Resolution No. (2170) in 2014. This resolution was adopted in August 2014 in response to the escalating terrorist attacks in Iraq and Syria at the time. The Security Council condemned terrorist acts committed in both countries and resulting death and injuries among civilians. Therefore, the UN Security Council called on member states to stop the flow of foreign terrorist fighters to Iraq. On September 24, 2014, the Security Council adopted another resolution, No. (2178), in which it focused on the growing danger by foreign terrorist fighters who flock to ISIS

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1   Khalaf, 2019: 427-428

2   Al-Khatib, 2014: 19

and the Al-Nusra Jabha in Iraq and Syria[1].

According to a report issued by Soufan Group, an Advisory Center for Security Affairs, which was issued in November 2017, at the peak of its activity between the years 2013-2016, the ISIS terrorist organization attracted about 40,000 foreign fighters of multiple nationalities, [2]

Foreign policy was unstable in most countries so they had to arrange their internal situations otherwise, the expansion of the terrorist organization would include their regions. This made it necessary for those countries to open up and deal with the rapid international changes in order to keep away from the members of the terrorist organization and to avoid the dangers of division that was led by the United States of America as part of its new international arrangements to reshape the new Middle East region. It sought to limit the threat of the terrorist organization ISIS within the Iraqi borders, as this was less costly to it in terms of human, material, and military losses. Thus this policy led to an unprecedented influx of ISIS's terrorist members to Iraq taking advantage of the American desire to make Iraq an open arena to confront international terrorism.

Now it becomes possible to understand the visions and strategic goals of American foreign policy and the countries of the region which were consistent with future American perceptions in its foreign policy. The policy which aims to draw a new geo-political and strategic situation that defines the map of the Middle East in line with its interests in the region[3].

The United States of America has been very lenient and overlooked by ISIS and its aides. It has limited itself to repelling them, containing them, and limiting their progress without directly ending their danger and threat. It was known to everyone that Abu Bakr al-Baghdadi, the leader of the terrorist organization ISIS, was detained in Guantanamo prison and then released with an American amnesty. Only six months later, he announced the construction of a large army bearing the name of the Islamic State Army in Iraq. One may

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1   Judicial Training, 2021: 20

2   Abu Mazen, 2021: 19

3   Khalaf, 2019: 428

ask whether or not that happened by pure coincidence. Clearly, the American administration has failed to fight ISIS. What is even worse is that it has provided ISIS fighters with weapons and supplies by mistake, as they claim.

Likewise, the administration of USA President, Obama, leaked the plans and projects planned to liberate the city of Mosul, so that ISIS would take its time and prepare the equipment and sufficient number of fighters to confront them. The evidence for this demonstrate that Washington has a long historical roles in mobilizing Islamic jihadist movements in order to employ them to serve strategic projects in various parts of the world[1].

The United States has employed Takfiri organizations to serve its dirty strategy in the region which aims to provide a great service to the Zionist entity, that suffers now from the change in the rules of confrontation with Arab countries after the entry of organizations and armed resistance movements into the arena of international conflict[2].

In a previous interview in which one of the former leaders of Al-Qaeda, Nabil Naim, revealed to Al-Mayadeen TV how the United States employed its policy in creating ISIS. He spoke about the role of specific countries in the emergence and training of ISIS accusing Arab countries of opening the way for the organization to be trained by American army forces and allowing them to smuggle its members to Syria, where the organization failed there, so it headed to Iraq to kill Sunnis and Shiites alike according to Naim, the jihad in Al-Qaeda deviated from its correct path and turned into shedding the blood of Muslims and abusing them, and its compass deviated from Western countries.

The organization began to adopt Takfiri thought after excluding those with correct Islamic jihadist thought. He also indicated that ISIS was an American creation, and that Abu Bakr al-Baghdadi, whom the organization appointed as its successor months ago, was detained in American prisons before his release, and more than 30 million dollars were spent to form the organization and establish camps for terrorist groups. More than 1,500 of ISIS's members were being treated in the hospitals of the Zionist entity in Tel

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1   Abdel Fattah, 2015: 5

2   Abdel Fattah, 2015: 7

Aviv. He added that ISIS is implementing the American agenda of fragmenting the Arab countries to protect the alleged state (Israel) and creating strife in the countries by following Genghis.

Khan's method of emptying cities of their people after spreading terror in them and then controlling them[1].

Strikingly, the United States is actually exploiting the presence of ISIS for three purposes:

The first: a pretext for division and military invasion of the oil-rich Middle East for the purpose of controlling its sources.

Second: An approach to incite threats and fear within American society to justify the unprecedented expansion of spying on American citizens.

Third: Protecting the remaining Arab dictatorships by confronting the so-called enemies, especially the Russian Federation and the Islamic Republic of Iran[2].

Conclusions

It can be concluded that the United States of America has, in fact, employed ISIS to serve its strategic interests in the Middle East, especially in Iraq. Thus, Iraq bears the heavy burden in eliminating the most dangerous terrorist organizations on the ground.

Results and Recommendation

Results of the Study

1- Terrorism is one of the most severe challenges facing countries, especially politically and ethnically fragile ones.

2- External terrorism is an international phenomenon that has invaded most countries of the world, especially at the beginning of the twenty-first century. It developed its methods and tools to include many countries.

3- Countries contributed to the emergence of ISIS and they tried to employ their foreign policy through a false media aura.

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1   Al-Shami, 2014: 9

2   Benshlikha, (D.T.): 8

4- Major countries, through their foreign policy, have practiced the idea of exploiting the ISIS threat according to their interests to obtain several gains, whether political or economic.

5- The terrorist ISIS has spread in Iraq like wildfire, taking advantage of the unstable security situation, sectarianism, abhorrent racism, and poor economic conditions.

6- The United States of America tried to exploit the presence of ISIS to serve its foreign policy and redraw the map in the new Middle East.

7- The United States made Iraq an arena for eliminating its opponents at the political and military levels.

8- Since the beginning of the organization's inception, the international cooperation has been weak to reduce the phenomenon of cross-border terrorism and stop the flow of foreign fighters.

Recommendations

1- The need to intensify studies and hold seminars, conferences and research that talk about the danger of extremist organizations, as well as explaining the impact of terrorism on the security of Iraq and the countries of the region.

2- Intensifying intelligence efforts to monitor any suspicious movement aimed at terrorism and to eliminate it before it occurs.

3- Activating the role of preachers and religious scholars to reduce terrorism and extremism by adopting the moderate approach.

4- Eliminating unemployment in all its forms to block the way for extremist organizations through which young people were attracted to join terrorist organizations.

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Iraqi National Security Policies Regarding Climate Changes: A Study of Impacts, Consequences, and Appropriate Resolution Methods

1Prof. Thaer Shaker Mahmoud (PhD)

drthaersh@uoanbar.edu.iq

2Prof. Hamid Hammad Abed (PhD)

hamed.abed@uoanbar.edu.iq

3Asst. Prof. Moataz Ismail Khalaf (PhD)

Moataz.ismail1983@uoanbar.edu.iq

University Of Anbar/ Centre of Strategic Studies

Abstract:

Since ensuring national security is essential to stability, prosperity, and advancement and is a core state duty, it takes priority over other obligations. Consequently, countries endeavor to safeguard it from potential external and internal threats. Among these security issues are the existential risks associated with climate change, which affect Iraqi national security strategies and put the life of Iraqis on Earth in jeopardy. The entire human race is at risk due to the expanding atmosphere, not just one country. Since the living environment is an integrated totality, any damage that human activity causes to the atmosphere in one place has significant effects on all other regions as well as that spot. The aim of this study is to clarify the threats that Iraq's national security faces from climate change. The study is divided into three sections: an introduction outlining the topic and hypothesis of the investigation, and a conclusion. It is possible to observe a variety of research conclusions, the most important of which being that Iraq's national security is closely linked to the achievement of water security. Climate variables have a complex and multidimensional link with their significant effects on Iraqi national security.

Keywords: Iraq, National security, Climate change, Water security, Food security

Introduction:

National security is one of the state's essential objectives because it is based on state needs. Stability and development cannot be attained or solidified without the existence of a security system that protects the accomplishments and efforts made by the state, guaranteeing that today's efforts will not be in vain tomorrow. Stated differently, the goal of national security is to safeguard a state's population and the state against external and internal threats, pressures, and threats that jeopardize human survival, such as climate forces. Additionally, it aims to prevent states from facing an existential threat to their existence. The fact that much of the damage done to the environment and the problems it creates can be attributed to humans is very unfortunate. However, the causes of these problems are long-standing and go back many years. The system as a whole, rather than simply particular parts of it, may be susceptible since a number of people have harmed the environment and still do so in this century. The terrible climate changes that are taking place, the most catastrophic of which is the rising temperature of the atmosphere, are endangering all of humanity. The barrier of life is an integrated system; therefore, when significant harm to the atmosphere is caused by human activities in one area, the impacts affect the entire chain of sites.

Research Problem: Over the medium and long terms, the effects of climate change threaten human existence in Iraq, posing a variety of challenging issues and impediments to the nation's overall goals for national security. What precisely is national security? What effects and challenges does climate change have for Iraq's security? What are the strategies for handling conflict?

Research Hypothesis: The foundation of the research is the idea that climate change has serious consequences and seriously jeopardizes Iraq's national security. These changes are influenced by the neighboring countries of Iraq, whose policies largely determine its water security. This control puts at danger Iraqi men's human rights as well as the security of food, water, shelter, and agricultural techniques.

Research Methodology: The primary methodological focus of the research is the descriptive approach in order to create systematic methods. The research explains its basic concepts and provides an interpretation, in

addition to criticizing the main national security strategies of Iraq.

Research Structure: All three of the subjects that comprise the research have an introduction. The investigation is concluded with a conclusion and other findings. The first topic is the theoretical and conceptual framework of the investigation. Understanding the concept of climate change is the first requirement. The United Nations Framework Convention defines climate change as: "a change in climate observed across similar time periods, which, in addition to natural climate variability, is linked directly or indirectly to human activities and results in a change in the composition of the global atmosphere."

Section One: National Security's Nature:

11-- The Concept of Security:

It is challenging to define security because it is a social construct with many overlapping characteristics and situations. There are numerous meanings and interpretations of this notion in addition to its novelty in its fresh meaning and its recent addition to the vocabulary of political and social terminology. Some nations also use this idea to describe their expansion plans and objectives.1 Security is the most basic type of relief from dread, but this is the ideal picture in which there are only a few individuals who do not reflect the overall trend and are connected to components and dependent on relationships that are not attained by the majority of individuals. Security might also imply having the capability to respond to threats, which calls for a lot of resources that might not be readily available. Information about them is readily available, the most important of which is a thorough understanding of the threat, its origin, and its gravity.2 Peace, calm, continuity of features of life, continuity of its components and conditions, remote from dangerous forces and sources of danger" are the four characteristics of security.3 It is made up of four distinct elements that work in concert to strengthen and unite society and the state. These elements are as follows:4

1- Personal variables: branching from the conceptual and value foundations.

2- Organizational variables: These include public organizations, official

institutional structures, and public policies.

3- Internal variables: political culture, human and non-human resources derive from them.

4- External variables: These include levels of power, their interactions, the nature of communication, and feedback.

There are also those who put forth security components, which are outlined as follows:5

A- Formative Components: It contains the background in terms of history and culture that contributed to the establishment of a nation among a group of people who share certain traits.

B - Ideological Components: They reflect the philosophical component of the social, political, and economic structure that stands for a particular human community.

C - The availability of resources (or elements of power), as well as how well and efficiently the political system uses them.

12--The Concept of National Security:

The term "national security" was first used in the twentieth century. It is not the same as what is known as the European Renaissance, which occurred between the sixth and the seventeenth centuries AD. According to historical phases, it has changed and is still changing. New components and dimensions are added, and its notion grows when new instances or advancements appear that bring with them diverse opinions and points of view. The definition of security and its general idea, as given by some scholars, reflects these differences:

Others define security in its broadest sense, as "the desire of the individual and the human group to satisfy their organic and psychological motives, and that it is a set of appropriate procedures for economic, military, political, and social means that can finally achieve the security strategy in any human society."6   National security is a modern idea that came into existence after World War II, but that does not mean it did not exist before to that time because security is one of the most crucial concerns for organized civilizations. Theories differ in their definitions of security since each country

has its own unique perspective on the matter. Its understanding of the causes of its strengths and weaknesses, as well as the methods it uses to assess its security, are what provide it security. It is a strategy that political systems use when dealing with external factors while staying within the bounds of their capacity to uphold their unity and national goals. According to the Nasser Academy, national security refers to the actions made by the state to uphold its security, strengthen its stability, and defend its sovereignty in the international arena. This might be needed to accomplish economic, political, and social development, to fortify and boost military power in order to reach its prestigious position.7

Some individuals, however, hold the opinion that national security refers to the quality that comes from a feeling of security by engaging in a series of activities and preventive measures. By creating the political, economic, social, intellectual, and military circumstances necessary to counter the dangers, they aim to protect the state's core values as well as the interests of its citizens. It does not matter, whether those threats are internal or external.8 Some specialists define "national security" as the capacity of the state's institutions to shield the population living inside its boundaries from risks and difficulties. It has an impact on a state's entity, the validity of its political system, its independence, its geographical integrity, and the political, social, and economic stability of its society.9 National security, according to Ali Abbas Murad (2005), is a set of theoretical principles and values, objectives, and public policies aimed at safeguarding the state's continuity. And it also stresses the integrity of its lands, and society, as well as its values and vital interests, and protecting it from potential threats at home. Additionally, in other countries, where it is necessary to understand the local and global environment's characteristics and components.10

Section Two: The Impacts and Consequences of Climate Changes on Iraqi National Security Policies:

21--Dehydration:

Drought is a phenomenon that has impacted the region around Iran, Afghanistan, and Pakistan since about 1998. This phenomenon was brought on by a decline in rainfall that resulted in a reduction in individual water

shares, which significantly impacted more than 60 million people. According to Kerry Emanuel, Professor at the Massachusetts Institute of Technology, the phenomenon of hurricanes and sea storms may represent the most significant climate changes brought on by the rise in temperature. He states that "hurricanes have become more destructive over the past thirty years, and that:

The rise in global temperature may increase And this expert found that both the duration of tropical cyclones and the wind speed they raise increased by (50%) with the rise in the average surface temperature of the tropical oceans, stressing that the rise in global temperature in the future may lead to an upward trend in the destructive power of tropical cyclones and to A significant increase in losses associated with hurricanes in the twenty-first century, if we take into account the increase in the population of coastal areas. 11

Additionally, there have been severe droughts in Iraq in recent years that have led to several dust storms, particularly in the summer of 2022 when they struck the majority of the country's cities. And that led to a significant deal of harm to agricultural products as well as other health issues.

22-- Global Warming:

Global warming is the term used to describe the slow rise in temperature in the lower atmosphere near the Earth's surface. Stated otherwise, the gradual rise in temperature of the Earth's atmosphere caused by the emission of greenhouse gases, sometimes referred to as "Green House Gaze", the gases that surround the planet.12 One of the phenomena connected to the degradation of environmental systems is global warming. For instance, due to human activity, the gases that keep the atmosphere warm and preserve its suitability for human occupancy and living have increased in atmospheric concentration.

The heat delivered by the sun's rays is absorbed by greenhouse gases like methane and carbon dioxide, making it impossible for the radiation to be reflected off the earth's surface. This is known as the "greenhouse phenomena". This process raises temperatures faster than the atmosphere as

a result of global warming. Earth's temperatures are expected to rise during the next 100 years between (16-) degrees Celsius from (19902090-), which is an unprecedented rise in ten thousand years.13   On the security of people's environment, this will have major and primarily negative effects. In addition to the overuse and waste in the exploitation of natural resources and the spread of contaminants, climate change is one of the factors harming ecosystems today. National security is greatly affected by these effects on the ozone layer of the Earth. Additionally, the burning of fossil fuels (oil and gas) in Iraq contributes to the buildup of greenhouse gases in the atmosphere, accelerates the process of global warming. And it also raises temperatures that result in the melting of more rivers and glaciers. According to scientific studies, glaciers may reflect up to 80% of the sun's heat while only absorbing around 20% of it.14 The world is in danger as a result of these glaciers melting.

23-- The Impact of Climate Change on the Right Life:

Climate change will make weather-related calamities more frequent, which will have a detrimental effect on people's quality of life, especially in developing countries like Iraq. The absence of rain is the primary cause of the heat waves and dust storms that Iraq has experienced in recent years, which pose a serious threat to people's right to life. The prevalence of cardiovascular diseases and mortality linked to them will rise. 15

24-- The Impact of Climate on Water Security:

Iraq's water security is becoming more and more impacted by Turkey's water policy than by climate change. Climate change causes variations in temperature and precipitation, which may lead to a regional water scarcity. We must also look into the regional implications of the water availability issue and how it affects security. Turkey and Iran share Iraq's waters, as "Iraq depends for its water resources on the Tigris and Euphrates rivers, and these two rivers originate from outside Iraq. The rate of (41.54%) of the waters of the Tigris River and its tributaries originate from Turkey, and (18.82%) of its waters come from Iran. It also formed inside Iraq the amount rises to (39.64%), as for the Euphrates River. The percentage of what flows from its waters in Turkey is (88.17%), and what stems from Syria (8.36%). Through

the construction of dams along the paths of the two Turkish rivers, Turkey has control over the amount of water that flows into Iraq. 16 Therefore, the impact of regional policies of Iraq's neighboring countries that govern the water sources of Iraqi rivers that experience water scarcity or drought will be the most significant security challenges to Iraqi national security.

These consequences could result in a shortage of agricultural land, a rise in internal migration, and a decline in Iraq's food security. An existential problem for the state of Iraq is that the upstream nations, especially Turkey, still have additional projects they intend to carry out in the future. Due to Turkey's use of this water in the well-known Great East Anatolia Project, also known as GEAP, which is already scarce and will become even more so in the future in the absence of agreements on fair water shares. Due to the water policies of the region's bordering countries, Iraqi national security demands the political decision-maker to be aware of the scope of the dangers affecting the security of Iraq and its population. Iraq's comprehensive national security includes water security, so the country's decision-makers must use all available resources and act at all levels to combat these dangers. The completion of the Turkish projects on the Euphrates River means a decrease in the quantities allocated to Syria and Iraq from (30) billion m3 to about (1213-) billion m3. As for the Tigris River, the construction of dams will lead to seizing (50%) of the water of this river from Iraq.17 Large-scale Turkish development initiatives in the basins of the Tigris and Euphrates may have the following effects on the rivers' water quality:18

1-The rise in water temperatures as a result of the cooling of electric power stations, and then the effect on living organisms in the water, and these stations lead to water pollution due to the waste of fuel and oils they throw.

2-The change in the "taste of water due to the presence of organic materials or solid materials resulting from human or industrial waste, as the proportion of solid materials increased by (67%) in the waters of the Euphrates River after Turkey implemented its water policies programs." The hardness limit reached the allowable limit of (478) unit per million cubic meters of water, and the percentage of sulfur increased to (315) units per million.

3-The low levels of surface water, and the difficulty of filtering potable

water, resulted in the spread of epidemic diseases, which affected human health, as happened in Iraq during the filling of the Keban reservoir.

One of the Shatt al-Arab's main functions for Iraq is river navigation, hence a lack of water flows will make the river less navigable. Shatt al-Arab river, which is Iraq's only water exit to the Persian Gulf, will become scarce if the Tigris and Euphrates rivers' water supply is reduced or cut off. 19

25-- The Impact of Climate on Iraqi Food Security:

On the other hand, in the absence of water, signs of a food scarcity would surface and continue. To ensure food security, agriculture needs access to enough high-quality water. On the other side, there has been a decline in quality and contamination, particularly in the case of the Euphrates River, which is significant for the agricultural industry. It happens because of the abundance of arable land in its basin and the distance it goes across Syria and Iraq. However, this does not imply that the Tigris River is not significant because both are equally significant. Dead or static storage, the process of filling reservoirs before a dam is used, necessitates reserving river water for a little period of time, exposing the nations to transient but considerable harms.

The damage to Iraqi orchards and agriculture during the Keban Reservoir filling era was estimated to be over 70%, and prices of agricultural crops increased by (600%) when compared to 1983 prices. In Iraq's recent history, the depletion of fish supplies in the Habbaniyah and Razzaza lakes was also a result of a lack of water. The lack of agriculture that largely depends on water, such as rice production, which is the main source of food for Iraqi citizens, has also resulted from the water deficit, as has the decrease to a minimum of area used for summer crops. Iraq's agricultural demands are totally met by the Tigris and Euphrates rivers, where 7.6 million hectares of land were under cultivation at the start of the 1970s. And in 1988 there were (11,500,000) hectares of fertile land. In 1990, Iraq used between (1315-) billion cubic meters of water up until the year 2000, and the amount of water it received from the Euphrates River will drop to (6.5) billion cubic meters per year due to Turkish projects on it.

Additionally, those initiatives will have an impact on agriculture in the

Euphrates Basin but not in the Tigris River Basin.20 According to some assessments, the threat to food security is mostly related to the increase in food prices to a level that is beyond what consumers can afford. Some analyses claim that the main cause of the danger to food security is the rise in food costs to levels that are too high for people to bear. It is grown in Iraq's central and northern regions, which experience drought and climate change. When discussing how climate change affects food prices, it should be noted that other factors, such as the level of economic development attained in various nations and the capacity to maintain a strategic stock of food large enough to withstand any anticipated or potential crisis, also come into discussion.21

Section Three: Iraqi Options to Confront the Impact of Climate Changes on Iraqi National Security:

The implications of climate change on Iraq's national security, as well as the real challenges, are discussed from an economic and political viewpoint. It has been demonstrated in relation to the Tigris and Euphrates basin's water security, which in turn affects Iraq's food security and water security. In order to mitigate the impacts and consequences of climate change, Iraqi strategic decision-makers must adopt more responsible and serious measures. This will ensure both current and future national security. Among the crucial actions are:

31-- Proposals to Reduce the Impacts of Climate Changes on Water Security:

31--1- The External Sphere:

Iraq and the Arab Republic of Syria must coordinate because they are both downstream from each other. This is a major and crucial issue. Despite the conditions surrounding the two countries, the subject of water represents a concern for all parties, particularly because their water security is shared and threatened. Additionally, cooperate to carry out studies on the impact that massive dam reservoirs have on the region's hydrological cycle in order to deliver jointly agreed-upon research findings to the delegations of Iraq and Syria. Political problems over water sharing can be resolved in part by cooperating in the use of water. The nations that share the same basin can

work together to develop agricultural economic cooperation, which will make it possible to divide the water equally. To guarantee the continuous flow of common rivers, economic relations should be invested in, as well as collaboration with, the states that make up the basin. It will require time and a great deal of effort on the part of all the countries participating in the two basins, but the parties to the conflict have no choice but to cooperate.

32--1-The Internal Sphere:

Iraq has to develop comprehensive public policies to reduce water consumption and strengthen its ability to respond to water constraint. Additionally, as Iraq is expected to be more affected by climate change than other Middle Eastern countries, it is important to promote its prudent usage. Educating consumers about the need to cut back on excessive water waste is another crucial method of managing demand. Using drip irrigation to replace traditional irrigation systems and reduce the use of scarce water resources in order to prepare for future climate change. This can be done by helping farmers and supplying drip or sprinkler irrigation equipment and processes. Make public policies that address the intricate issue of water, which calls for the establishment of judicial systems, institutional frameworks, and financial resources for its execution. More useful is Investing in and making use of non-traditional water resources, such as collecting rainfall and using salt water desalination techniques. Allocating a substantial budget to tackle climate change and its consequences for Iraq's national security is also beneficial. Make efforts to form a national organization linked to the National Security Advisor. The best way to lessen climate-related issues is to provide researchers studying climate change with state-of-the-art laboratories and highly developed simulation models that can be used to forecast the effects of climate change.

32-- Proposals to Adapt Climate Change and Its Effects on Food Security:

31--2-Externally: To avoid food markets becoming skewed and losing the public's trust, it is important to talk about the export limitations imposed by the World Trade Organization. Additionally, to mitigate the impact of climate change on global markets, especially those pertaining to food commodities that are vital for survival. The development of sustainable agriculture

policies and the achievement of cooperation among the nations in the Tigris and Euphrates river basins require collaboration and coordination between the food and agricultural policies of the water-sharing states.

32--2- The Internal Field:

Iraq must undertake a number of strategic choices to ensure its food security, including determining which important agricultural types the government must support to protect the country's national security. It is emphasized that there is a need to support the agricultural density per dunum through both vertical and horizontal growth, activate systems for the most efficient use of the agricultural unit, and recover the land to the maximum degree feasible. Consequently, establishing forestry plans to counteract the phenomenon of desertification, which has been endangering agricultural regions for the last 20 years as a result of climate change. In order to function as windbreaks in Iraq's western and eastern regions, it is required to grow trees that can resist the country's hot heat and water shortage. Since forests are the primary source of carbon dioxide absorption, there must be a greater amount of vegetation overall. Work on updating, instructing, and energizing the administrative framework in the horticulture and agriculture directorates is an additional crucial factor. In this respect, the Iraqi Ministry of Trade should work to keep some items in strategic storage in order to be ready for future food shortages. To maintain tranquil living conditions, it is also necessary to keep an eye on local markets and to take strong legal action against those who manipulate the price of food. In order to increase the agricultural output of the land, a comprehensive food policy that guarantees the prudent and efficient use of available resources must be created.

Conclusion:

Finally, there is a complicated relationship between the effects of climate change and Iraqi national security. Rather than being a localized disaster, climate change is becoming one of the main causes of the instability, safety, and security of the populace, along with regional policies. In conclusion, this study has underlined how climate change threatens the security of all people. Undoubtedly, the impacts of climate change are detrimental and present an

existential risk to the state of Iraq and its people, as it attempts to deprive them of the water rights that have been theirs since an old history. More importantly, attaining water security is essential for Iraqi national security since the threat posed by the water policies of neighboring nations is larger than the rate at which the nation is being impacted by climate change. In general, the impact of climate change has been detrimental to the health of Iraqi inhabitants. For example, dust waves, which were a natural consequence of the country's dry weather and high temperatures, have been brought about. In light of this, it is vital that political decision-makers get the following advice based on the current study. They must, then, immediately create public policy that keeps up with the potential severity of the threat posed by climate change. Furthermore, it is essential to create policies and procedures that promote the use of modern technology in the production of these fuels in order to lessen the pollution caused by the burning of gas and oil.

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The Iraqi security strategy in combating international terrorism:

Promoting accountability for ISIS crimes as an example

Assistant Prof: Samah Mahdi salih Al – Elayawi

University of Kufa – College of Political Sciences

samahm.alalayawi@uokufa.edu.iq

07800277340

Abstract

Terrorism constitutes a complex phenomenon of unusual fear and anxiety to terrorize civilians, in addition to the use of extreme violence against public and private institutions to destabilize security and stability, which produces dangerous and devastating repercussions on societies, as confronting terrorism requires legislative institutions capable of issuing deterrent legislation, and security institutions that possess the appropriate strategy. To defeat terrorism, Iraq is one of the countries that has been subjected to multiple terrorist attacks in terms of local terrorists supported by regional organizations, and foreign terrorists coming from theaters of international conflict with the aim of harming the state and society.

Therefore, Iraq has followed a multi – dimensional strategy that includes preventing terrorism through enforcing the criminal law aimed at disrupting terrorist attacks, as well as prosecuting terrorists, in addition to protecting people in Iraq from the threat of terrorism, as well as confronting terrorist groups in direct wars, and motivating the UN Security Council to hold the aymbols of the Islamic State accountable.

Keywords: security strategy, combating terrorism, enhancing accountability, ISIS, Iraq, national security, international investigation team.

Introduction

National security is the constructive axis in sustaining institutional momentum as a result of the growing phenomenon of international terrorism. The conceptual dimension in extremist ideas and the operational violence are the tools used by terrorist groups wich have created a state of societal panic and sectarian rivalry in an environment that embraces and is capable of conflict characteristics. Terrorism hinders the mind in producing knowledge, doubting, and destabilizing Confidence in convictions also affects the development process and civilizational advancement. Iraq has been exposed to a period of terrorism and violence supported by factors of regional and international division, especially the control of the Islamic State in Iraq and the Levant (ISIS) over four Iraqi governorates.

Therefore, Iraq developed policies and strategies that reflected popular aspirations to establish security and stability, to preserve the entity of the state, and to limit terrorist violations in accordance with a military and civil strategy. Iraq also sought help from the UN Security Council as the body responsible for maintaining international peace and security through the formation of the United Nations investigation team to enhance accountability. "On the crimes committed by ISIS" in the name of "UNITAD", which is concerned with convicting ISIS for the crimes it committed through collecting evidence and proof.

Research Importance

The research stems from the importance of realizing the negative effects and destructive repercussions of the phenomenon of terrorism, which poses a threat to human existence and creates a state of instability in societal peace. Intellectual extremism and religious fanaticism based on external support have created a state of polarization for terrorist groups that have found the appropriate place on Iraqi soil to assert their presence. Which turned Iraq into a battlefield to defeat terrorist groups, in addition to Iraq using multiple policies to get rid of the justifications for terrorism, and seeking the assistance of the international community to condemn the symbols of the terrorist organization "ISIS" for crimes committed against civilians.

Research Problem

The research revolves around the problem of: "The nature of the Iraqi security strategy in combating international terrorism: enhancing accountability for ISIS crimes as an example," as Iraq witnessed violent waves of international terrorism. Al – Qaeda was able to spread terror among citizens, and extremist positions developed to bring down the provinces. Iraq is in the grip of the terrorist organization ISIS. Accordingly, the following questions arise:

• What is the nature of the Iraqi security measures codified in combating terrorism?

• What is Iraq's influence in urging the UN Security Council to hold ISIS accountable?

Research Hypothesis

The research assumes that the spread of the phenomenon of terrorism in Iraq is due to internal and external reasons, and that the government strategy used in building security forces and community security was not at the required level, which led to the spread of the phenomenon of terrorism, which prompted the Iraqi government to reconsider public policies, especially in building security institutions. To adapt to threats and make adjustments to maintain national security while urging the UN Security Council to cooperate to criminalize and hold terrorist groups accountable, especially ISIS.

Research Methodology

The research relied on the historical and descriptive analytical approach, in order to describe the facts related to terrorism and the Iraqi strategies in resolving the battles against terrorism based on the national interest and in accordance with the rule of security first.

Research structure

The research included a summary, an introduction, and a conclusion. It also included two chapters, as the first chapter: "Codified Iraqi security measures to combat terrorism". In the second chapter: "Iraq's influence in urging the UN Security Council to hold ISIS accountable".

Chapter One

Codified Iraqi security measures to combat terrorism

Terrorism embodies a distinct criminal phenomenon in the history of societies as it is a source of threat to human existence, as it is exposed to ideas, beliefs, and human civilization. It also affects national security and societal peace, which is reflected in international peace and security. Iraq is one of the countries that has become a scene of terrorist operations as a result of external interventions resulting from the movement. Regional and international conflicts and balances after 2003. Therefore, security leaders and legislative bodies found it necessary to take deterrent measures to confront violent operations against civilians and government institutions, as well as expanding criminalization and tightening punishment to reduce the phenomenon of terrorism. Accordingly, we will divide this requirement into three branches: The first section: Iraqi legal structures in combating terrorism. The second section is the Iraqi national security strategy for combating terrorism. The third section is the influence of the Iraqi security services in combating terrorism.

The first section: Iraqi legal structures in combating terrorism

The Iraqi Penal Code No. (111) of 1969 is the primary source of criminalization and punishment with regard to terrorism, as Article (21) stipulates that: "A – A political crime is a crime that is committed for a political motive or that infringes on public or individual political rights. Otherwise, it is considered The crime is normal. However, the following crimes are not considered political if they were committed for a political motive: 5 – Terrorist crimes" [1].

The Iraqi Penal Code stipulates the preservation of the state's entity in Article 156, which states: "Anyone who intentionally commits an act with the intention of harming the country's independence, unity, or territorial integrity, and the act would lead to that, shall be punished with death". Likewise, Article 190 stipulates: "Whoever attempts, by force or violence, to overthrow the republican system of government established by the Constitution or to change

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1   Iraqi Penal Code, 1969

the state's constitution or the form of government, shall be punished with life or temporary imprisonment. If the crime was committed by a gang that used bombs, dynamite, other explosive materials, or firearms." The penalty shall be death or life imprisonment. The death penalty applies if the crime leads to the death of a person" [1] .

The legislator began to describe attempts to overthrow the regime as a terrorist operation in Articles (191, 192, 193), and includes military rebellion, armed disobedience, and disrupting orders from members of the armed forces. Then the Iraqi legislator began, in Articles (194, 195, 196, 197), to criminalize Attacking property, terrorizing the population, or sparking a civil war or sectarian fighting. Articles (200, 204) included criminalizing belonging to the Arab Socialist Baath Party, and anyone who founded, organized, or managed a criminal association, body, or organization. There are laws that addressed terrorism, most notably: Central Bank of Iraq Law No. (64) of 1976, Financial Supervision Bureau Law No. (6) of 1990, and the previous Revolutionary Command Council decision related to combating money laundering in 1997 [2] .

In 2003, the Coalition Provisional Authority, headed by Civil Governor Paul Bremer, issued a set of decisions related to combating terrorism, most notably: Order No. (3) to control weapons and impose penalties for those who do not have a license, and Order No. (14) to ban media activity that encourages violence. Order No. (26) to secure the borders to protect the security and safety of the Iraqi people, Order No. (27) to establish the Vital Facility Protection Authority, Order No. (28) to establish Civil Defense Corps to achieve security and stability and prevent terrorists, and Order No. (30) to impose a life sentence on Kidnapping crimes, and Order No. (79) to transfer the activity of nuclear, chemical and biological weapons experts to civilian activities [3] .

The Civil Governor also issued a set of orders in 2004, most notably: Order No. (1) of the National Safety Law, which gave the right to impose a

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1   Iraqi Penal Code, previously mentioned source

2   Al – Shammari, 2019, 133

3   Lugar, 2003, 30 – 52

state of emergency in the event of terrorist acts, and Order No. (13) to establish the Iraqi Criminal Court to specialize in cases of terrorism, organized crime, and government corruption, as well as issuing The Anti – Money Laundering Law and the Iraqi Banking Law to prevent the financing of terrorism and financial crimes. The State Administration Law for the Transitional Period in 2004 included, in Article (27), paragraph (e), that: "The Iraqi Transitional Government shall respect and implement Iraq's international obligations to prevent the spread, development, production, and use of nuclear, chemical, and biological weapons, and to prevent equipment and materials related to their development, manufacture, production, and use." and technology and delivery systems" [1] .

The preamble of the Iraqi Constitution of 2005 stipulated that terrorism shall not deter the Iraqi people from continuing their progress, in addition to criminalizing terrorist acts and that the state must commit to fighting terrorism and work to protect its lands from being a headquarters, corridor, or arena for its activities. Article (21) included paragraph (Third) that: "The right to political asylum shall not be granted to anyone accused of committing international crimes, terrorism, or anyone who has caused harm to Iraq" [2] .

As a result of the escalation of terrorist operations, the Iraqi legislator moved to draft an independent law concerned with combating terrorism, No. (13) of 2005. The National Assembly indicated that the reasons for the law are the massiveness of the damage resulting from the attacks that threaten national unity and the pluralistic federal democratic system, but the law did not include procedural rules, as it gave importance to security over human rights, but it included a system to compensate victims of terrorist operations, and the law addressed the enumeration of terrorist crimes, namely [3] :

1- Violence or threats to create terror among people or endanger their lives.

2- Violence or threats to sabotage, demolish, destroy or damage public

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1   Republic of Iraq, 2004

2   Constitution of the Republic of Iraq, 2005

3   Iraqi Counter – Terrorism Service Law, 2005

and private property.

3- Organizing, heading, or assuming leadership of an armed terrorist gang.

4- Violence or threats to incite sectarian strife, civil war, or sectarian fighting.

5- Assault with firearms on army and police departments.

6- Attacking embassies and diplomatic bodies with weapons.

7- Using explosive or incendiary devices designed to kill people.

8- Kidnapping, restricting the freedoms of individuals, or detaining them.

The Iraqi judiciary played a role in confronting terrorism by investigating the perpetrators of terrorist crimes and prosecuting criminal figures in terms of confronting those accused of terrorist cases with evidence, in addition to Iraq's accession to the Organization of Islamic Cooperation Treaty to Combat International Terrorism, the ratification of the Arab Convention against Money Laundering and the Financing of Terrorism, and Iraq's accession To the International Convention for the Suppression of Bomb Attacks [1] .

Section Two: The Iraqi National Security Strategy for Combating Terrorism

The spread of the phenomenon of terrorism leads to destabilization of security and stability and affects national security. Therefore, ensuring security constitutes the essence of state policies because it is linked to social cohesion, which reflects the security of society and the state. Accordingly, states seek to protect security by knowing external or internal threats, and providing the requirements for the ability to confront threats. By developing a strategy to develop the state's forces, building the armed forces, preparing potential scenes, and taking measures commensurate with the escalation of threats [2] , national security provides protection for the state's physical entity, its political prestige, its national wealth, and its cultural ideological pillars

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1   Milod et al., 2018, 78

2   Ismail, 2009, 26

against any threats whether it is military, economic, or cultural[1] .

That is why the Iraqi National Security Strategy came under the title: "Iraq First: The Iraqi National Security Strategy 2007 – 2010" with a comprehensive vision to create the conditions that aim to secure the state from within and without, and to confront threats to the extent that guarantees the Iraqi people a stable life. The strategy included a project to formulate a military doctrine. Capable of combating terrorism and activating national interests, and stipulated the following [2] :

1- Activating the unified visions based on the fact that the people of Iraq are: "unified, secure, federal, spreading justice and equality, and playing a positive and influential role in the international community".

2- Defining the boundaries of the future strategic environment for democratic Iraq, which includes: "terrorism, religious or ideological extremism, media distortion, demographic truth, globalization, and regional and international security cooperation".

3- Expanding the infrastructure of the information and communication network, taking into account the means of integrated national development, and the political, legal and social infrastructure.

4- Defining Iraqi national social, economic, political, and security interests, and addressing threats to national interests, such as: terrorism, extremism, corruption, and organized crime.

The Iraqi National Security Strategy linked internal and external policies in addressing the security file and combating terrorism, as it saw that terrorism is mainly fueled from outside Iraq, and that long borders cannot be controlled, so it established security agreements with regional countries, and also identified internal security risks, which are : "Terrorism and rebellion, sabotage and corruption, organized crime, regional and international interventions, armed groups and militias, dictatorial ideology, unemployment and displacement, and low water levels" [3] .

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1   Qutaish, 2011, 13

2   Al – Ammar, 2011, 190, 191

3   Joint Planning Center, 2007, 9 – 11

The Iraqi national security strategy followed many measures, most notably: political aspects in terms of national reconciliation and reviewing the constitution to expand participation, the rule of law to reform the judicial system, completing the transfer of responsibility from multiple forces, building positive international relations based on cooperation, enhancing Iraq's participation in international forums, and joining to the agreements on combating terrorism, collective security, and nuclear proliferation, concluding new agreements, reviewing previous agreements, and reconsidering the mechanisms of de – Baathification [1]. In social aspects, adopting international standards in the judicial system, Including human rights in institutions, forming a national human rights body, involving civil society institutions in implementing and monitoring reforms, preparing a draft general amnesty law, and supporting and developing sports programs and women and children's programs [2].

On the security side, developing security forces to defeat terrorism, strengthening the civilian constitutional leadership of security institutions, completing the development of the system of command and control over the state's joints, achieving self – stabilization on the security side in accordance with insurance and rehabilitation requirements, adopting a volunteer policy, developing policies for dissolving militias, reforming the judicial system, and developing correctional institutions [3].

In the economic field, moving to a market economy, investing national resources, adopting a unified budget system, developing the agricultural sector, providing social services, compensating victims of terrorism and violence, creating job opportunities for the unemployed, eliminating poverty and persecution, and working to cancel Iraq's debts [4], and in the information field, forming a system that provides accurate information to prevent misinformation, establishing e – government programs for national interests and combating terrorism, and issuing a law guaranteeing freedom of the press.

1   ibid., 11

2   ibid., 15, 16

3   ibid., 16, 17

4   ibid., 20 – 27

The Iraqi National Security Strategy emphasized that combating terrorism requires qualifying the armed forces as they are responsible for protecting Iraq, its security, and its people, and that managing the security file is a shared responsibility between the armed forces and the people, which reflects a set of dimensions, the most prominent of which are: the Supreme Command's continuous supervision and follow – up of the role of the forces, and high combat readiness, formations of the armed forces, in addition to the wide operational spread of these formations, the effectiveness of the plans prepared for training the armed forces in various circumstances, in addition to the presence of operational centers equipped for each sector to make quick decisions, and continuous coordination between the various military commands and coordination with citizens in providing accurate information[1] .

Section Three: The influence of the Iraqi security services in combating terrorism

The civil governor, Paul Bremer, issued Decision No. (2) in 2003, which included the dissolution of the Iraqi army and security structures. This decision contributed to the decline of the security system, especially the growth of terrorism, as the decision made thousands of unemployed fighters outside the military institution, where they posed a real threat. To the state entity because of the security and combat expertise they carry that can be recruited into terrorist groups, in addition to the spread of weapons, which facilitated the task of terrorist organizations in obtaining weapons, in addition to the dissolution of the border guard forces and the interior forces made the Iraqi border an easy corridor for the movement of terrorist groups[2] .

After the deterioration of the security situation in Iraq, US Deputy Secretary of Defense Paul Wolfowitz presented a project entitled: "The Security Project to Combat Terrorism" with the aim of forming Iraqi security forces entitled: "The Counter – Terrorism Service" in 2003, and the Counter – Terrorism Service Law indicated in Articles (1) and (2) and (3) that the

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1   Al – Baydani, 2020, 46 – 48

2   Braude, 2003, 164 – 166

agency's objectives are: combating and eliminating terrorism, developing a comprehensive strategy to combat terrorism in cooperation with the relevant security authorities, rescuing and liberating hostages through peaceful negotiation or direct storming, in addition to coordinating with specialized intelligence services to exchange information. And circulating and evaluating its counter – terrorism laws, and carrying out any other tasks requested by the head of the agency and with the approval of the Ministerial Committee for National Security[1] .

The process of forming the Iraqi forces in the Ministry of Defense was accompanied by mistakes, the most notable of which was the merger of armed organizations and granting many of its members military ranks without going through the military context under the title: "integration officers," in addition to the corruption that accompanied the establishment process, as the Iraqi Integrity Commission monitored many cases of financial corruption in decades. Arming, equipping and recruiting under the title: "Aliens", so the forces were not up to the security challenges as they followed the horizontal structure "combat force" at the expense of the vertical structure "combat capacity". They are also defensive, non – offensive forces and did not have the offensive armament capability to confront attacks, which contributed weakness of response to the repeated terrorist violations that culminated in the bombing of the shrines of the two Askari imams in February 2006, which almost led to a civil war, so the Iraqi Ministry of Defense followed a policy of increasing the number of military forces in quantity and quality in conjunction with the formation of the "Awakening Council Forces" in 2006, drawn from tribesmen to confront the terrorist Al – Qaeda organization, while the extremist organizations remained [2] .

As a result of the terrorist violations due to the fragility of the security structure of the Iraqi forces, the terrorist organization "ISIS" was able to overthrow four Iraqi governorates, namely: "Nineveh, Anbar, Salah al – Din, and Diyala," and declare the so – called "Caliphate State" in June 2014, based on killing and destruction. And the abolition of civilizational existence, so the

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1   Counter – Terrorism Agency Law, previously mentioned source

2   Galbraith, 2006, 119

religious authority, Mr. Ali al – Sistani, issued the fatwa on sufficient jihad in June 2014, with the aim of supporting the Iraqi security forces in fighting ISIS. The international community took action by forming the "International Coalition against ISIS" forces in September 2014, which included (86) international partners to defeat terrorism on all fronts, and work to demolish its networks and stand in the way of its global expansion, in addition to the air military campaign and sending advisors to help in Iraq and Syria. The "Popular Mobilization Forces" affiliated with the Prime Minister were also formed with the approval of the "Popular Mobilization Authority" law. "After the vote of the Iraqi Parliament in November 2016, which played a pivotal role in fighting ISIS and the rest of the terrorist organizations in cooperation with the Iraqi army, in addition to preserving and supporting security stability in the safe and liberated areas in cooperation with the Iraqi armed forces, and preserving the shrines. and holy places[1] .

After the elimination of the terrorist organization "ISIS" by the Iraqi security forces and the "Popular Mobilization Forces" in cooperation with the international coalition, the Iraqi Ministry of Defense began to establish the foundations of security and stability in accordance with the nature of defense responsibilities by developing military training and discipline, which constitutes a tool for the army's power and influence by following the system of obedience and performance. Duties so that the forces are effective in leading battles against terrorist organizations, preparing individual and group training plans with the aim of developing the combat efficiency of the various types of armed forces, developing military industries in terms of training and qualifying engineers and technicians, as well as diversifying the sources of armament and equipment for the Iraqi army through concluding agreements with Russia and China. To increase offensive capabilities.

Chapter Two

The influence of Iraq in urging the UN Security Council to hold ISIS accountable

The terrorist organization "ISIS" has committed grave violations of the

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1   Duman, 2015, 10

rules of international humanitarian law and human rights against civilians, as the practices of the "ISIS" organization amount to crimes against humanity, including murder, captivity, forced displacement, and human trafficking, motivated by its extremist religious ideology. After achieving victory against the "ISIS" organization, the government requested... The Iraqi government called on the United Nations to achieve justice for the victims of the organization, so the UN Security Council issued Resolution No. (2379) in September 2017, which included the formation of an international investigation team to carry out the investigation into ISIS crimes. Accordingly, we divide this demand into three branches: The first section is the UN Security Council resolution to hold ISIS symbols accountable. The second section is the general implications of forming the international investigation committee. The third section is the activities of the international investigation team.

Section One: UN Security Council resolution to hold ISIS symbols accountable

The crimes of the terrorist organization "ISIS" prompted Iraq to submit a request to condemn terrorist acts to the Human Rights Council, as it is the body authorized to form committees or fact – finding missions that work within the framework of human rights violations. Therefore, the Council issued, in its special session, a resolution entitled: "The State of Human Rights". Human rights in Iraq in light of the violations committed by the so – called "Islamic State of Iraq and the Levant" and its associated groups" in August 2014 (Council, 2014), It included sending a fact – finding mission to investigate human rights violations by ISIS, and called for clarifying the facts and circumstances of the violations, taking into account avoiding impunity, as well as holding those responsible for the violations accountable, while calling on Iraq to bring those accused of violations to justice according to investigation methods appropriate to Iraqi law and the international human rights law.

However, a report by the fact – finding committee in March 2015 aroused the ire of the Iraqi state and society, as the report condemned the violations committed by the Iraqi armed forces, noting that the anti – terrorism efforts of the Iraqi forces won the praise of the international community in confronting

and defeating the symbols of the terrorist organization "ISIS".

International demands began to hold ISIS members accountable in the State Criminal Court, but the Iraqi government refused for two reasons: First, Iraq did not join the Rome Statute related to the International Criminal Court due to this system's conflict with the administrative law of the transitional state after 2003, as it imposes obligations. Long is not compatible with Iraq's duties. Second: Iraqi Prime Minister Haider al – Abadi's opposition to forcing the International Criminal Court to hold ISIS accountable for fear of interference in Iraqi affairs, and accusing the resistance factions of discrimination [1].

Talks took place in the corridors of the United Nations to develop mechanisms to condemn ISIS. Member of Parliament and British Attorney General Jeremy Wright stressed the importance of collecting evidence from crime sites, especially mass graves, as indicated by the Assistant Secretary General of the United Nations and Executive Director of the Executive Directorate of the Anti – ISIS Committee. Terrorism "Jean – Paul Laborde" said that the most important element in accountability to achieve justice and try terrorists is to ensure that there is no impunity, and he stressed the importance of international cooperation in the accountability process. The representative of Iraq also stressed that international cooperation is crucial to securing the presence of the accused and collecting basic evidence, as it works military formations are working hard to collect and preserve evidence, and there is a need to pass laws to ensure the state's jurisdiction in the trial [2].

A meeting was held at the United Nations headquarters entitled: "Combat Impunity for Atrocities: Bringing ISIS to Justice" in March 2017, and included members of the UN Security Council, Germany, Canada, and Iraq, and the Special Representative of the Secretary – General of the United Nations for Sexual Violence, Zainab Bangura. And the Yazidi Ambassador for Peace, Nadia Murad, and the Deputy Representative of the United States of America to the United Nations, Ambassador Michelle J. Sison, indicated that the meeting aims to combat the grave violations committed by ISIS and bring

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1   Al – Mulaita, 2021, 120

2   Al – Ulum and Al – Mashkour, 2019, 24, 25

criminals to justice. The representative of Iraq confirmed that the meeting is a joint step to obtain the evidence and its recovery because the fight against ISIS' impunity achieves justice, and that Iraq is ready to work with international partners to defeat the organization, and that the Iraqi government's priority is to achieve harmony and peaceful life and provide stability to the liberated areas through social reconciliation, and that the Iraqi judiciary established a judicial investigation committee in the northern governorates to collect and record evidence to identify the perpetrators and prosecute them [1] .

Foreign Minister Ibrahim Al – Jaafari submitted a letter to the Security Council in August 2017, which included: "The crimes committed by the terrorist organization ISIS against civilians and the destruction of infrastructure and antiquities in Iraq are crimes against humanity, which makes it extremely important to bring the perpetrators of them, members of the terrorist ISIS gangs, to justice." Justice according to Iraqi law. In light of the above, we ask you for assistance from the international community to benefit from international expertise to prosecute the terrorist entity ISIS, and for the Republic of Iraq and the United Kingdom to work to present a single draft resolution while Iraq retains national sovereignty, jurisdiction, and respect for its laws during the stages of negotiations and implementation of the resolution" [2]. , with the aim of the international community responding to the victims of terrorism by holding the symbols of the terrorist "ISIS" criminally responsible for the crimes committed by the organization during the years 2014 – 2017.

The request for Iraqi assistance from the Security Council to achieve justice to hold ISIS accountable, with the aim of getting rid of the social and legal complexities that characterize Iraqi jurisdiction, which includes components based on national determinants, as the International Investigation Commission is characterized by unquestionable jurisdiction, and later the head of Iraqi Minister Haider al – Abadi said that Iraq is a sovereign state, and what is required is technical assistance in developing forensic investigative capabilities for the purpose of generating evidence to convict ISIS criminals.

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1   Nations, 2017

2   Al – Jaafari, 2017

UN Security Council Resolution No. (2379) was issued in September 2017, condemning the terrorist acts of ISIS, expressing its intention to defeat and hold the organization's officials accountable, and requesting the Secretary – General to establish an investigation team headed by a special advisor to support efforts to hold ISIS accountable for though collecting, preserving and storing evidence in Iraq about war crimes, against humanity and genocide, and that the investigation team works in compliance with Iraq's sovereignty and jurisdiction over crimes committed in its territory, and that the team is impartial and benefits from Iraqi experiences while encouraging countries and organizations to provide assistance (Council , 2017), Accordingly, the United Nations investigative team was formed to enhance accountability for crimes committed by ISIS, "UNITAD".

Security Council Resolution No. (2379) was based on Chapter VI of the Charter of the United Nations, which makes the resolution lose its binding status as it does not include any texts indicating Chapter 7. The resolution also did not resolve the crimes that fall within the scope of the jurisdiction of the International Commission of Inquiry (UNITAD), as he sometimes describes ISIS crimes as genocide, war crimes, and crimes against humanity, and sometimes he describes them as terrorist crimes, and this contradiction between the descriptions could lead to ambiguity in the dealings of the International Investigation Committee. If the crimes committed by ISIS are terrorist crimes, then there is no interference. Within the scope of international humanitarian law [1] .

Section Two: General implications in the formation of the international investigation committee

Security Council Resolution (2379) specified the basic tasks of the international investigation team, which include collecting evidence through interviews, witnesses, receiving media materials, etc., as well as organizing, indexing, recording, preserving, and storing all evidence, and conducting direct field investigations to obtain information related to medical sharia law, it also supports the Iraqi government in exhuming and dead bodies, removing non – explosive ordnance, and enhancing support for victims and witnesses,

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1   Metraux, 2019, 80

and that the procedures of the investigation team must comply with the mandate and the Charter of the United Nations, and that Iraq's sovereignty and jurisdiction over crimes must be respected [1] .

The tasks of the investigation team are divided into two parts: "the tasks of the special advisor or head of the team," which must have justice, integrity, independence, competence, and experience to carry out investigations and prosecutions, and it is necessary for the head of the team to promote accountability for crimes against humanity or genocide. Or the war committed by ISIS by communicating with survivors in accordance with Iraqi laws, in addition to cooperating with relevant United Nations bodies with the mission of the investigation team to avoid duplication of the investigation [2] .

The terms of reference of the UNITAD Investigation Committee stipulated the formation of the team of international experts and Iraqi judges with legal and investigative experience, and they would be under the authority of the head of the team who would submit reports to the UN Security Council, including evidence, guidelines and recommendations to clarify the picture to the Security Council about the crimes of the terrorist organization ISIS. Regarding the presidency of the team and the mandate of the team, the UN Security Council can terminate the work of the team or can extend its mandate in two cases: First, at the request of the Iraqi government. Second, if the team begins investigative work in a country other than Iraq that has been subjected to violations by the terrorist organization ISIS [3] . The UNITAD international investigation team enjoyed wide – ranging powers, most notably [4] :

1- Providing support and support to the Iraqi authorities in the specific operations related to the exhumation and autopsy of bodies through technological tools in forensic DNA analysis, operations to remove explosive remnants of the war against ISIS, and enhancing support for victims and witnesses.

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1   Nations, 2017

2   Council, op. cit

3   Holá And Others, 2022, 919

4   Nations, op. cit

2- Preserving all evidentiary evidence collected by the investigation team in accordance with international standards.

3- Collect and analyze evidentiary materials and evaluate their content.

4- Obtaining documentary evidence, and listening to testimonies from affected parties, most importantly victims and witnesses, and from actors, such as: Iraqi authorities, other governments, civil society institutions, and regional and international organizations.

5- Exchanging and processing intelligence information.

6- Conduct field investigations to obtain physical and forensic evidence and direct testimonies of victims and witnesses to fill the gaps identified in the case.

7- Preparing comprehensive analytical issue files that support local operations in Iraq and other member states.

Section Three: Activities of the international investigation team

In August 2018, the head of the investigation team, Karim Asaad Ahmed Khan, presented a strategic vision for the team's work mechanism that includes basic principles: working to the highest international standards with the aim of using the greatest amount of evidence to hold ISIS individuals accountable, and focusing on senior ISIS leaders. "And establishing permanent operational procedures that include collecting, storing, preserving and protecting evidence, information and materials. The first report of the UNITAD investigation committee in November 2018 identified three issues within the framework of collecting evidence and proof, which are [1] :

1- ISIS violations against the Yazidis in Sinjar district in 2014.

2- Violations by ISIS in Mosul Governorate during the years 2014 – 2016.

3- The mass killing carried out by ISIS against members of the Iraqi Air Force in Tikrit at the Speicher base in 2014, as well as crimes committed against the Shabak, Sunnis, Kakain, and Turkmen.

Collecting forensic and biological evidence from mass graves is linked

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1   Council, 2018

to religious and cultural determinants. Therefore, the investigation team took into account an approach based on respect and coordination with religious figures, spiritual leaders, and Iraqi social figures. The team began interviewing witnesses because their information determined the executive frameworks for collecting evidence. The team also benefited from witness statements. Autopsy reports, analyses, and judicial rulings [1] .

At the request of the Iraqi government, the UN Security Council adopted Resolution No. (2490) in September 2019, which included renewing the mandate of the international investigation team, which began investigating sites south of the city of "Sinjar" where ISIS committed crimes against the Yazidi population. The team investigated In the mass killings in Badush prison, which is predominantly Shiite and Turkmen (Council, 2020). The UN Security Council also adopted Resolution No. (2544) in September 2020, which included renewing the mandate of the international investigation team that was able to investigate the use of chemical and biological weapons by ISIS. The investigation focused on the ISIS attack on the city of Taza Khurmatu and the University of... Mosul and Tikrit field, which caused humanitarian and environmental damage.

After the Secretary – General of the United Nations appointed Christian Richard as head of the team in June 2021, the UN Security Council decided to extend the mandate of the investigation team in accordance with Resolution No. (2597) in September 2021, and the team was able to complete a report on the use of weapons by ISIS. Chemical and biological "anthrax", and a summary was prepared of the crimes committed against the Yazidis in the city of "Sinjar", the "Spyker" base, and the "Badoush" prison. The team investigated ISIS's control of Christian areas in Nineveh Governorate, and collected evidence regarding the destruction of cultural heritage and Christian religion, and investigating the execution of members of the Albu Nimr tribe in Anbar Governorate. The team focused on identifying the suspects, the geographical locations of the crimes, the intentions of the organization's members regarding the crimes, and the nature of the organization's

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1   Council, 2019

relationships and internal correspondence [1] .

The UN Security Council decided, by Resolution No. (2651) in September 2021, to extend the mandate of the international investigation team, which moved from the stage of investigation and evidence collection to building the evidence base, as it completed a report related to crimes against Christian cultural heritage, and a report related to the development of weapons by ISIS. Chemical and biological to extract more evidence and proof. The team also completed reports on crimes against Sunnis in Anbar and crimes against minorities. On this basis, the team, in cooperation with the Iraqi National Security Advisor, included the names of prominent members of ISIS on the sanctions lists of the UN Security Council.

Conclusion

The phenomenon of terrorism embodies a state of moral and ethical collapse that affects societal peace, as extremism and fanaticism around visions and ideas raises confusion and ambiguity and pushes societies into war. Iraq has been exposed to a wave of globalized terrorism with regional and international motives and goals that has found an opportunity to settle side scores on Iraqi soil. It included killing, bombings, and assassinations, and foreshadowed the outbreak of civil war, as it reached the point where the terrorist organization ISIS took control of four Iraqi governorates, which forced the decision – maker to affirm the bonds of national unity to defend national security and defeat terrorism in direct wars with terrorist groups to restore the entity of the state, and to turn to The UN Security Council to issue a resolution to form an international investigation team to search for ISIS crimes. The research has reached the following conclusions:

1- Iraq is moving rapidly to formulate a national security strategy to combat terrorism with its various social, economic, political, security and media sources, with the aim of preserving national security.

2- The competition between political wills contributed to the absence of a unified political discourse, the strengthening of sectarian quotas, and the spread of financial and administrative corruption, which harmed efforts to

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1   Council, 2021

combat terrorism.

3- The religious authority contributed effectively to most issues of combating terrorism and preserving national unity.

Recommendation

Security and intelligence institutions must be developed in terms of training, equipment, and combat capabilities to be able to confront terrorist challenges, in addition to developing strategies that criminalize incitement and hate speech, as well as developing social and economic aspects and combating money laundering, strengthening judicial institutions to decide on terrorism cases, and developing mechanisms for international cooperation with the organization. United nations.

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Neurotic Tendencies among juvenile offenders According to Karen Horney: Field study

Ahmed Alwan Shebrem College of Education for Woman, University of Baghdad, Iraq, Baghdad

https://orcid.org/00005410-5025-0002-

ahmad.a@coeduw.uobaghdad.edu.iq

Alyaa Ali Abbas

College of Arts, Al-Iraqia University, Iraq, Baghdad

https://orcid.org/00091913-2990-0002-

alyaa.a.abbas@aliraqia.edu.iq

Introduction

First: Statement of the Problem:

Adolescence is considered to be one of the most dangerous and delicate stages that a juvenile goes through. It is a stage which the juvenile enters while he is a child, and emerges from it by being able to have children, but this does not mean the ability to become socially and psychologically mature (Abu Al-Khair and Al-Asra, 1961: 85).

Furthermore, the same psychological changes appear clearly in the adolescent's aspiration towards liberation and independence, and his revolution to achieve this aspiration. As he is no longer subject to the restrictions of the environment and its costumes, but rather he examines matters, discusses them, and weighs them in his thinking, so he unwittingly seeks to assert himself with his stubbornness and rebellion perhaps even a revolution. At this stage, mood fluctuations, sharp fluctuations in behavior, and sometimes contradictory trends are observed. These fluctuations and trends may push adolescents to adopt unacceptable behavioral tendencies,

including delinquent behavior, which is the most prominent expression of behavioral disorders.

Moreover, they are in a preparation stage for future social and leadership positions, their personalities require to be free from disorders or to be prepared for them. Therefore, disorders must be detected or prepared for in order to be able to treat them or reduce their negative effects that may turn into a disease that is difficult to treat (Saeed, 1999: 6).

Behavioral issues varies among juvenile offenders , it among affected individuals and their psychological, social and economic circumstances. However, despite this multiplicity, diversity and difference, there are general factors and causes, that if all or some of them exist it would lead to behavioral deviation and its appearance in the form of problems and phenomena behavioral negative factors, such as personality disorder.

Behavioral disorders are among the most common problems facing our society today, as members of this group are characterized by their inability to establish good and successful friendship relationships, and difficulty interacting with their peers in productive and acceptable behavioral patterns. In fact, one of their clearest problems is the failure to form sound and convincing emotional bonds with others. (Al-Batayneh et al., 2009: 453).

The study of Glaock & Glaock (1950) proved that juvenile delinquents are behaviorally disturbed and their personalities are inconsistent, which makes life increasingly harsh for them and for others. They perform actions that cause others danger and pain with clearly expressing their hostile motives. Their actions often be aggressive, as a result of the frustration they have suffered since their childhood (Al-Sharqawi, 1977: 68).

Horney believes that the cultural conditions in contemporary society have an important contribution to the development of the personality, and that modern civilization is based on competition and individualism (Saleh, 1988: 115). She also indicated that there are three main neurotic tendencies that the individual can move according to, which are the tendency (towards people, against people, away from people) and indicated that one of these tendencies prevails in the individual and the other two tendencies remain to a lesser extent (Horney, 1988: 2631-).

From the above, the research problem can be summarized in two questions:

1. What are the neurotic tendencies that present in a juvenile delinquent?

2. What does the level of neurotic tendencies that have juvenile delinquent?

Second: The Significant of Research:

The importance of caring for the category of juvenile delinquents comes from concrete axioms, which are: Juvenile delinquents are, above all, human beings who despite having committed delinquent acts, are still worthy of study and treatment as victims of behavioral disorders and compelling social conditions. Therefore, the humanitarian duty require us to study everything that might returning them to their natural status and becoming qualified citizens fit to integrate into society (Al-Adely, 1993: 24).

The seriousness of the phenomenon of juvenile delinquency and the importance of studying it becomes clear from the multiplicity of aspects associated with it, and from knowing the many types of delinquent behavior that delinquent people engage in, including dangerous and undesirable behaviors, as we find that they represent an element of anxiety and disturbance that appears at every moment in a form of disturbed behavior that may endanger the life of others at risk,

each of them seeks to search for prey that he can seize through theft, swindle, or fraud (Al-Sharqawi, 1986: 3132-).

This category also forms several economic consequences, symbolized by the harm that society suffers from the absence of these human components, who may have aided in the process of societal growth and development. Due to their incapacity to work and contribute to society, juvenile offenders are a loss to both the community and themselves. (Hassan, 1970: 9).

Horney found a set of cultural conditions in contemporary society that have a definite meaning in the development of personality and the problems of neurosis. She believes that modern civilization is based on competition that leads to neurosis (Saleh, 1988: 115), which in her view is a result of the cultural attitudes that the family reflects in the individual's self by socialization; Because civilization, which is based on the principle of competition and

individualism, as she believes, is not limited to the economic sphere only, but extends to the social sphere, human relations, emotional poverty, the feeling of the emptiness of life, and the loss of psychological balance. When these elements come together, a person becomes weak and unable to protect himself from the threats around him (Fahmi, 1967: 31), and residing in a society that is so competitive not only breeds dread, alienation, and animosity but also a persistent fear of failure in all its forms (Saleh, 1988: 115).

In her theory of neurosis, Horney stressed the significance of reciprocal social contacts as the starting point for the development and maintenance of neurotic behavior in the individual (Pasquali, 1989:20), and that the roots of neurotic behavior from Horney's point of view can be found in the relationships between the child and his parents, as he will feel secure and grow. He will grow up normally if the relationship between him and his parents is positive. However, if he does not feel love and security, he will develop hostility towards his parents, and this hostility he will project onto anything, and he will have basic anxiety, and he may develop into a neurotic person. Horney points out that neurotic diseases are not of the same degree, and that neurotic conflicts differ clearly among ordinary people (Abdul Rahman, 1998: 199), neurotic diseases, in their various forms and degrees, are among the most widespread medical complaints in modern, civilized society as many members of this society are afflicted with it (Al-Shabandar, 1976: 96).

A study on the levels and aspirations of various neurotic people, their reactions to neuroticism, and their insecurity revealed that while normal people were more serious about success and took partial responsibility for both failure and success, neurotic people fail at everything they attempt and believe it is unachievable(Ogden & Vonstrmer,1984:772), major events can cause neurotic illnesses in psychologically stable people, according to another study (Copper & Sylph,1973:721).

Individuals with high neuroticism scores were more prone to react to some problem-solving techniques with stress and to adopt less adaptive problem-solving techniques, such violent outbursts(Armeil, et, al.,1999:772), an abrupt shift in the social and economic landscape causes a person's lifestyle, and the pressures that result from this shift, no matter how small or

large, have an impact on the person's psychological health and, in particular, can cause neurotic illnesses to emerge. (Nandi, 1980:272)

The basis for internal conflict, according to Horney, may be found in these many trends. A normal person's conflicting forces differ far less from a neurotic person's, and the main distinction between a normal and neurotic conflict is one of degree rather than form. To put it another way, while everyone feels these conflicts from time to time, some people suffer from them more than others. This is especially the case for those who have experienced early instances of parental abuse, neglect, abandonment, or caregiving. (Hall and Lindsay, 1981: 181).

Horney believes that a psychologically healthy person does not limit himself to one of these alternatives, as he can move from one direction to another depending on what suits that behavior. He can form friendships, isolate himself, or fight for his rights when these rights are threatened. As for the neurotic, it is Completely different, as one of these tendencies is dominant and the other two tendencies remain to a lesser degree. Every move for the neurotic individual is based on one of the factors that make up the basic anxiety (Saleh, 1988: 52).

The neurotic person is inflexible and is subject to obedience, quarreling, and arrogance, regardless of whether he to move in accordance with the particular circumstance or not, and if these three positions are present with any degree of strength, it will lead the neurotic person to fall into the trap of a bitter conflict. There is another factor that increases the intensity of the conflict, which is that the attitudes do not remain confined to the scope of human relations, but rather they invade the entire personality and the matter leads to encircling the person's relationship with himself and others, while in a normal person the three attitudes can complement each other and create a harmonious whole. If one of them becomes predominant, this indicates an increasing development in one of these paths. Therefore, Horney believes that the conflict arising from these heterogeneous trends constitutes the focus of neurosis (Horney, 1988: 34).

Horney places greater emphasis on the family and societal context in which a person lives than on the idea that conflict is inherent in human

nature. According to her, the home environment and societal structure are crucial, and a child's reaction to them will determine how their personality develops (Ghaneem, 1972:621622-). Psychologists concur that a child's early experiences following birth have a significant impact on how his personality develops and how he behaves both now and in the future. A person's personality is thought of as a culmination of their early psychosexual stages in childhood, as a result of their early interactions with their parents during the socialization process, or as a summary of the long-term impacts of those early relationships on their development of positive respect and acceptance from their parents (Davidoff, 1983: 585–597).

The segment of our society that consists of young offenders deserves compassion and care in order to regain their ability to adapt to the systems and traditions of society and eventually integrate with others to be a positive force. This is one of the many reasons why studying this phenomenon in all of its forms is necessary. The fact that this group's members are more adaptable and open to change than adults should also be taken into account. Furthermore, juvenile offenders pose a genuine threat to society's stability and security if they are not given guidance and support, as they are likely to develop into serious criminals in the future (Qawasimeh, 1983: 12).

It has become clear from official statistics in Iraq that the number of juvenile delinquents increased clearly during the seventies, and we can notice this through the statistics of the Baghdad Court. We also notice that this number also increased during the eighties and nineties until 2015, as it was observed that the numbers increased after the year 2003 in a significant way. Noticeable, as it became clear that the number of juvenile delinquents in 2013 was (671), and in 2014 the number became (760), and at the end of 2015 the number became (897).

It is worth noting that the phenomenon of juvenile delinquency was and still is a fertile topic for researchers in the educational and psychological sciences. Because it raises the issue of human behavior at the highest level of complexity, it also represents a challenge for those interested in this field, including psychologists, sociologists, and law, as it is considered one of the fundamental problems facing our society today.

Based on the above, the importance of the current research becomes clear:

a. This group can be considered the beating heart of society. To the extent that society succeeds in reforming this group, it will succeed in its tomorrow.

B. What increases the importance of the current research is that it works to build a measure of neurotic tendencies. This is because there is no such tool prepared for this category in the Iraqi environment.

C. This research represents a modest scientific contribution through the results it will reach that serve several social and educational institutions.

Third: Research objective:

The current research aims to identify neurotic tendencies among juvenile delinquents.

Fourth: The Limits of Research:

The current research is limited to male juvenile offenders placed in correctional schools, the Rehabilitation Department for Convicted Boys, and those aged (1618-) years in Al-Karkh District, who were sentenced before the age of (18) years, in correctional schools affiliated with the Ministry of Labor and Social Affairs in Baghdad Governorate for the year. (2022).

Fifth: Definition of Terms:

1. Neurotic tendencies

Since the current research was limited to Horney's theory and the neurotic tendencies it referred to, it will rely on its description of these three neurotic tendencies on Horney's ideas about neurotic tendencies, which indicate that "they are specific coercive motives that arise from the individual's sense of insecurity and represent methods of moving toward people and aiming to essentially, not to satisfy it, but to achieve safety, reassurance, and confronting the anxiety that lies behind it (Horney, 1988: 12). These tendencies are:

A. The tendency to move towards people: It is the readiness or tendency of an individual to behave in a behavior characterized by friendliness towards others, which expresses this tendency of the individual's subjugation and submission to others.

B. The tendency to act against people: It is the readiness or tendency of an individual to behave aggressively against others, and this tendency expresses the hostile spirit of the individual.

C. The tendency to move away from people: It is the readiness or tendency of an individual to behave in a way that distances him from others, which expresses this isolationist tendency in the individual.

Operational Definition:

The total score that the respondent obtains by answering the scale of the three neurotic tendencies prepared for this research.

Juvenile Delinquency: is defined by each of the following:

-(Al-Asra, 1974)

Those individuals who have a form of behavior disorder are due to a disturbance in psychological development as a result of various factors that have hindered this growth and lead to a deficiency in some aspects of personality. They are characterized by weak compatibility that arises from internal and external factors that prevent the emotional development of the juvenile, as it is not linked to the love of his parents or Who will replace them? (Al-Asra, 1974: 27).

- (Ministry of Justice, 1983)

He is someone who has completed nine years of age but not eighteen, whether male or female, and he is of two types: a boy who has completed nine years of age but not fifteen, and a young who has completed fifteen years of age but not eighteen (Ministry of Justice, 1983: 5).

- Theoretical definition:

That person who committed an act that violates the accepted patterns of behavior for normal people of his age and environment; As a result of his suffering from a relatively constant subconscious psychological conflict that drives him to commit this abnormal act such as theft, murder, or kidnapping, which calls for the need for special education, which consists of placing him in a rehabilitation school for his rehabilitation and psychological and social adjustment.

Theoretical framework and previous studies

Karen Horney Theory (1945):

Karen Horney is counted among the personality theorists who are greatly influenced by Freud's views, but she disagreed with him in some of his main ideas, especially his analysis of females and his emphasis on sexual instincts. She was inspired by her work as a psychotherapist that environmental and social factors are among the most influential influences on personality formation and that the most vital among them are These factors are the human relationships that the individual experiences in his childhood, especially if he feels that his need for continued security and protection from his parents is not completely guaranteed, which infiltrates the feeling of anxiety that Horney sees as more important than the sexual drive in determining behavior (Al-Waqfi, 2003: 584).

Freud emphasized the importance of biological motivations, as all conflicts stem from attempts to satisfy biological motivations. In his theory, he emphasizes the sexual motivation because it is difficult to satisfy in contemporary society. Horney diminished the importance of biological motivations by emphasizing the child's need for security (Jaber, 1990: 135). Thus, it can be said that Freud's theory is biological and Horney's theory is social.

ü Applications of Horneys theory:

Horney was trained in the Freudian tradition, yet over time she found it difficult to apply Freud's ideas to her work; She disagreed with him regarding the Oedipus Complex (Oedipus Complex) in dividing the mind, and saw that people's experiences differ from one country to another and from one time to another, so that they differ in what they faced of problems. (Abu Asaad, 2010: 96).

Horney developed three types of coercive behavior: movement (towards people, against people, or away from people). By the term "moving," Horney means that life is always in motion, constantly changing, and the same applies to humans. At the same moment that passes... At the time you read these lines, a change has occurred in you, even if it is not noticeable, but it is nevertheless a change. Change is the vital criterion of life, and the living human personality

must always be viewed in the light of continuous movement. Horney explained three patterns towards which the personality moves. The individual, and the goal of this movement lies in the direction of the people, as human turmoil is due to man, and the conflicts and anxieties that plague the individual's existence have their roots in his fellow man (Ghoneim, 1973: 616).

The patterns of behavior that Horney identified in neurotic tendencies are: movement toward, against, or away from people. They can be traced chronologically during the development of the personality, and patterns of coercive behavior can be explained as follows:

A. The Tendency to move toward people:

Individuals of this adaptive type are characterized by their desperate need for love and approval from others, as they show these needs towards all others, except that they have one close person, such as a friend or marital life partner. They also tend to live their lives according to the expectations of others, so they often behave like... In ways that others find selfless (Schultz, 1983: 102).

B. The Tendency to act against people:

Although, according to Horney, we all use this style at times when we deem it appropriate, the person with this style exaggerates the use of aggression in his relationships with others. He becomes visibly aggressive, and tends to take revenge for himself on those who have rejected him. His view of the first type The one who moves towards others and who wants others to love him, is a mixture of contempt and pity (Ghoneim, 1973: 619).

C. The Tendency to move away from people:

This tendency is mostly limited to isolation from oneself, that is, loss of sensitivity to emotional experience and doubt about one's essence, that is, what one loves, what one hates, what one desires, hopes for, fears, what one resents, and those whom one trusts. He also has an internal need to establish an emotional barrier between himself and others, and in a way More precisely, it is their conscious and subconscious decision not to become emotionally involved with others in any way, whether in love, quarrels, cooperation, or competition. They surround themselves with a kind of magic

circle that prevents any individual from penetrating them (Horney, 1988: 54).

Second: Juvenile delinquency:

Juvenile delinquency is an ancient and modern phenomenon at the same time. It is ancient because it has existed with humans since there were social organizations, and it is modern because it began to take on changing forms and dimensions with the change, growth, and development of society (Touq, 1980: 9).

This phenomenon was and still is the subject of study and analysis, as it began to be thought of for the first time as an unseen matter based on the presence of evil spirits inhabiting the human soul, controlling it and causing a person to behave delinquently.

The view of Socrates (approximately 500 BC) regarding this phenomenon is considered one of the oldest opinions that studied the phenomenon of juvenile delinquency. He believes that the individual commits delinquent behavior out of ignorance, that ignorance is the basis of vice and the basis of delinquent behavior, and that knowledge is the basis of virtue and right behavior (Ramadan (1985: 61).

Plato summarizes his point of view on delinquency in his book The Laws, referring it to a demon that a person carries wherever he goes, suggesting to him the colors of abnormal behavior, and the devil bases this on mistakes that the individual committed and did not atone for (Abdul Rahman, 1983: 31).

As for Aristotle's view of explaining human behavior, it indicates that a person is born equipped with instincts that govern and direct him, and these cannot be changed. Likewise, society, which is based on the nature of individuals, cannot be changed either. According to this, he sees in individuals individual physical characteristics such as nature, height, etc. All of these indicate their characteristics through which their morals can be predicted (Jalal, 1966: 240).

• Symptoms of juvenile delinquency:

1. Pathological lying, theft, pickpocketing, forgery, vandalism, rioting,

danger to security, running away from home and school, academic failure, vagrancy and begging, aggression and rebellion against authority, loneliness, deviant sexual behavior, drug abuse, murder and other types of behavior. Delinquent.

2. A negative self-concept and distorted self-image, as well as the delinquent's attitudes towards himself are negative; As a result of the bad experiences he had about himself, which made him unacceptable to himself (Al-Zubaidi, 2010: 4849-).

3. It is also noted that a few delinquents are intelligent, but the majority are borderline cases with weak minds and general health below average. Physical defects, neuroticism, weak self-control, opposition to authority, risk-taking, smoking, instability, and impulsivity are observed (Zahran, 2005: 436437-).

Search procedures

First: Research community:

The current research population included juvenile delinquents (males) against whom a court ruling had been issued and who were placed in correctional and rehabilitation institutions in Baghdad Governorate for the year (2016), amounting to (250) juvenile delinquents.

Second: Research sample:

The basic research sample was chosen using the simple random sampling method, and its number was (100) juvenile delinquents, whose ages ranged from (1618-).

Third: Search tool:

1. Planning for scale:

After reviewing Horney's theory in detail and accuracy through the available literature, literature, and research, especially with regard to the concept of movement, theoretical definitions were derived for each dimension of movement.

Paragraph formulation:

Three sub-scales were identified to measure the three dimensions

of movement as stated by Horney, and the method of measurement was determined, which is the self-assessment method (declarative statements). Some matters were also taken into account in formulating the paragraphs of the current scale, including the conditions for drafting the paragraph in terms of structure, language, and the level and nature of the group. On which or for which the standard is designed, and a number of items were proposed more than what is expected to be contained in the standard, after which a number of proposed items that do not conform to the specifications are dispensed with (Abdul Rahman, 1983: 247).

Then (60) items were formulated, with (22) items for the first subscale, (18) items for the second subscale, and (20) items for the third subscale.

Logical analysis of the scale items:

_ The truth of the paragraphs:

The arbitrators determine whether the paragraphs are valid or not and suggest what they deem appropriate in terms of amendments and other technical matters related to the scale. In light of the arbitrators' opinions, the paragraph that obtains an agreement rate of (80%) or above is considered an acceptable paragraph (Al-Jabri, 2011: 218).

The researcher used this method by presenting the scale to a group of specialists in the educational and psychological sciences.

After performing this step, the first subscale consisted of (19) items, the second subscale consisted of (16) items, and the third subscale consisted of (19) items.

In order to apply the scale, the researcher followed the following steps:

• Preparing the scale instructions:

The instructions for answering the scale's items are considered the guide that guides the respondent during his response. Accordingly, the researcher took care that these instructions were accurate and appropriate for the level and ages of the research sample, as the scale's instructions included how to answer the items as well as urging the respondents to answer frankly and honestly, as was done. Clarifying that this measure is for the purposes

of scientific research, so there is no need to be afraid, and it has absolutely nothing to do with reformism.

Scale correction:

The scale was corrected on the basis of three alternatives that ranged in strength. They were (applies to me to a very great extent, applies to me to a moderate degree, applies to me to a very little degree) and the correction was for the positive items (3, 2, 1) and the negative items (1, 2, 3), respectively, That is, the respondent gets a score of (3) on the item if he chose (it applies to me to a very great extent), (2) if he chose (it applies to me to a moderate degree), and (1) if he chose (it applies to me to a very little degree), this is in relation to correct positive items, grades are given in reverse for negative items.

A. Statistical analysis sample:

The sample for statistical analysis consisted of (300) individuals, including (50) delinquent juveniles, who were selected using a simple random method. Also, regular students from middle schools (fourth grade) affiliated with the Third Rusafa Education Directorate in Baghdad were included, consisting of (250) individuals, representing (150) students. And (100) female students, who were selected using a multi-stage random sampling method.

B. Discriminatory power:

The two extreme groups technique was used to confirm the products' discriminatory power. In order to determine the significance of the differences between the scores of the higher group and the lower group and to compute the discrimination coefficients, the t-test was used to two independent samples. At the significance level (0.05), it was discovered that the discrimination coefficients were significant, and degree of flexibility (160), with the exception of the first subscale's items (1, 2, 9, 12). With the exception of paragraphs 9, 10, 11, and 14, the items on the second subscale were important. Similarly, the non-distinctive items on the third scale were (14, 15).

C. The relationship of the item score to the total score of the scale:

To calculate the correlation coefficient between the sample members' scores on each item of the scale and their total scores on each subscale, and with the same statistical analysis sample, the researcher conducted a statistical analysis by using the Pearson correlation coefficient to extract the correlation between the score of each item and the total score of the scale to which it belongs. It was found that the correlation coefficients of the items were statistically significant at a level of significance (0.05) and degrees of freedom (298), except for item (1) for the first subscale. As for the second subscale, they were all significant, and with regard to the third subscale, they were all significant except for item (15).

• Psychometric properties of the scale:

First: Scale Validity

1. Face Validity

By using this approach, which is a sign of content validity, the researcher showed the scale to a group of experts in the psychology and educational sciences.

2.Construct Validity:

The two indicators of construct validity in this scale were obtained by calculating the discriminatory power of the items using the two extreme groups method, and the relationship of the item score to the total score.

Second: Scale Reliability:

The reliability of the current scale was extracted in two ways. The first was test and retest. The retest reliability coefficient for the three subscales (the tendency to move towards, against, away from) people was (0.85) and (0.83), respectively, and the reliability coefficient for the third subscale was (0.80). While the reliability coefficient was calculated according to the Cronbach equation, the reliability for the three scales reached (0.77), (0.79), and (0.86).

Statistical methods:

Most of the statistical methods used in the current research were calculated using the Statistical Portfolio for the Social Sciences (SPSS) and

were done directly by the researcher and are as follows:

(Pearson correlation coefficient, analysis of variance using Cronbach's alpha equation, t-test for one sample, and t-test for two independent samples).

Show results

First / display the results:

The research's stated goal is to identify (neurotic tendencies among juvenile delinquents).

To achieve this goal, the researcher applied the neurotic tendencies scale that he prepared for the current research on the research sample consisting of (100) juvenile delinquents. Their scores were calculated on the tendency scale (to move towards people), and they were high compared to the hypothetical average of the scale of (30) degrees, as The arithmetic mean for this scale was (32.77) higher than the hypothesized mean for the scale, with a standard deviation of (3.86). After applying the t-test for one sample, the calculated t-value reached (7.16), which is greater than the tabulated t-value of (1.98), and it is statistically significant at the level (0.05) and with a degree of freedom (99),

This indicates that the sample has a tendency toward people to a greater extent than is typical, and it can be explained by Horney's theory that this tendency—to move toward people—is a way to overcome the incapacity that leads to excessive needs for protection and submission to others. The individual who moves towards people excessively is clear. Unjustified, it is only a search for the security that he feels through protection and attachment to others. He compensates for the internal feeling of weakness by attracting the attention and interest of others towards him by implementing their desires, curbing his selfishness and hatred for them, and the desire to assert himself. The sample members are unique in this characteristic as they are from the generation of delinquent teenagers. This is what Horney emphasized, as a result of the wars they witnessed and were victims of.

As for the tendency to act (against people), their scores were low compared to the hypothetical average of the scale, which was (26) degrees, as the arithmetic mean for this scale was (24.57), which is lower than the

hypothetical average of the scale, with a standard deviation of (3.50), and after applying the t-test for one sample. The calculated T-value was (-4.09), which is greater than the tabulated T-value of (1.98), and it is statistically significant at the level of (0.05) and with a degree of freedom (99).

This means that the sample does not tend to be anti-people, and it is a logically acceptable result because of the care and treatment that juveniles receive within the correctional facility, which has contributed to reducing the severity of their anti-social behavior. We can attribute the emergence of this result, and this is consistent with what Horney indicated that people with this pattern behave Politely and friendly, but this politeness and friendliness is a means to an end, and the origin of this consensual method is basic anxiety like the previous method and is originally due to feelings of insecurity, in addition to the environment that the juvenile lives in the correctional facility in which the delinquent juvenile lives, which urges him to spread the spirit of tolerance, cooperation and friendship and to reject Hatred and hatred through the religious lessons and preaching provided within the correctional facility, which contributed to curbing aggressive behaviour. Accordingly, the result showed that juveniles in the reformatory do not have a tendency to act against people, and this result differed with the study (Abu Khater, 2000), which revealed that juvenile delinquents are distinguished from normal people by a set of aggressive traits.

As for the tendency to (move away from people), their scores were high compared to the hypothetical average of the scale, which was (32) degrees, as the arithmetic mean for this scale was (36.78), which is higher than the hypothetical average of the scale, with a standard deviation of (4.35), and after applying the two-sample t-test. One, the calculated T-value was (10.96), which is greater than the tabulated T-value of (1.98), and it is statistically significant at the level of (0.05) and with a degree of freedom (99), meaning that the juvenile tends to withdraw and move away from people because the juvenile suffers from remorse of conscience for what He committed it and felt alienated from his family and loved ones, which contributed to the juvenile delinquent staying away from his peers while serving his sentence in the correctional facility, which helped to increase his tendencies to distance

himself from others.

This can be explained, as Horney pointed out, by the late adolescence, we notice a pattern of moving away from people. As the individual grows older, he finds that he no longer needs to move freely in society as he did at the beginning of his adolescence, and therefore we find that he prefers a small number of quiet friends. Rather than the noisy group that he preferred in his youth, the general pattern of behavior in the last years of adolescence is characterized by distance and isolation, given that the society is in the correctional facility and the individuals in it whose environments, misdemeanors, and even temperaments differ. This result is consistent with the study (Al-Awamleh, 1992), which revealed that Juvenile offenders were less adaptive in their social relationships and tended to isolate and withdraw.

The interpretation of the three results mentioned in the aim of the research, which are neurotic tendencies among juvenile delinquents, can be summarized by the nature of the differences in the cultural and social environments of juvenile delinquents and the variation in the type of their misdemeanors, as being influenced by cultural and civilizational factors, each society has its own customs, traditions, and way of life, and this is consistent with Horney's point of view. Which confirms that the concept of movement is a relative concept that varies from one environment to another, from one culture to another, from time to time, from one class to another, and from one gender to another. In Horney's view, it is a deviation from the normal patterns of normal behavior in an environment and culture at a specific time, and according to what Shown in Table (1)

Table (1)

T-values for the difference between the arithmetic mean and the hypothetical mean of the individuals' scores on the scale of movement (towards, against, away from) people among juvenile delinquents

Tendency move	mean	Standard deviation	Degree of freedom	Hypothetical mean	T- value		Indication at level 0.05
					Calculated	Tabular	
Towards people	32.27	3.86		30	7.16		function
Against people	24.57	3.50	99	26	-4.09	1.98	function
Away from people	36.78	4.35		32	10.96		function

Second: Recommendations:

In light of the researcher's findings, they present a set of recommendations:

1. Emphasis on the Ministry of Labor and Social Affairs, in cooperation with the Ministry of Higher Education and Scientific Research and some educational institutions, especially those specializing in religious matters, to intensify interest in juvenile delinquents by activating some intellectual and social activities that contribute to alleviating the severity of some of their behavioral patterns by giving lectures by specialists in educational and psychological sciences, which focus on normal and abnormal behavior and standards of socially acceptable and desirable behavior.

2. Emphasizing the Ministry of Higher Education, especially teachers with educational, psychological, and special education specializations, in investing in the time of religious occasions in order to alert young people to the wrong applications of religious concepts by opening the way for specialist researchers and conscious stakeholders to write in a periodic cultural publication distributed to the adolescent group, whether in school or outside it, or in correctional institutions, or outside it, it sheds light on these matters.

3. The Ministry of Culture is required to establish specialized theaters (scientific, sports, artistic) for juvenile delinquents, to work on expressing

their abilities and talents freely within each correctional facility, as the researcher noted the presence of some talents such as drawing, writing, and even those with crafts that require precise skill.

Third: Suggestions:

The researcher proposes a number of future study projects, summarized as follows:

1. Benefit from the scale and results of the current study to conduct comparative studies on the neurotic tendencies of juvenile offenders according to age, as well as the type of crime and punishment.

2. Preparing behavior modification programs to reduce their abnormal behavioral patterns and be appropriate for their ages and their emotional, social and intellectual levels in order to contribute to guiding and educating them and staying away from everything that violates acceptable, normal and good behaviour.

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The Radicalization or extremism crisis in Iraq and the confrontation strategy

Porf.dr.Muthanna faiq meri

Tikrit university – college of political science

muthannaf@tu.edu.iq

Assist.prof.Dr. saif nassrat tawfiq

Tikrit university – college of political science

saifiq@tu.edu.iq

Abstract :

It is no secret to anyone that the phenomenon of Radicalization and its associated effects and major repercussions on the societies and countries that affect them are considered among the dangerous phenomena that require research on their causes and roots by scientific research centers and academic and research institutions in parallel with interest in confronting it and addressing its causes, factors and effects by decision-makers. and institutions. Legislative, executive and judicial issues concerned with the subject.

1. Introduction :

Radicalization is a chronic phenomenon that has become very dangerous due to its internal and external tensions, Arab, regional, international and local. This phenomenon is not limited to a religion, state, people, language, culture, geographical region, etc., but rather this phenomenon has become a major threat in the process of building The state requires an intellectual, cultural and cognitive dialogue to determine controls and consensual foundations for confronting the phenomenon and thus ensuring the future security of the state, the region or certain geographical borders on the one hand, and on the other hand seeking to formulate solutions and spread ideas of tolerance and non-violence and the values of justice, equality, brotherhood and solidarity between peoples and nations, respecting sub-identities and meeting... rights, that achieving peace and peaceful coexistence, although it is a basic goal, its success depends on the awareness of society and institutions that possess the mechanisms to reject violence and build peace, and their success in ensuring

the achievement of mechanisms for building and consecrating peace is the guarantor that moves societies from the state of fragile peace achieved after Violence, extremism and conflict to a state of sustainable peace, comprehensive integration of society, and sound nation-state building.

With regard to the Radicalization crisis in Iraq, it is not indigenous to Iraqi society as much as it is a phenomenon resulting from political, social, security and economic circumstances and factors that combined to produce this phenomenon that generated violence and terrorism that affected various aspects of life in Iraq and the effects, repercussions and huge losses it produced, the price of which was paid by various components of Iraqis citizens.

1.2. The importance of research:

The importance of research into the Radicalization crisis in Iraq comes from the fact that it seeks to study the developments of this crisis, its causes and factors on the one hand, and to track the efforts made to confront this crisis and then the strategy for confronting it and the measures it includes on the other hand.

1.3. Research problem:

The research is based on a problem that attempts to explain the emergence of the phenomenon of terrorism in Iraq and the reasons leading to it, on the basis of which a set of questions are raised:

- What is the concept of Radicalization, and what are its forms?

- What is the nature of the Radicalization crisis in Iraq?

- What are the factors and causes of the emergence of the Radicalization crisis in the Iraqi environment?

- How did the Iraqi government deal with the Radicalization crisis?

- What is the strategy through which we can address and confront the Radicalization& violence extremism crisis in Iraq?

1.4. Research hypothesis:

The extremism crisis in Iraq emerged as a result of the presence of political, moral, social, economic, and security factors, the combination of

which led to the emergence of a state of extremism among many people, causing their behavior to turn into belonging to extremist and terrorist groups that practiced violence and terrorist activity.

1.5. Research methods:

It consists of using both descriptive and analytical approaches in studying the crisis of extremism in the Iraqi arena, its developments, and the efforts and measures to confront and address it.

1.6. Research structure:

Proving the research hypothesis requires that it be divided into: an introduction that studies the concept of extremism and its forms, a first section that will study the nature of the extremism crisis in Iraq, its causes and factors, a second section that will study the strategy for confronting extremism in Iraq, and then the conclusion of the research and the most important conclusions that will be reached.

2.The concept of Radicalization and its forms:

Linguistically, Radicalization means standing on one extreme, the opposite of mediocrity and moderation. It also means extremism, which is exalting something and exceeding the limit in it. In language, it also means deviating from the goal, which is the easy path to follow it[1]:

Extremism means "taking sides in a matter," and an extremist is "one who exceeds the limits of moderation and reasonable limits, does not mediate in the matter, and has a religious or political tendency that calls for violence" [2]. The origin of extremism is in feelings, such as extremism in walking, sitting, or standing, then it moved to morals, such as extremism in thought, behavior, or religion. Extremism is considered closer to danger and death and farther from safety and protection[3].

As for terminology, there have been many definitions of extremism,

1   Al-Sultani, 2015

2   Farhan, 2020

3   abdulsada, 2021

and its contents have varied according to its adopters, their interpretations, and their philosophy. From a social standpoint, there are those who see extremism as a normative term that means violating the general or normal line adopted by a particular society, and is determined by the traditions, customs, and religious and legal standards that prevail in society, which makes the concept of extremism differ from From one society to another, it is possible for a flexible environment to tolerate certain actions or behaviors while strict or inflexible environments see it as the opposite. (Tayeb)

Extremism is understood as a development in an individual's readiness to achieve and support long-term changes in society that conflict with what is prevailing or with the existing system or include a direct threat to it include the following:

Radicalization is: "the process by which an extremist belief system is adopted, including the desire to use or facilitate violence as a way to influence social change" [1]

- Extremism is: "It is the individual taking an extreme position in estrangement in response to the social positions that concern him and that exist in the environment in which he lives. Extremism may be positive in the direction of complete acceptance, or negative in the direction of complete rejection, and the limit of moderation lies in the middle of the distance between them" & Extremism is: "an attempt by a party, person, or group to impose their opinion, perceptions, or religious, intellectual, or political beliefs on others by force and coercion." (2)

Extremism also means adopting the extremist side of prevailing ideas, beliefs, and concepts to the point of exaggeration and extremism in belief, aversion or opposition to other beliefs and ideas, and considering the ideas and beliefs embraced as correct and correct, and all ideas that oppose them as corrupt and incorrect[3]

As for the forms of extremism, there are several divisions that differ

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1   Al-Hassan, 2017

2   Al-Sharifi, 2019

3   Fares Hamid Amanah, 2014

according to the field or scope of extremism, and a number of forms of extremism can be listed as follows:

1 .Intellectual extremism, which is represented by fanaticism and intellectual closed-mindedness. The individual or group in this case lacks the ability to accept any beliefs that differ from their own or simply ignores them. This represents an indication of fanaticism and closed-mindedness towards ideas and beliefs, and the form of this closure is evident in that everything that is embraced is Before the individual or group, it is considered completely correct according to them, and the issue of its "correctness" is not subject to discussion, unlike the ideas and beliefs held by others.[1]

2 .Religious extremism, which means the form of extremism that manifests itself in deviance in word and deed from what is known and customary in religious transactions, worship, and various rituals, or extremism and strictness in adhering to religious behavioral rules in terms of appearance, thought, and beliefs.

3 .Outward extremism. This form of extremism is evident by departing from what society is accustomed to in terms of clothing, food, drink, and manner of speaking, and adopting everything that arouses attention and suspicion in these areas.[2]

4 .Political extremism, which is represented by the intense struggle over power, using violence and weapons against opposition political forces and parties, and eliminating political rivals. It is also represented by resorting to symbolic violence through slander and mutilation through the media against violators or opponents, as well as through protests that witness arson, vandalism, and blockades. Government institutions and disruption of services.

5 .Social extremism, which is manifested by deviation from existing norms, traditions, concepts, and behavior known and familiar in society, and is represented by extremism and extremism in dealing with social issues facing the individual or group in daily life.

6 .Behavioral extremism, which is represented by exaggeration in certain

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1   Al-Maaytah, 2020

2   Abdullah, 2020

pretend behaviors in a way that deviates from acceptable and usual limits, as if this behavior is a goal in itself, and therefore the person repeats it in a stereotypical manner, and basically it is devoid of meaning, purpose, and vision.

7. Emotional extremism, which is manifested by an enthusiastic feeling towards a particular thing or situation, which makes the individual impulsive towards a topic or matter in the role of insight or deliberation, and this emotion may lead to the destruction of himself and others, and the personality of the extremist is characterized by intense emotion and hatred for those who disagree with him with that opinion. Or the matter(1)

2 . The crisis of extremism in Iraq and its causes

When researching the crisis of the phenomenon of extremism and the reasons for its emergence, the matter requires studying the nature of the extremism crisis in Iraq and its developments, and then the factors leading to this extremism.

2.1. The nature and developments of the extremism crisis in Iraq:

The crisis of extremism that Iraq witnessed after 2003 is not the result of its moment, as much as it is the result of accumulated political, social, economic, value-based and security factors that were created by the circumstances and conditions that were stimulating its emergence and aggravation. On the one hand, there are those who believe that the phenomenon of extremism and some exaggeration of it appeared in following the emergence of republican regimes in Iraq, they were manifested under many covers, including nationalism, sometimes political, and sometimes religious, but they appeared in a limited manner and did not reach what the situation reached after 2003. In most cases, extremism was linked to political considerations, and did not lead to social tension. (Muhalhal, 2021) , However, the political and economic conditions that Iraqi society was exposed to, as well as the external and internal wars, especially in the eighties and nineties of the last century, and the harsh conditions that society faced that left psychological crises and various conditions that constituted catalysts for a state of sectarian

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1   Muhammad, 2021

and nationalist extremism, further stimulated by the events of 2003 and the aftermath. Conditions and developments, including the state of security and political chaos, unemployment, the dissolution of many state institutions, the legal and security vacuum, and the state of sectarian and ethnic partisanship, which was actually the cause of the emergence of various cases of extremism and ethnic and sectarian extremism. (Abdullah, 2020), There is no doubt that the state of political instability that has pervaded the political arena, the weakness of institutions, their performance and policy-making, and the turmoil it constitutes in the performance of the political system that was established in 2003, was the cause of the problem of the widening circle of extremism in Iraq,)Merie(2022 ، and what contributed to the complexity of this problem is that some parties and forces Politics was founded on factional foundations that attracted one group and rejected the other under conditions of struggle over the identity of the state, which in turn was unable to manage the challenges and threats to which the country was exposed. Extremism interacted with the weakness of the state and instability, coinciding with multiple parties seeking to transform extremism into more severe situations. Of the problems, including hatred, racism, and excommunication, and turning them into a fuel for violence and terrorism[1], Indeed, a wave of sectarian and ethnic extremism spread and spread, killings, assassinations, brutal liquidations based on identity, forced displacement, and burning of places of worship in many Iraqi regions and governorates, especially those with diverse components. Extremist and terrorist armed groups and organizations invoked the historical factors of the conflict and extremist emotional and sectarian discourses that do not carry Any societal or political project. Sectarian and nationalist extremism played a dynamic role in the political conflict during that stage[2]. Extremist behaviors emerged clearly from the turbulent reality during the years of the American occupation of Iraq, and took its roots from it, producing various manifestations of extremism whose effects were reflected on the various groups and components of society in one way or another. The phenomenon of extremism in Iraq contributed to the emergence of a culture of

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1   Muhalhal, 2021

2   Tawfeeq, 2017

sectarian violence and terrorism behind which armed groups and organizations took cover. Politically, this was increased by the rise of sectarianism and the exacerbation of the corruption crisis (Muhammad, 2021), The presence of groups that adopt internationalist ideologies at the expense of the existence of the Iraqi state, which leads to extremism that harms the existence of the state, which in turn and its strength leads to addressing extremism by strengthening citizenship at the expense of subsidiary identities[1]. It is worth noting that the waves of severe extremism that struck the Iraqi arena were one of them following the events of the bombing of the shrines of the two Askari Imams (peace be upon them) in Samarra in 2006. Extremism and sectarian violence were at their most intense and ignited sectarian and ethnic conflicts that took an extirpating or marginalizing character, and despite the decline of these Conflicts and the achievement of a kind of relative political and security stability and the disappearance of the phenomenon of sectarian extremism. However, the events of ISIS's seizure of a number of areas and lands of the country in June 2014 brought into the country a new wave of violent extremism and terrorism, and the intellectual and physical destruction it caused, and many groups and organizations rose to power. Extremist terrorism, with its various old and new formations, in an atmosphere of extreme sectarian mobilization towards shedding the blood of Iraqis regardless of their religious and ethnic affiliations. This indicates that the state of extremism in the country is worsening and declining depending on the circumstances that stimulate or discourage its activity, including political, social, economic, religious, sectarian, etc., which help stimulate the phenomenon of extremism in Iraq or not, if it exists or declines[2].

What indicates the Iraqi arena in the field of extremism crisis during the post-2003 period is the following[3]:

- Increasing types of extremism in its violent form at the level of collective behavior.

- The increase in the number of violent extremist organizations.

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1   Murshid, 2022

2   Marzouk, 2020

3   Al-Bayati, 2020

- Increasing numbers of members of extremist organizations and groups, especially children and women.

- The multiplicity, diversity, and increase in methods of recruiting extremists.

- The presence of the phenomenon of extremism among many groups and organizations of different religious, sectarian and national affiliations.

2.2. Factors and causes of extremism in Iraq:

There are many and interconnected causes and factors of extremism in various societies and countries, including Iraq, and they can be classified into: push factors and attraction factors. The push factors are marginalization, discrimination, social, economic and political exclusion, the presence of ongoing conflicts and conflicts, political instability, psychological and personal factors, the weak performance of the political system, violations of rights, and restrictions on freedoms. While the "pull factors" are manifested by extremist groups' use of recruitment tactics, means of meeting immediate and future needs, societal, ideological and political grooming, and the social and material rewards that extremist groups offer to their members (Governance),Perhaps the various factors and causes that contributed to the extremism crisis in Iraq can be summarized as follows:

First : Psychological factors.

The psychological reasons that push people to embrace extremist ideas or make them more inclined to extremism are varied, as they are represented by: the individual's feeling of injustice within his society in terms of harsh treatment at the level of the family or the surrounding environment, which makes him think more about deviance and extremism against them, and psychological emptiness. Especially resulting from dropping out of school or unemployment, this emptiness constitutes an incentive and incentive for any fanatical or extremist ideology to embrace it. Frustration also represents a basic psychological factor in joining groups and organizations that provide the frustrated with social cover, the desired status, and influential authority[1].

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1   Council, 2018

Second :Political factors, which are:

Political quotas, which began with the formation of the political system on the basis of sectarian political quotas, which led to a state of conflict between broad groups that took advantage of fueling internal conflicts. Political forces were differentiated on a sectarian and ethnic basis, and citizens were not assimilated on the basis of a comprehensive national identity. The result was fanaticism and extremism for this or that party to express their political demands[1], **The policies of successive regimes and governments** have often deepened division, weakened the values of society, and threatened its unifying identity through monopolization, marginalization, and lack of freedoms, which led to instilling feelings of anxiety and apprehension about the other at the individual and societal levels, so the search for sub-identities was present. Just as loyalties to it emerged (religiously, sectarian, ethnically, etc.), these societal components with their sub-identities turned in on themselves as a means of self-defense, and as a result, their conditions were stimulating for the passage and penetration of extremist thought through mechanisms of "political poisoning" [2]. The political process in Iraq was subject to turmoil and the failure of an Iraqi political project to build a state of citizenship and institutions. Rather, the interest of the political forces in power was greater than in building the state, so its political performance was weak and did not lead to real results, which was a reason for the growth of extremism and the exploitation of the situation by extremist groups. Political and the failure to build a state of citizenship to promote its ideas and beliefs. Many political forces adopted an approach that did not give room for dialogue and tolerance with opponents. Rather, the matter ended in cases of reliance on methods of liquidation, assassinations, bombings, and targeting as an approach: either politically supported or politically silent about, and this is the case. In itself, it is a motivating factor for the increase and spread of extremism[3].

Third : - Ideological and religious factors.

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1   Aziz, 2021

2   Marzouk, 2020

3   Muhalhal, 2021

Religious factors often constitute a justification for many groups to carry out extremist acts, especially among those who indoctrinate extremist "beliefs" based on difference and opposition to others[1]. It is more influential when popular religious discourse adopts sectarian mobilization that focuses on controversial points and invokes the history of conflict in order to incite against the other, and uses religious and value-based factors in political practice, which makes it a catalyst for extremism and even violence[2], and this is what the Iraqi scene witnessed during the years after In 2003, in addition to that, fundamentalist ideologies emerged that refused to recognize the other and represented political tools for mobilization and recruiting followers, fueling the culture of violence and fanaticism, and increasing the effectiveness of extremist and terrorist groups[3].

Fourth : Security factors,

represented by the external and internal conflicts and wars witnessed in the Iraqi arena, which took on an aggravated nature after 2003, as extremist and terrorist groups often emerge and extremism arises in the context of local or regional conflicts, especially unresolved ones, as they contribute to creating the incentives for this extremism and its growth. In addition, the aggravation of security crises in Iraq and other crises led to extremism being able to spread and reach geographically many areas of Iraq, as well as among many categories and components of Iraqi society during a certain stage after 2003, although the waves of extremism have diminished greatly in that time. the present [4].

Fifth :Economic and social factors,

which integrate with each other to produce extremism in many countries and societies, including Iraq, and are represented by unemployment, the low standard of living for large segments of citizens, the disproportion between incomes, high prices, and weak social relations, in addition to the failure

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1   Rosand, 2019

2   Al-Bayati N. A.-D., 2019

3   Muhammad, 2021

4   Marzouk, 2020

of development projects, and the presence of... Some unhealthy societal values and other economic factors have an economic and social impact on the emergence and spread of extremism[1]. In addition to these are social and class disparities, cases of poverty, the crisis of widespread financial, administrative and political corruption, high unemployment rates, especially among young people, the unequal distribution of wealth, the loss of justice in economic development, the decline in the provision of basic services, and the economic deprivation that many groups of Iraqi society suffer from, which has led to increasing class disparities, and lack of justice in **economic** development. The presence of effective government policies to address the problem of unemployment are all catalysts for the emergence of extremism, and the exploitation of these conditions by extremist groups to gain followers and supporters (Al-Sahhaf, 2020), In addition to this, there is an imbalance in socialization and the failure of the institutions concerned with that, such as the family and educational institutions, to perform their assigned role in preparing sound socialization, as well as the imbalance in social values due to openness to the outside world and the resulting imported values and ideas after the closure of Iraq for many years as a result of policies The previous restrictions and tyranny on the one hand, and Iraq's exposure to international sanctions on the other hand[2].

Sixth:The influence of the media and social networking sites.

The media, especially the digital ones, websites, social media, and blogs, are the big window through which extremist groups, organizations, and personalities look into societies to deliver their messages and ideas on the one hand, and to communicate with their followers and supporters on the other hand, and to recruit new members. On the third hand. Various extremist groups have resorted to digital media and social media platforms to spread their extremist ideas, because they have found several advantages in the digital environment, including ease of access, low financial cost, and maintaining the secrecy of the existence of these groups[3]. Perhaps what the media and

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1   Fadel, 2018

2   Al-Suwaidi, 2019

3   Al-Bayati K. A., 2020

social networking sites contributed most to in spreading extremism in Iraq is that they were a means of transmitting many events that raised sectarian and sectarian strife, and were used by many groups and organizations to spread misleading ideas against their opponents, and opened the way for spreading hate speech and extremism and allowed many... Some personalities used social media sites as platforms to spread ideas hostile to others, and thus they were tools to incite and spread extremism[1].

3. Efforts and strategy to combat extremism in Iraq:

Extremism is a complex problem that arises in unusual circumstances and based on multiple factors and causes, and its effects and repercussions are more dangerous and complex. Therefore, addressing and confronting it requires long-term, integrated efforts and a strategy at various political, social, security, economic, and value levels. It requires addressing the causes and roots before confronting the problem. And its repercussions, and in Iraq, most of the efforts that were adopted after the extremism crisis worsened were security means and methods, starting with something similar to the reaction to this crisis, and later attention was paid to other means, and from here the issue will be addressed through: tracking the efforts made to confront extremism and Then learn about the confrontation strategy and the implications it could include on various aspects that would address and confront the phenomenon of extremism and its various repercussions.

3.1. Efforts and confronting extremism in Iraq:

The efforts of the institutions and concerned parties in confronting the extremism crisis in Iraq were dominated by a security nature and the use of police methods against extremists and some parties that indicate tendencies or indicators of extremism. After the worsening crisis of extremism and the spread of violence and terrorism, the trend became towards adopting more comprehensive means and approaches than simply adopting the security and military approach. . The concerned authorities in Iraq have adopted the field of preventing and combating extremism and violent extremism on several

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1   Rosand, 2019

foundations, the most important of which are[1]:

• The Iraqi Constitution of 2005, which is considered the most important legal document in the field of combating extremism, as many of its articles refer to the values of building a civil state free of violence, and consolidating the values of democracy and the peaceful transfer of power. Accordingly, there are no justifications for any group to adopt extremism as a method to impose itself. .

• A system of security and development legislation and policies approved by Iraqi governments and media work codes.

• Government programs that include many ways to address the causes of extremism.

• The security sector reform plan, which encouraged the law enforcement forces to find appropriate ways and means of partnership with local communities, enhance trust between the citizen, society and these forces, and cooperate in order to end manifestations of violent extremism.

• National Security Strategy, which adopted cultural and social policies distributed over most of the security, political, social, cultural, diplomatic, communications and cybersecurity sectors, as well as policies for prevention and prevention, therapeutic intervention, and rehabilitation/integration.

• The strategy for combating violent extremism that leads to terrorism, which included preventive and remedial measures regarding political, religious and media discourse, political performance, and approving laws and legislation that address the causes and repercussions of extremism, among others.

It is perhaps worth noting that the National Security Strategy, which is considered the main national strategy based on a comprehensive national security perspective, has made its most important strategic axis its social and cultural axis concerned with combating violent extremism, and its treatments of the subject have agreed to adopt a moderation approach in building public policies and implementation mechanisms distributed across the country. All governmental and non-governmental institutions directly

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1   Al-Bayati K. A., 2020

related to implementation, and the strategy entered into force in 2017. As for the counter-terrorism strategy for the years "20152020-", it adopted the same perspective and is based on the national security strategy and embodies the role of the counter-terrorism agency in its civil axis to combat extremism, which represents the roots of terrorism and one of the causes leading to it. The strategy included policies for confrontation and others for prevention. As for the "Strategy to Combat Violent Extremism that Leads to Terrorism," which represents the strategy dedicated to confronting extremism, it was based in this field on the two strategies "The National Security Strategy and the Counter-Terrorism Strategy." [1], The "Strategy for Combating Violent Extremism that Leads to Terrorism" was issued by the National Security Advisory, and a committee concerned with its implementation was assigned to the Chancellery. According to the document, this strategy is based on[2]:

• . It will be an integral and supportive part of the National Security Strategy (2015) and the Counter-Terrorism Strategy, and be compatible with the national political agreement and the government programme.

• It enjoys popular support, based on the teachings of the true Islamic religion and divine laws, including high ideals, noble morals, and human values, which humanity has reached and agreed upon in its agreements and regulations, and with the involvement of civil society institutions in their implementation.

• . Cooperating with the international community in general, and the regional community in particular, to integrate efforts in combating violent extremism, so that this strategy is part of an international strategy to combat violent extremism.

• . It includes means to achieve the goals, distributed among the sectors and all institutions concerned with implementing the strategy.

In addition, there are efforts made by many religious and educational institutions in Iraq as part of a campaign to combat extremism and extremism, and this coincided with the near defeat of ISIS in its last stronghold in

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1   Al-Bayati N. A.-D., 2019

2   Studies, 2015

Mosul in 2017, as the Sunni Endowment Office launched a campaign called "Combating Extremism, Extremism, and Terrorism." With the aim of spreading moderation and centrism, it is a campaign to support government efforts in combating extremist ideology. Many conferences and activities were held by religious orders regarding combating extremism and extremist ideology and addressing its various causes and roots. The Ministry of Higher Education and Scientific Research also had a role in issuing several central directives, which directed various universities to the necessity of organizing conferences, workshops, lectures and dialogue sessions on a regular basis that focus on confronting extremism and fanaticism among young people, and focusing on investing in young people to promote a culture of tolerance and love in society[1].

Since 2019, the Iraqi government has been implementing stability, reconciliation, and accountability programs to enhance the ability of local communities to combat extremism, especially those that lead to violence, terrorism, and recruitment operations. The Iraqi government is based on the vision that rehabilitation programs and the provision of justice and equality are important, especially in dealing with children and youth who have been exposed to extremist ideas, which is One of the topics that prevent terrorist extremism and violence in the future[2] .

On June 11, 2021, the National Committee concerned with implementing the strategy to combat extremism in the National Security Advisory, in cooperation with the United Nations Development Programme, implemented a workshop on the role of the teams and committees formed in the offices of the Presidency of the Republic, the Prime Minister, Parliament, and the provinces concerned with implementing the strategy to combat violent extremism in Iraq, and the goal of The workshop is to present the strategy and its implementation plan, discuss the responsibilities of these teams and governorate committees in implementation, and work to develop appropriate action plans at the local level. The workshop also included sessions to learn

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1   Saleh, 2017

2   Launching the new "Strive" project in Iraq,, 2021

about regional and international experiences in combating extremism[1].

The Iraqi government, in partnership with the European Union and the United Nations Office on Drugs and Crime, launched the "Strive Juvenile" project in Iraq on July 12, 2021. This project aims to develop and implement comprehensive national responses in order to prevent and combat extremism and terrorism that would affect children and juveniles. . The three cooperating parties will work to strengthen national capabilities and develop the appropriate strategy to combat violent extremism and the danger of child and juvenile recruitment, as well as working to vaccinate vulnerable groups of children and increase their ability not to fall into the traps of extremism and extremist groups[2].

In terms of cooperation with international parties, the National Security Advisory also signed a cooperation agreement with the International Organization for Migration regarding the implementation of the national strategy to combat violent extremism that leads to terrorism in December 2021. It is expected that the agreement will enhance the organization's support for Iraq's efforts to prevent extremism, just as the agreement provides a framework for areas Multiple meetings between the Iraqi government and the International Organization for Migration, including supporting policy development, capacity building, developing action plans on a region-based basis in order to implement the counter-extremism strategy, and exchanging experts[3].

On March 21, 2022, the "Religious Leaders" project to prevent violent extremism in Iraq was announced by the United Nations Development Program and the National Committee for Implementing the Strategy and Preventing Violent Extremism in the National Security Advisory. The project aims to confront violent extremism and support social cohesion, through the formation of a "association Religious Leaders", which is responsible for launching community initiatives that promote peaceful coexistence and calls for spreading moderation in religious discourse through a network of clerics

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1   Iraq, 2021

2   Launching the new "Strive" project in Iraq,, 2021

3   Iraq T. I., 2021

spread in various Iraqi cities. This project was attended by representatives of religious institutions from the Shiite, Sunni, Christian, Sabian, Yazidi, and Imam Hussein Shrine endowments. In addition, this project has announced its support for implementing the strategy to combat violent extremism by building the capabilities of the subcommittees responsible for implementing the strategy in the Iraqi governorates[1] . However, these efforts adopted by the Iraqi government and many institutions were not implemented under a normal situation that provided them with all their requirements. Rather, they faced many challenges, perhaps the most important of which, in brief, are the following:

• The failure of integration policies to crystallize a comprehensive national identity that transcends the sub-sectarian and regional identities that the Iraqi government was supposed to pursue effectively and carefully, not to mention the continued feeling of marginalization in many regions on the political and economic levels.

• Political disputes and conflicts between political forces and parties regarding internal and external issues, which affects political stability and thus hinders the implementation of policies and strategies to prevent extremism.

• The dilemma of uncontrolled weapons, the ease of obtaining light and medium weapons in local markets, and the presence of many armed groups and organizations that practice their activities outside the control of the state [2] .

• The difficulty of controlling political and religious speeches that incite extremism, and the continuation of these speeches without supervisory or punitive measures to limit them.

• The growing sectarian tension in the region, and the escalating repercussions of political conflicts based on sectarian polarization and religious extremism that promote extremism [3] .

• Delay and difficulties facing the management of displaced persons'

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1   Al-Tarfi, 2022

2   Center, 2021

3   Studies, 2015

files, community reconciliation, and combating poverty.

• The significant damage and poor performance in the field of combating extremism suffered by the infrastructure, education, and health institutions.

• The spread and promotion of the culture of extremism through social networking sites.

• The legal and legislative deficiency in dealing with extremism and violent extremism, which leads to terrorism.

• Weak interaction between civil society institutions in Iraqi society in general.

• Regional and international political variables and the politics of axes and polarization prevailing in the global arena [1] .

3.2. Implications of the strategy to combat extremism in Iraq:

The crisis of extremism in the Iraqi arena can be confronted by adopting a comprehensive and integrated strategy, politically, economically, security-wise, ideologically, socially, etc., as it faces a complex and integrated crisis, so that it is appropriate to address it. Hence, it is possible to propose a strategy that includes a set of multiple and different measures that are expected to be successful in preventing and treating extremism. This strategy must have preventive and therapeutic implications, and the most important of them can be summarized as follows:

• Renewing the message of education, as providing correct education of distinguished quality helps create and provide conditions in which it is difficult for extremist ideologies and ideas to multiply, and sound educational policies can ensure that places of education do not turn into fertile ground for extremism, just as teaching/learning approaches contribute to increasing immunity. Educated people and immunize them against extremism.

• Activating and making the files of national reconciliation and dialogue successful. Implementing and implementing the national reconciliation project, adopting constructive dialogue between the Iraqi people and sects, and consolidating unity and a comprehensive identity that invokes bonds of

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1   Al-Bayati K. A., 2020

love and peace between these different sects and segments, contributes to solving political and sectarian problems and conflicts, which are the most important. Extremism catalysts.

• Rehabilitating civil society organizations, in a manner that is appropriate to the nature of the risks and threats affecting societal security, which contributes to strengthening the spread of a culture of tolerance, solving problems, and avoiding violence caused by extremism, and for these organizations to take their role in expanding the circle of dialogue between The various components for achieving reconciliation and harmony. Civil society organizations also contribute to the role of mobilizing mediator between the individual, society, citizen, and state, and other roles in which they confront the state of extremism in society[1] .

• Establishing intellectual harmony in the public sphere, which means working to find common economic, political and cultural concepts between the planning forces and the implementing forces. This harmony is necessary for the stability and progress of society. Iraq needs to reach this state because re-arranging the political house in accordance with An intellectual vision for building a state that embraces difference and diversity and manages it properly is sufficient to contain extremist tendencies on the part of many parties[2].

• Inviting the various media outlets and obliging the internal media to commit to achieving the working interest and giving priority to other interests, strengthening citizenship media and focusing on the importance of citizenship in society, and establishing the concept of media that is concerned with the issues of the citizen and society, democratic practices, the concept of freedom, and defending the public interest from In order to protect public opinion, all with the aim of supporting the approach of moderation and preventing extremism [3] .

• Building the capabilities of community activists and social media influencers in the areas of prevention of extremism and electronic recruitment,

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1   Marzouk, 2020

2   Al-Maaytah, 2020

3   Iraq T. I., 2021

through implementing electronic campaigns to confront extremist ideology and extremist personalities and spreading a culture of moderation[1].

• . Building a strong state capable of: addressing cases of conflict and rivalry between components of Iraqi society and achieving national integration, strengthening and consolidating a national identity that includes all components, weakening the authority of local actors whose existence contradicts the existence of a state of institutions and citizenship, confronting and addressing sectarian problems, because all of these situations lead Its exacerbation leads to extremism.

• Adopting and implementing institutional and legal reforms, especially since there is a weakness in the consistency of a number of laws and regulations related to mechanisms for limiting the spread of extremist thought and eliminating it. For example, the Cybercrime Law limits freedom of expression, which represents one of the pillars of non- Extremism.

• . Achieving social justice by ensuring that all citizens enjoy all their rights and privileges regardless of their races, religions, and sects, ending injustice, implementing democracy, consolidating the values of pluralism and freedom, implementing social and economic policies to combat poverty, ending marginalization and social exclusion, reducing social tensions, and providing Services and reducing class differences between members of society [2]

• Working to adopt a comprehensive national strategy to prevent and confront extremism based on integrated standards in terms of political, economic, social, security, intellectual and cultural aspects, and with the participation of all concerned parties in society, such as civil society organizations, political forces and parties, unions, and scientific societies. Academic and educational institutions to ensure the highest degree of coordination and consensus to support the approval and implementation of this strategy[3].

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1   Hikmat, 2021

2   Hikmat, 2021

3   Al-Sultani, 2015

• Carrying out the process of economic reform, addressing the issue of reliance on a unilateral economy and moving to a diversified economy that provides imports to the state from various economic, industrial, agricultural and commercial aspects and not relying only on oil revenues, and addressing the feeling of exclusion and economic deprivation of many communities and regions, especially those that were Under the control of ISIS and addressing issues of other economic challenges that represent catalysts for extremism, military and comprehensive security cannot be achieved without achieving economic security [1]

• Working to reconsider the type of prevailing religious discourse, especially the type that does not recognize the other, speeches of incitement and hatred, and evoking factors of difference, and focusing on speeches of tolerance, acceptance of others, and religious and sectarian coexistence, Developing the role of youth and the institutions concerned with them and activating their role in confronting extremism and terrorism

• Activating and developing the role of research institutions specialized in studying prevention and treatment of the dangerous phenomenon of extremism, identifying catalysts, diagnosing treatments, and contributing to raising awareness of the dangers of this phenomenon. Adopting security policies based on high legal, skill and professional foundations that work to implement human rights standards and deal with communities and individuals on the basis of identifying those who are at fault, not punishing families or an entire group of society because of specific people[2]. .

4. Conclusion:

After examining the issue of the extremism crisis in Iraq, it can be said that this phenomenon arose as a result of a number of different political, economic, social, security, religious and other factors, and they served as generators and catalysts for the emergence, aggravation and development of the extremism crisis in the Iraqi arena, turning into a crisis of violence and terrorism in many of its cases.

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1   Daoudi, 2018

2   Al-Huwairini, 2017

The crisis of extremism that the Iraqi arena witnessed had major negative repercussions and effects on society and the state in Iraq, and its most dangerous forms were represented by two waves of violence and terrorism. The first, between 2006-2007, was the conflict and sectarian fighting, in which thousands of innocent people were killed, thousands of families were displaced, and the demographic composition of many people changed. Of the mixed-populated areas, and a major disturbance in security, political and social stability, then the most dangerous wave occurred when ISIS seized control of large areas and parts of the country, and the repercussions of extremism and terrorism affected the various components of Iraqi society with its ethnicities, religions and sects.

Throughout the extremism crisis phase, the Iraqi government, with its various concerned institutions, made various efforts in the field of combating this extremism. It began by adopting the security approach and measures and then moved to the rest of the measures and approaches after realizing that the phenomenon of extremism requires an integrated and comprehensive strategy that is implemented correctly in order for it to bear fruit.Through studying the topic, a number of conclusions can be reached, perhaps the most important of which are:

• The terrorism crisis is not indigenous to Iraqi society, but rather arose as a result of a number of factors and causes and will end with its treatment and disappearance.

• The extremism crisis is considered one of the most dangerous crises to which society and the state have been exposed in Iraq as a result of its great repercussions and negative effects on various sectors in the country.

• The most prominent and obvious types of extremism were sectarian extremism and ethnic or national extremism.

• Despite the efforts made by the Iraqi government in the field of combating extremism and the decline of this phenomenon, it has not ended yet..

• If the extremism crisis is to end, the various roots that led to the emergence and exacerbation of this crisis must be addressed.

• The necessity of following a comprehensive strategy with integrated aspects and dimensions, in which the various concerned parties participate in its formulation, approval and implementation in order to ensure the legitimacy of the approval and the success of implementation, and not be satisfied with the security approach in confronting the crisis of extremism, which requires preventive and other means of treatment in order to achieve and ensure its end.

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Joining ISIS: A Psychological Approach

Munqith Dagher, IIACSS

Karl Kaltenthaler, University of Akron/Case Western Reserve University/ IIACSS

Arie Kruglanski, University of Maryland

Ian McCulloh, Johns Hopkins University

Michele Gelfand, Stanford University

In order for any insurgent organization to be successful, it must be able to recruit leadership and fighters and re-plenish it ranks when it faces losses. ISIS in Iraq should be considered a success by these measures in that it was able to grow from a few hundred fighters in 2012 to tens of thousands by 2015. This has led to important questions raised by observers of ISIS's rise and conquests in Iraq. What factors led ISIS to grow so large, so quickly? Most importantly, why did so many Iraqis come to join an organization that had such a fearsome reputation in their communities?

When one thinks of members of ISIS, the image that comes to mind is of religious fanatics driven by an ultra-conservative and intolerant understanding of Islam. Given the grizzly propaganda that ISIS produced during its years of ascendancy, this is not surprising. ISIS frequently produced videos of its members brutally torturing and executing what ISIS declared to be the enemies of Islam as they defined them. While images of ISIS engaging in acts of kindness were also produced by the group, it is the savagery of their actions that has captured the world's attention and seared into people's minds what ISIS represents.

By leveraging data collected by IIACSS in the years between 2012 and 2018, this paper seeks to explain why Iraqis came to join and otherwise participate in ISIS. The data used in this paper comes from interviews with captured ISIS foot soldiers and leaders as well as dozens of focus group interviews with Iraqis who lived in ISIS-occupied areas of Iraq and witnessed first-hand how Iraqis they knew, some from their own families, were drawn into ISIS.

The data will show that there was no single path into ISIS for the

Iraqis who participated in the organization. The data show that ISIS was a means for Iraqis who joined it to meet needs they faced at the time, be it for security, sustenance, or significance. What is clear is that most Iraqis did not join ISIS out of religious zealotry. The evidence seems to point to most Iraqis joining the group to initially meet their need for significance, security, and sustenance, and to not incur the wrath of the group for not joining. ISIS created a situation where not joining would have meant severe hardship for the fighter or his family. Pragmatism trumped religious zealotry for most of the Iraqis who became part of ISIS' ranks.

The Structure of ISIS in Iraq and Syria

Much was revealed about ISIS's command and control and administrative structure in a 2016 video communique that the organization distributed. The group revalued that it has established 14 *wilayat* (provinces) in Iraq and Syria. It also had 14 ministries to administer is self-proclaimed Caliphate. ISIS also maintained 5 departments for things like its remote provinces, public relations, research, immigration, and dealing with members' families who had been killed or captured.[1]

At the top of the command structure was the caliph, Abu Bakr al Baghdadi from 2014 until 2020 and Abu Ibrahim al Hashimi al Quereshi from 2020 to present. Beneath the caliph in the command structure was the Shura (consultative council), which had five members and a five member Delegated Committee, which was the highest executive decision-making body in ISIS. Each member of the Delegated Committee had an important portfolio to oversee. These portfolios included security, safe houses, religious affairs, media, and funding.

The leadership of ISIS was dominated by Iraqis since the group's inception. As has been noted elsewhere and is supported by the data collected for this research, many of the leaders of ISIS came from the ranks of insurgents and even non-insurgents who were rounded up in sweeps, raids, or in combat and were held in prisons such as Camp Bucca or Abu Ghraib,

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1   Husham al Hashmi "ISIS 2020: New Structures and Leaders in Iraq Revealed." Newlines Institute. 19 May 2020. https://newlinesinstitute.org/isis/isis-2020-new structures and leaders in Iraq revealed.

which were run by coalition forces during the period of the Sunni insurgency from 20032011-. Many of the leading ISIS figures, particularly among the top ranks of the organization and its fighting arms had been members of the Iraqi military during the time of Saddam Hussein's. This Baathist element in ISIS's leadership largely accounted for the high degree or professionalism, effective military command and control, and high level of trust among its commanders.

The Size and Composition of ISIS in Iraq

ISIS in Iraq grew substantially from the time of its founding in 2013 to the height of the self-proclaimed caliphate in 2014. According to Husham al Hishami, one of the most respected Iraqi analysts of ISIS, ISIS's top strength in terms of fighters reached 36,000 in December 2014, stretched across Syria and Iraq.[1] It is important to note that attempting to pinpoint the exact number of ISIS fighters in Iraq or Syria at any given time is fairly pointless as the forces moved back and forth across a border that no longer existed in the minds of ISIS' leadership and fighters. It functioned as one fighting force with no distinction made between Syria and Iraq.

The fighting portion of ISIS was but a small portion of ISIS as an organization. ISIS was not just a fighting force but also a logistical organization to support the fighters as well as a state apparatus to govern the territories it controlled. The overall size of ISIS in Iraq and Syria was several hundred thousand individuals, with reliable estimates ranging from 200,000-300,000 members.[2] Thus, it is important to point out that most of ISIS was not involved in fighting but most of its members were in involved in more mundane tasks, such a directing traffic or issuing the documents necessary to get married. Also, if one considers the numbers of people who were not sworn into ISIS but were taking commands from ISIS to do their jobs, the

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1   Husham al Hashmi "ISIS 2020: New Structures and Leaders in Iraq Revealed." Newlines Institute. 19 May 2020. https://newlinesinstitute.org/isis/isis-2020-new structures and leaders in Iraq revealed.

2   Interview with senior Iraqi intelligence officer, April 2021.

number reaches into the millions. Thus, ISIS had a formidable number of people under its control after it conquered large swathes of northern and western Iraq.

The ISIS forces in Iraq and Syria were truly multinational. While exact breakdowns of the nationality composition of ISIS in Iraq and Syria are impossible to achieve, good estimates exist. A senior Iraqi intelligence offered to the authors the following breakdown of nationalities of ISIS in Iraq and Syria. He claimed that 54% of ISIS fighters were Iraqi, 26% were Syrian, 12% were from other Arab countries, and 8% were from outside of the Arab world.[1] These numbers indicate that the fighting force was mostly Iraqi, which is logical given the Iraqi origin of the organization.

Why did so many Iraqis come to join this group? What need did participating in ISIS meet for those who became part of one of the most notorious militant groups in history. As we shall see, there was no single path into ISIS or one reason why Iraqis joined the group. For some, becoming part of ISIS was part of a choice to achieve a life of significance, for some it was a way to protect their security or sustenance. For many there was no real choice involved, as it was become part of ISIS or face death.

The Data

The aim of this paper is to explain what drove many ordinary Iraqis to join an organization that had a nearly unmatched reputation for brutality and religious fanaticism in the modern world. This paper uses primary data that was collected specifically for this study to answer the question of what motivated Iraqis to join ISIS. Part of the data comes from ISIS members themselves. The authors interviewed 40 Iraqi ISIS detainees held in a prison in Baghdad in the spring and fall of 2018.[2] The detainees were all alleged ISIS fighters who agreed to be interviewed about their experiences with ISIS. Each interviewed detainee was read an informed consent form that made clear that the interview was voluntary, would not use any identifying factors from

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1   Interview with senior Iraqi intelligence officer, April 2021.

2   Only Iraqi detainees were made available to interview as the detainees were in the Iraqi judicial process and the authorities who granted permission to interview the detainees were Iraqi intelligence officers.

the detainees, and the responses would not be taped. Rather, the interviewer used a closed survey instrument and coded the responses to the questions in a manner that provided a quantitative data base for analysis. In a few cases, when respondents offered personal stories, this information was transcribed. These personal accounts have invaluable for the analysis. The aim of the 40 detainee interviews was to garner as comprehensive as possible picture of the factors that seemed to have influenced the average Iraqi ISIS member.

Each interview was conducted in a room where the only people present were the former ISIS member and the interviewer. Before each interview, the detainee was read an informed consent statement and was allowed to refuse to participate in the interview with no repercussions. The detainees could also refuse to answer particular questions they did not feel comfortable with or did not have an answer for without repercussions. The detainees were informed that participating in the interviews would play no role in their prison conditions and their trials.

One of the obvious limitations of using the prison interviews is that the people being interviewed may very well have been insincere about their motivations for being part of ISIS. It is likely that some of the detainees may have played down their initial enthusiasm for joining ISIS. Two things could motivate an ISIS member's attempt to hide their enthusiasm for the group when they joined. One factor could be a social desirability effect where the ISIS fighter is aware how unpopular the group is now with the broader public and does not want to be viewed negatively for have been happy to be part of the group. The other factor is that the member may be concerned that they could say things that could be used against them in a judicial process. Thus, the information that comes from ISIS members themselves must be viewed with a degree of wariness because of the incentives they have to portray themselves as victims of ISIS and not willing participants in the group's activities.

The interview script was created in such a way as to minimize the insincerity of responses. No questions were asked about what the respondents did while in ISIS. The vast majority of the questions in the survey instrument asked about the conditions in the detainee's life prior to them joining ISIS.

The aim of these questions was to determine if the individual had a need for safety, sustenance, or significance that led to the person becoming part of ISIS. There is one question at the end of the survey instrument that directly asked the person being interviewed what reason was most important for them to become part of ISIS out of a list of possible reasons.

The sample of ISIS detainees was created by those who agreed to participate in the survey when asked by the prison administration. It is important to describe the demographics of the sample to get a sense who was part of ISIS in Iraq but also to understand who was responding to the questions. All of the 40 interviewed detainees were men. They were all Iraqi and all of them were Arab Sunnis. The distribution of ages was as follows: 16% were between 1836% ,25- were between 2643% ,30- were between 31-40, and 26% were between the ages of 4156-. When asked about their self-placement on a socio-economic ladder, a majority were on the lower half of the socio-economic ladder. Seventy percent of them were married, 5% were engaged and 25% were single. Sixty-nine percent of them had children. Seventy-eight percent of them had formal education whereas 23% of them did not. Surprisingly, 27% of them had a bachelor's degree. This is much higher than the Iraqi average. Fifty-five percent of them came from rural Iraq whereas 45% came from a city.

Because of the potential limitations inherent with asking Iraqi detainees about their experiences with becoming part of ISIS, the study also sought data from those who knew people who had joined ISIS and asked them what they believed had motivated them to join. One source of this information was focus groups carried out in Mosul in November and December 2017. The focus groups consisted of two groups in each month. One group was ten males from Mosul and the other was ten females from the city. Separating the genders in the two waves of interviews is standard practice in Iraq in order to make the females more comfortable to answer without possible intimidation from the males. The focus group participants were asked what they thought motivated people in Mosul to join ISIS. Several of the respondents had very insightful answers to this question, which are very useful to understand the many reasons why some Moslawis joined ISIS.

The third and final source of data for this paper comes from an interview with a very highly placed detained leader of ISIS who was made available for interview by Iraqi authorities. The detainee was given the same informed consent as the low-level ISIS detainees and he agreed to voluntarily participate in the interview. The individual interviewed, Dr. Ibrahim Salman Ahmad, was an aide to the leader of ISIS, Abu Bakr al Baghdadi. Ahmad fled Iraq to Syria in 2014 and then became part of the ISIS leadership and was particularly important in the education administration of ISIS. His interview is an extremely rich and detailed view of the workings of ISIS and gives particular insights into why people joined the group.

The Belief Structure of ISIS Fighters

It might seem logical to think that one of the things that would draw Iraqis to an extremist Islamist organization such as ISIS would be their religious beliefs. In other words, those who shared the same interpretation of Islam advocated and enforced by ISIS would be more likely to want to be part of the organization. This reasoning assumes that the many thousands of Iraqis who became part of ISIS because they shared the hardcore Salafi religious ideology of the group. This study has data that can be used be used to examine that assertion. Did ISIS fighters share the ideological beliefs of the group they joined? As will be shown through the data explored below, the answer is largely no. The average Iraqi who was part of ISIS's ranks was not a convinced Salafi and did not join ISIS out of religious convictions.

The issue of religious beliefs driving membership in ISIS was discussed with the ISIS detainees. They were asked two questions about how important religious motivations were for them to join the organization. Out of a list of possible reasons for joining ISIS, two reasons were provided related to religion. The first was presented to the detainees as: *I joined ISIS to establish the Islamic caliphate*. Out of the 40 ISIS fighters interviewed, 5% said they joined the group to establish the caliphate. The next option given to them for joining ISIS was framed as: *I joined ISIS to fight for my religious beliefs*. Only 3% of the sample of ISIS fighters responded that they joined ISIS because of their religious beliefs. Taken together, only 8% of the detainees indicated that they joined ISIS out of religious convictions.

In the focus groups with Mosul residents in November and December 2017, none of the participants mentioned religion as a driving factor for Moslawis joining ISIS. As will be shown in the discussion of data below, focus group participants pointed to unmet needs for security, sustenance, and significance as the driving motivators for Mosul's men to join the ranks of ISIS, either voluntarily or by coercion.

The interview with the ISIS leader, Dr Ibrahim Salman Ahmad, made very clear that he did not believe that religious motivations were very important in convincing Iraqis to join ISIS. In fact, this was a point he raised several times during the interview without even being asked about the role of religion in drawing people to ISIS. He was clearly very keen on making the point that ISIS was not attractive as a religious organization to ordinary Iraqis. The leader started his point about the disconnect between ISIS's religious worldview and Iraqi religious values when asked about his own religious views. The ISIS leader was asked: *When did you start to become religious?* He responded:

"Iraqi society is Sufi, whether Shia or Sunni; this is important to understand what   happened later. Our society is Sufi, it is not a matter of religion, but of identity. But as you may   know,   village   society   is conservative, so I had to be part of it [Sufi religious identity]. My   mother is still following the same old customs that we had. So, I belong to this Sufi society, and until   now Sufi writings influence me."

This is a very interesting statement coming from a person at the top of an organization that has had one of the most hardcore Salafi interpretations of Islam possible since its inception.   The fact that he still identifies largely with Sufism speaks to the depth it was ingrained in his upbringing. He went on to discuss how religious ideology played very little role in Iraqis joining ISIS. As we have stated earlier in this study, Iraq has never had a large Salafi movement, certainly not large enough to propel the growth of ISIS. Among Iraqi Sunni Arabs, the core group who have made up ISIS in Iraq, Salafism has always been a small movement, more prevalent among educated people in urban areas. It has never been a grassroots movement with strong foundations in the rural areas of Iraq.

When asked how important religious ideology was getting Iraqis to join ISIS, he answered:

"If we are talking about from inside Iraq, there were just a few. I would say 10%. And that's   probably even too much. I would say it was only about 5%."

When asked why the number was so low, his response was:

"If we are talking about Iraq, I will tell you something, the society in Iraq is absolutely Sufi, and it   doesn't adhere to the Salafi ideology. The Iraqis had no clue about it [Salafism], and they didn't participate   in that movement. There was no attraction to that ideology."

Thus, based on the data used for this study, it is clear that Salafism and religiosity played a very small role in the growth of ISIS in Iraq. The vast majority of Iraqis did not become part of the organization because of the religious appeal it offered.

Motivation to Join ISIS: Security

The theoretical perspective that motivates this study is based on the idea that one of the important human needs that can be met be participating in a violent extremist organization is the need for security. To determine what role this played in motivating Iraqis to join ISIS, we asked the 40 detainees the following question. *In your daily life BEFORE ISIS, to what extent was each of the following true? You witnessed violence at a close distance.* Of the 40 detainees interviewed, 38% said they had witnessed violence at a close distance. They were also asked: *In your daily life BEFORE ISIS, to what extent was each of the following true? You were threatened or physically harmed in your community.* For this question, 25% responded that they had been threatened or physically harmed prior to being part of ISIS. In this battery of questions, the detainees were also asked: *In your daily life BEFORE ISIS, to what extent was each of the following true? You had your money and/or property stolen.* Of the 40 respondents, 13% indicated that

they had experienced theft. The pattern of responses to these questions about security experiences indicate that while negative experiences with security were common, they were certainly not universal. Clearly, most of the respondents indicated they had no direct experience with violence or the threat of violence.

All of the ISIS detainees were asked: *Which reason was most important for you to join ISIS?* Two response options were related to security needs. One of the response options offered: *I joined ISIS to defend my people against the US invasion*. Five percent of the sample answered that this was the issue that drove them to join ISIS. The second response option related to security was: *I joined ISIS because it was the only way to survive*. This was a very important factor for joining in the sample, with 20% of the 40 detainees indicated that it was this that motivated them to join ISIS.

One of the foot solider detainees offered a security-related rationale for joining ISIS that was echoed in several of the focus groups interviews as well as the interview with the ISIS leader. The reason was that they were in trouble with the law and ISIS presented a way out of punishment. The detainee, a young man from Anbar governate, offered:

"I had never ever seen any Shias in my village for my entire life as everybody was Sunni. I did not join ISIS to kill Shias. I had no problem with the regime. I made a mistake when I was trying to help my father in his small car repair shop in Anbar. A car burned as a result of a mistake I made. My father punished me severely and kept beating and hitting me for that mistake. Eventually, I was able to run away and went to the nearest ISIS checkpoint. I asked them to accept me as a fighter. They sent me to Ashbal Al Khilafa (Khalifate young fighters) training camp to become a fighter.

Being wanted or abused by the Iraqi regime as a suspected insurgent or criminal was a commonly cited reason for some joining with ISIS. The Iraqi ISIS leader interviewed said:

"The government used to arrest people and chased them for any possible reason. You can take me as an example; I escaped Iraq because I was wanted by the government, I didn't do it [join ISIS] because ISIS was attractive to me, and that's not only with me, but with many

people. I will give you an example; the vast majority of ISIS members were previously   detainees [held by the coalition or Iraqi government]. Because those detainees knew that they   would be arrested later, they considered joining ISIS as a safe haven. It was just to avoid being   chased down by the government."

A female Mosul focus group participant from a November 2017 had this to say about the government and its treatment of young men in Mosul:

"Our neighbor, he was a peaceful boy before ISIS. He got involved with some bad friends and started drinking, so the army arrested him and tortured him. When ISIS emerged, he was the   first one in the neighborhood to join them. And when the army started liberating Iraq, he joined   the army. Do you see the contradiction? Eventually, he was killed by ISIS, because he was with   them and had quit."

A female Moslawi from a December 2017 focus group stated:

"There wasn't any control by the Iraqi army and the young men cheered for ISIS when   they entered [Mosul] and they joined them. The Iraqi army, at the end, just before   when ISIS came, started to abuse the people of Mosul a lot and they were arresting   people for no reason and arresting women also. This is the main reason that made
                                                 most of the young men get attracted to ISIS."

This data means that in the security operations to arrest suspected insurgents or would-be insurgents, the Iraqi government inadvertently turned many non-insurgents into ISIS fighters. The deeply sectarian Maliki government's operating assumption was that the Sunni male population could not be trusted and that all Sunnis wanted a return to a Saddam-style, Sunni-dominated political system. This seems to have pushed many young men who otherwise would not have joined ISIS into its arms.

One thing that is clear from the data is that there was an important distinction to be made when ISIS first appeared in Sunni areas and when it occupied those areas. After ISIS occupied territory, they started conscription so many Sunni males had no choice but to join the ranks of the group. This

is one of the major reasons why ISIS's ranks swelled after it conquered much of northern and western Iraq in the summer of 2014. It was certainly not an all-volunteer army or administration. As shall be demonstrated in the data discussed below, for many ISIS recruits, it was to stay safe from ISIS itself that led many to join the group. This was pointed out by a female focus group member in Mosul in December 2017:

"I don't blame the sons of Mosul who were involved with ISIS. There are young men who were   forced to join ISIS. For an example, our neighbor was a mechanic. He was forced to join them   because   he knows how to fix machines and cars. So, he is considered as ISIS now. His unit leader   escaped to Syria and our neighbor is in the prison and they won't let him out."

While it is difficult to ascertain for certain how many ISIS members were forced to join the group, it certainly was a large percentage of the total who worked in the group in Iraq. In fact, it is likely that in the later stages of the ISIS occupation of Iraq, from 20162017-, it was a majority of the group who were conscripts. This was because of the need for new fighters because of the counteroffensive against the group launched by Iraqi and coalition forces and the attrition rate among ISIS fighters was very high.

Motivation to Join ISIS: Sustenance

The second human need to explore as a potential motivator for Iraqis to join ISIS is the need for sustenance. Sustenance is the things that make life possible and comfortable like income, food, housing, and medical care. Did the lack of these things drive Iraqis into the arms of ISIS when the group came into their communities?

The date from the interviews with the 40 ISIS detainees does not point to conditions *before* their occupation by ISIS as a significant factor in their becoming part of the group. The answers to the questions about sustenance issues before the arrival of ISIS show that these were not major concerns with the large majority of the detainees interviewed. But once ISIS occupied where the ISIS detainees lived, it was economic reasons that were cited as the

most common reason for joining ISIS. Of the 40 ISIS detainees interviewed, 25% indicated that they joined ISIS out of economic necessity.

The first question about sustenance posed to the detainees asked: *In your daily life BEFORE ISIS, to what extent was each of the following true? You had sufficient access to food and clean water*. All of the 40 detainees said yes, they had sufficient access to food and clean water prior to their becoming part of ISIS.

The next questions asked were about the detainees' economic conditions prior to becoming part of ISIS. *In your daily life BEFORE ISIS, to what extent was each of the following true? You were financially secure*. Only 11% of the respondents said that they were not financially secure prior to ISIS. The next question asked: *In your daily life BEFORE ISIS, to what extent was each of the following true? You had opportunities for employment*. Once again, 11% of the detainees said that they did not have opportunities for employment. Very likely, the detainees who had trouble finding work were the individuals who said that they were not financially secure.

Finally, in terms of sustenance, the detainees were asked about their access to health care prior to ISIS. Specifically, they were asked: *In your daily life BEFORE ISIS, to what extent was each of the following true? You had access to sufficient medical treatment (if needed)*. Only 3% of respondents indicated that this was not true for them before ISIS.

The data from the detainee interviews paint a picture of sustenance needs not being pressing for most of the individuals before ISIS arrived. Thus, it seems to indicate that when ISIS first arrived on the scene, it was not viewed as an attractive way to secure income or other sustenance needs.

Interviews with detainees, focus group members, and the Iraqi ISIS leader point to a clear picture that the sustenance needs of Iraqis changed drastically because of ISIS occupation. As stated earlier, ISIS detainees were asked the following question: *Which reason was most important for you to join ISIS?* The response option related to sustenance was: *I joined ISIS to improve my income*. Twenty-five percent of the sample answered that they had joined ISIS in order to improve their income. Thus, sustenance was just as much a stated motivation for joining ISIS as security for the ISIS detainees.

The interview data indicate that ISIS used its control of the economy to force Iraqis, particularly Iraqi men to join their ranks. Effectively, ISIS controlled access to employment and income and thereby was able to use this economic power to force people to work for them.

A detainee from Nineveh governate pointed out during a May 2018 interview:

"My main job was shepherding a flock of sheep on Iraqi-Syrian borders. I had to join them to   keep my business running"

Another detainee, this one from Salahuddin governate, had this story to relay:

" I was a police officer in Salahuddin when ISIS took over the province. They asked all of those   who   were   working   with   the government and specially in the security forces to declare their   tawba (religious repentance) and either to join them or stay jobless in their homes. So, I had to   join them"

Another ISIS detainee, from Nineveh governate, said during his interview:

"The main strategy for ISIS was to dry up all economic resources and activities in any place they   occupied. Eventually, you were faced with only two options: Either join them to get money and   support   your family or stay in your house without any job or money"

The responses from the ISIS detainees indicate that for several of them, they were pressed into ISIS through economic coercion. Had these people been able to maintain their livelihoods outside of ISIS, they would have not joined ISIS. The nearly totalitarian nature of ISIS in Iraq effectively mobilized hundreds of thousands of Iraqis to work for them, much to chagrin of many of those Iraqis who had no interest in joining ISIS. This point is made strongly by the Iraqi ISIS leader who was interviewed for this study. He said:

"For the areas that ISIS entered, they limited the economic opportunities for people. In other   words, they limited the sources of income and job opportunities to push people to join them   after   suffering   from

miserable economic conditions. So, automatically they joined ISIS, because there were no other sources of income."

This point is also echoed by a December 2017 female Mosul focus group participant. She said:

"The young men who were involved with ISIS, most of them, joined ISIS because of the economic situation, because of the siege. The people had no money to buy food and when they asked ISIS, they used to give them a lot. So, what could people do? But we had to struggle each day to survive. The government should have helped us."

All of these data points indicate that the need for sustenance became an important driver for joining ISIS after ISIS began its occupation. They also point to the fact that many of the ISIS members captured and imprisoned after their area was re-taken by Iraqi forces found themselves in legal jeopardy for having the misfortune of being economically coerced into joining ISIS.

Motivation to Join ISIS: Significance

The third S of the 3 S model is the need for significance. This psychological need to feel respected, to feel that one matters, and believe that one has voice would seem like a very logical motivation for why some Iraqis would want to join ISIS. In 20142016-, ISIS was the "winning team." Becoming part of that group could seem attractive to Sunnis who were suffering significance loss at the hands of the deeply sectarian, Shia-dominated government. ISIS could potentially restore significance to Sunni Arabs who were marginalized and hounded in the Maliki years.

Being part of the effort to build the caliphate would also be a potential means to increase significance for those who were not suffering significance loss. This endeavor would present a cause that was bigger than themselves and would be attractive for individuals looking for a way to matter, to be someone who had meaning in their life.

What do the data say about the need for significance and its role in motivating Iraqis into becoming part of ISIS? Clearly, the data indicate, a perceived potential significance gain was important for many Iraqis when they joined ISIS. This was particularly true when ISIS was a new quantity

in the lives of Iraqis and they had not lived under its control. Once ISIS captured territory and Iraqis lived under its occupation, its allure largely faded and rather than providing significance to Sunni Arab Iraqis, it began to detract from their sense of personal significance through its abusive treatment of the population.

Detainees were asked in the May 2018 interviews a series of questions related to what motivated them to be part of ISIS that relate to potential significance gain as a reason for becoming part of ISIS. Significance gain was an important motivation for joining ISIS according to the answers to the question: Which reason was most important for you to join ISIS? The response choices available related to significance are shown below with their frequencies of being chosen as the reason for joining ISIS.

Six percent of the sample said: *I joined ISIS to be with my friends*. Wanting to be with friends indicates a need for significance because being with friends relays a sense of belonging, being appreciated, and being validated. These are all important aspects of a sense of significance. Being excluded from one's friends would threaten one's sense of significance as important sources of validation and respect would be lost from one's life.

Another response option offered to the sample was*: I joined ISIS because it was a great adventure.* Nine percent of the sample responded that this why they joined ISIS. Another 10% joined ISIS because *it was exciting*. Both of these response categories show that ISIS was a way for some Iraqis to gain significance by doing something meaningful and important. Doing something exciting or adventurous indicates that one views it as challenging and a boost to one's sense of accomplishment. Thus, for some Iraqis, joining ISIS was a way to signify that they mattered and they deserved respect for their deeds.

Another option given to ISIS detainees for stating why they joined ISIS was: I joined ISIS to defend my people against the unfair government. Three percent of the sample said that this is why they joined ISIS. There are two ways that defending one's people from an unfair government could be related to significance quest. First, if one's people is being treated unfairly, this is significance-reducing. Unfair treatment threatens one's sense of significance

by indicating that those in power do not care enough about you to treat you like those who get better treatment. But, fighting to restore one's people's sense of honor and respect can be a very important way for an individual to believe that s/he is living a life that matters and one is gaining the respect of others.

As can be seen in the table, none of the individual response categories related to significance compare on their own to the desire to survive, which registered as 20% of respondent's reasons for joining or the response category of joining ISIS for income, which was the top choice, with 25% of respondent's choosing that as the main reason for being part of ISIS. But taken together, reasons related to gaining significance account for 28% of the total responses for why the detainees joined ISIS. This data point on its own is a good indication of the relative importance of potential gains in significance as what motivated Iraqis to join the group.

But it is important to note that significance quest is likely more important than indicated by the 28% of the sample that directly indicated significance was a reason for joining ISIS. For example, ISIS fighters who said they joined the group to establish the Islamic caliphate or to fight for their religious beliefs are motivated by the psychological need to do what they feel is right. If they did not fight for their religious beliefs or the caliphate, it would have been significance reducing for them. They would have felt like they had failed to live up to their expectations for themselves or what others expected of them. Furthermore, as mentioned above, fighting on behalf of a noble cause is a way to command respect and feel that one matters. Finally, fighting to defend one's people against the U.S. invasion is also likely very much about significance. While one does not want to see one's in-group threatened, fighting on their behalf is likely to increase one's sense of significance. Likewise, not fighting on their behalf when one is able would threaten one's sense of significance. An individual may feel that they will be shamed and lose respect if he does not help to defend those who may look to him for defense.

The data from the interviews with the detainees that asked about their lives prior to being part of ISIS show that significance loss was an issue with

a large share of them, while not quite the majority of them. To measure significance loss, a series of questions were asked that capture various ways in which significance loss can be felt by an individual. The first set of questions asked about perceived significance loss for the individual and the second set of questions related to perceived significance loss for their in-group, in this case Sunni Arab Iraqis.

The first question about perceived individual significance asked: *In your daily life BEFORE ISIS, to what extent was each of the following true? I felt like nobody cared about me*. Out of the 40 respondents, 23% indicated they felt like nobody cared for them. Thus, the feeling of not being cared about was fairly pervasive among Iraqi men before they joined ISIS. By becoming part of ISIS, the new members would have a group of others who would show appreciation for them joining the group. This would potentially make them cared for and thus would serve as an incentive for joining.

A similar result was found when respondents were asked: *In your daily life BEFORE ISIS, to what extent was each of the following true? I felt like an outsider*. Twenty-five percent of the respondents answered that they felt like an outsider prior to becoming part of ISIS. Thus, 25% of the sample was experiencing feelings of being alienated from those around them. For such people, joining ISIS would be a way to achieve a sense of camaraderie, being part of something where others would hail them as part of the group. They would now be part of a large in-group with the most power where they lived. Rather than be a powerless outsider, they would now be a powerful insider.

The next question in the interview asked: *In your daily life BEFORE ISIS, to what extent was each of the following true? I felt humiliated*. Prior to becoming part of ISIS, 38% of respondents reported feeling humiliated. This is a very important finding as it shows that feelings of humiliation were widespread among those who eventually became part of ISIS. There is some reason to believe that 38% is actually an undercount of the percentage of eventual ISIS members who felt humiliated. This is because, in and of itself, it can be humiliating to say that you feel humiliated. In an honor culture such as Iraq, admitting weakness is frequently difficult to do, particularly for men.

At a minimum, it is unlikely that the data is over-reporting the amount of humiliation felt by Iraqis who eventually became part of ISIS. Humiliation is a very important source of significance loss because it indicates that one feels powerless to control one's destiny but it is evident to others that one is powerless. By becoming part of ISIS, one would be gaining strength through numbers but also strength through group reputation. ISIS would hardly be thought of as a weak group when the detainees became part of it. Thus, ISIS would be a potential avenue to eradicate a sense of humiliation.

Finally, in the questions about significance, respondents were asked: *In your daily life BEFORE ISIS, to what extent was each of the following true? I was treated with dignity*. Thirteen percent said that were not treated with dignity prior to becoming part of ISIS. This is an interesting result as it is a lower level of individuals reporting undignified treatment than expected given the results to the question about humiliation. As almost 40% of the respondents reported feeling humiliated, it could have been that this was because of the treatment that they received. It would seem that those who reported feeling humiliated did so not so much because of the way they were treated as it was their perception of not having power to control their lives. Perhaps failure to achieve important life goals accounts more for the sense of humiliation rather than their treatment at the hands of others.

The next set of questions focused on how detainees perceived the significance of Sunni Arab Iraqis prior to the arrival of ISIS as occupiers. The first question in this series asked: *Before ISIS, to what extent was each of the following true: Sunnis in Iraq felt like nobody cared about them*. Thirty-three percent of the detainees responded that Sunnis felt like nobody cared about them. This is ten points higher than the percentage of detained ISIS fighters who said the felt like nobody cared about them personally.

The next survey item centers on humiliation of the in-group. The question asked: *Before ISIS, to what extent was each of the following true: Sunnis in Iraq were humiliated.* Twenty-three percent of the detainees said that they believed that Sunnis in Iraq were humiliated prior to ISIS coming to them. This means that more of the detainees (38%) reported personal feelings of humiliation than what they believed Sunnis were feeling in terms

of humiliation. As stated earlier, it might be that the personal feelings of humiliation had more to do with perceived failure at life goals and less to do with abusive treatment at the hands of others.

The detainees were also asked whether they believed Sunnis were treated with dignity before the arrival of ISIS. Interestingly, 31% of the respondents said that Sunnis were not treated with dignity before the arrival of ISIS. This is a significantly larger share of the respondents who said they personally were not treated with dignity (13%). This perception of greater loss of dignity for Sunnis as a group could have to do with how the ISIS detainees may have felt like their undignified treatment was due to their personal failures as opposed to their group membership. On the other hand, the Sunni Arabs being treated in an undignified manner was almost certainly perceived as due to prejudice and unfair treatment of the Sunnis at the hands of the dominant Shia.

The last item in this series of questions related to whether the detainees believed Sunnis in Iraq saw themselves as outsiders. Only 13% of the respondents believed that Sunnis felt like outsiders in Iraq. When one compares this to the 25% of respondents who felt themselves to outsiders, it raises the possibility that the feeling of being an outsider had less to do with treatment by others because the respondent was Sunni but more to do with how the individual felt in society in general. It is entirely possible that the respondents interpreted this question to mean that Sunnis did not believe themselves to be real Iraqis. Given the high degree of Sunni Arab attachment to a sense of Iraqi identity, it seems very possible that the ISIS detainees thought it improbable that Sunnis would feel like outsiders in Iraq.

Overall, the results from the closed survey items about significance point to the ISIS detainees largely point to feelings that their personal significance or that of the wider Sunni Arab community in Iraq was more under threat. They were more negative about the plight of their in-group than their own when it came to being treated with dignity and that others cared about them. These questions are arguably more about treatment by others and less about general feelings about one's life. Thus, about a third of the sample believed that Sunnis in Iraq were suffering from significance-reducing unfair

treatment prior to the arrival of ISIS.

In the open-ended questions the detainees received, interview data indicate that being humiliated by others was a motivation for some to join ISIS. Consider the following interview with an ISIS detainee from Anbar governate:

"My father treated me like a child and was always hitting me and insulting me in front of my peers. My uncle, who was with ISIS, offered me guns, a car, and a group of fighters under my command if I joined ISIS".

This interview clearly indicates that the detainee viewed ISIS as an avenue to achieve greater personal significance when such significance gain was needed because of the treatment he received from his father. When humiliation and mistreatment come from a parent or other close family member, it is particularly upsetting as such people are expected to be sources of encouragement and comfort.

The power of peer pressure that was key to the decision to join for some. This phenomenon has been commonly cited in the literature on recruitment into terrorism networks.[1] The peer pressure works on a person's sense of significance by threatening significance loss if one does not do what trusted and appreciated others do and promising significance gain if one joins a group of others who one admires and wants to emulate. An interview with an ISIS detainee from Diyala governate shows how the quest for significance played a role in his decision to join ISIS. The detainee stated:

"My local soccer team captain was a role model for me. I had a very good relationship with him. He convinced me to join ISIS."

In this case, it is likely not the threat of significance loss that motivates the decision to join as much as it is the potential to achieve significance gain. By becoming like his role model, the young man hoped to gain significance as his role mode had. It is highly likely that this kind of scenario played out frequently in Iraq in the heyday of ISIS.

Another attractive aspect of ISIS, in terms of gaining significance,

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1   See Sageman

was joining a powerful, armed group. One could surmise that this would be particularly attractive to young men. In fact, the data bear this out. A female focus group participant from Mosul, when asked in December 2017 why she felt young Moslawi men were attracted to ISIS, stated:

"ISIS gave the young men guns and made them proud of themselves. So, no one could talk to them."

One aspect that gaining significance that emerged during the course of the interviews for this study was the way ISIS used women as "payment" for men working with the group. ISIS would either arrange marriages for young men who became part of the group or gave the men sex slaves. Either of these practices could be significance increasing for the potential recruits. They would gain status for having a wife or having a woman that they owned. While having a sex slave would very likely not be universally viewed as an increase in status, for some young men it would be, particularly as it became more common. Having a wife that worked out would also be attractive as it would make the man feel loved and appreciated, clearly an increase in his sense of significance. It is important to point out that marriage through ISIS would not only be attractive to men but it would also be attractive to many women and for the same reasons as for men, namely status and feeling appreciated. A female Moslawi focus group participant in December 2017 points out the allure of being paired up with a wife for young men in the city. She said:

"There was a lot of using women as incentives to join ISIS. They would tell a young man to join and they would marry him to a girl. A lot of young men fell for that."

Overall, the picture that the data paint about the need for significance motivating Iraqis to join ISIS is that it was a major factor, very likely the most important factor in make ISIS an attractive option for many. For those who felt like they had a choice, clearly expected gains in personal significance was the most prevalent factor in joining ISIS. It is very likely that in the early days of ISIS, most who joined did so because it promised them personal significance but as ISIS cemented its hold on captured territory, gaining significance became less the attraction to ISIS and physical needs became

more important in making Iraqis join the organization. The ability of ISIS to have a near monopoly on safety and security gained it many new members but also likely diminished those members commitment to the organization. Later ISIS joiners were quite likely much more superficially committed to the group than those who joined for psychological reasons.

Conclusions

This paper set out to understand what led thousands of Iraqis to become part of ISIS. Using the 3 S perspective, the data was explored to determine if the needs for significance, security, or sustenance played important roles in increasing the ranks of ISIS. It was particularly important to ascertain as much as possible the individual-level motivations that led Iraqis to join the group.

The analysis showed that all three needs, significance, sustenance, and security, played very important roles in motivating Iraqis to join ISIS. Through the actions of the Iraqi government and the conditions that ISIS created, many Iraqis found themselves in a position where ISIS was their best bet to stay safe, fed, and feel respected. It is crucial to understand, as the data demonstrated, that the ability of ISIS to offer to meet these needs changed over time. In the beginning of the ISIS sweep through western and northern Iraq, ISIS offered many opportunities to Sunni Arabs that were otherwise not available to them. After a couple of years of ISIS rule, ISIS was a net liability to many who were under its authority and joining the group was done much more out of necessity than enthusiasm.

Another key take-away of this paper is the role played by significance quest in deciding whether to join ISIS or not. Of all of the needs that could be met by joining ISIS, the need for significance was the most important. It likely accounted for a third to one half of the Iraqis who joined ISIS according to the data collected in this study. But this impetus to join ISIS for significance gain was clearly contingent upon the timeframe in question. When ISIS was relatively new and fresh on the scene in Sunni-dominated Iraq, it was a much more attractive organization for making Iraqis feel respected and powerful. By the time the liberation of ISIS-occupied Iraqi territory was underway, ISIS was robbing many Iraqis of their sense of significance rather than contributing

toward it.

The findings of this paper shed light on two crucial questions that still have great importance in the fight against ISIS and its ideology. That first question is: How many Iraqis are still radicalized by ISIS ideology? The research done here clearly indicates that not all who were part of ISIS were radicalized. Many ISIS fighters and non-fighting personnel were not committed to the ideological cause but were part of the group to meet physical needs. The ISIS members who are potentially most dangerous are those who were or are attracted to the group in order to increase their sense of significance. While it is possible, and for some, highly likely, that ISIS lost its ability to bestow significance on them, for others it is the only route they know for finding a life of meaning and power. For these individuals, keeping the fight going may be the only way they perceive to keep their sense of significance. Unfortunately, these are likely truly dangerous individuals. Unless ways can be found to give them alternative sources of significance, it may be difficult to convince them to quit the cause.

The second question is: How many Iraqis who were part of ISIS should be held accountable for being part of a terrorist organization? This is very difficult question to answer but it is important to try to answer it. Thousands of Iraqi ISIS fighters were captured and are held in prison awaiting trial, serving a sentence, or awaiting execution. Many of them argue that they were forced into ISIS and did not commit any crimes other than being part of the group. Punishing those who plead their innocence could make a bad situation worse. Families and friends of those charged and held can develop grievances against the state for, in their view, unfairly punishing the conscripts of ISIS. Could this help facilitate the growth of ISIS 2.0? It is possible. But determining who joined ISIS voluntarily and for ideological reasons and who was coerced into ISIS is exceedingly difficult to do accurately. There is just not enough unbiased information in Iraq about ISIS detainees to adjudicate their legal cases in a completely informed manner. How this will come to affect the ongoing fight against ISIS and the reconciliation within Iraq society are yet to be determined.

Transitional justice institutions in Iraq and their impact on building societal peace

Dr.Hind Muhammad Abdul Jabbar Ali

Teaching at Tikrit University

College of Political Science.

Summary :

The transitional justice experience began in Iraq after the events of 2003 and the changes that occurred at the top of the pyramid of power. In most countries that are going through a transitional period and in periods that witnessed periods of injustice, the state tries to resort to many mechanisms and policies in order to pass that period and integrate the largest number of citizens within the system. Therefore, the new Iraqi political system worked to establish many institutions and legislate laws that take responsibility for achieving the goals of transitional justice, and were directly or indirectly reflected in the political process in Iraq. The work of transitional justice institutions in Iraq after 2003 was carried out in a selective manner that lacked the standards of transitional justice and achieving societal peace, due to the different goals and orientations of the political elites in Iraq and their limited capabilities. It was limited to a specific period of time, which led to the failure of the transitional justice experience in Iraq. The results that resulted from the implementation of transitional justice institutions in Iraq after 2003 did not lead to achieving the desired peacebuilding.

key words: Transitional justice - institutions - community peace

introduction:

Transitional justice is one of the most important factors for political stability in countries, especially in countries whose political system is going through a phase of transition from a state of gross violations of human rights to a phase of commitment to protecting human rights, or even for countries that are exposed to political or economic crises that force them to go through direct or Indirect from peace mechanisms, the most important of which is

transitional justice. When applying transitional hostility, it is necessary to study global experiences, in order to avoid repeating similar mistakes and to benefit from practical experiences, taking into account that each society has its own characteristics, circumstances, and history, which distinguishes it from other societies, and which needs a type of transitional justice. Among these experiences is the experience of transitional justice in Iraq, which began since the United States occupied Iraq in 2003. It went through several stages, adopted several mechanisms, and many institutions and laws were established that take it upon themselves to achieve the goals of transitional justice, and were reflected in a way that is consistent with it. Despite Iraq's attempt to implement many transitional justice mechanisms in their sense, which were created by international law through the experiences that peoples have gone through, and some countries similar to the situation in Iraq have applied them, they have not produced the desired results so far, which requires studying these mechanisms and looking at... The data and results achieved from the application of each transitional justice mechanism, as well as the extent of its contribution to building peace in Iraq.

Research problem: Firstly

The research problem stems from a main question: Did the transitional justice institutions that were established after the year 2003 contribute to achieving the main goal for which they were formed, which is achieving an advanced stage of societal peace?

Second: Research hypothesis

To answer the question raised in the problem, the research hypothesis was based on the basic idea that "the failure to specify a time period for the work of transitional justice institutions made them fail to reach the main goals for which they were formed, to achieve coexistence and national integration, which can only be achieved through Reparation for damages, compensation for victims, and holding perpetrators accountable.

Third: Research methodology

The institutional approach was used to explain the work of institutions and their resulting competencies through the application of the transitional

justice experience, and the systems analysis approach was also used.

Fourth: Dividing the research

The research was divided into two axes with a conclusion and recommendations. The first axis was entitled The concept of transitional justice, its goals and mechanisms, and the second axis was entitled Transitional justice institutions in Iraq after 2003 and the extent of their contribution to peacebuilding.

The first axis: The concept of transitional justice, its goals and objectives

A- The concept of transitional justice:

Interest has increased recently, especially in the experiences of democratic transformation, in addressing gross violations of human rights, especially in Latin America, Eastern Europe, Africa, and even Asia, especially the countries that have begun to adopt The path to democratic transformation after suffering from the violations and tyranny of the ruling regimes .[1] It is defined, according to United Nations literature, as the entire range of processes and mechanisms associated with attempts made by society to understand the legacy of wide-ranging past transgressions in order to ensure accountability, establish justice, and achieve interests.[2] It is also known that it is the link between the democratic transition and justice, and sometimes the former depends on achieving the latter, meaning that there is no democratic transition unless justice is achieved and things are returned to their proper order after they suffered from imbalances in the dictatorial regimes under which the principles of human rights and citizenship were violated.[3] We return once again to the terms above, transition and justice. Justice means achieving rights. The United Nations has defined justice as a set of ideals

1   Balkush Al-Habib, Transitional Justice and Democratic Transition in Arab Contexts, Arab Politics Journal, No. 18, January 2016, p. 79.

2   United Nations Security Council, The rule of law and transitional justice in conflict and post-conflict political societies, Report of the Secretary-General of the United Nations, No. (616), 2004, p. 6.

3   Youssef Enad Zamel, Zainab Muhammad Saleh, transitional justice and national reconciliation, cultural reading, anthropology, Lark Philosophy. Linguistics and Social Sciences, Issue (1), Wasit University, 2016, p. 228.

that include accountability and fairness in protecting rights and preventing abuses against them. As for transition, it means changing from one state to another, that is, moving from a state of injustice, tyranny, and monopoly. power, as well as genocide, to a state of peace, democratic transformation, and compensation for the damage caused to citizens as a result of the policy of that regime.[1] Therefore, transitional justice is a response to the violations suffered by victims.[2] The primary goal of transitional justice is to achieve and restore rights to those affected by authoritarian practices. Therefore, it occurs during the period of democratic transition, that is, after the state was living in a state of authoritarian, dictatorial rule, or was applied in a state of societal instability. There is a third case that Dr. Abdul Hussein Shaaban refers to. It is achieved in the case of the state's transition from foreign occupation to independence. In all of these cases, the state seeks to seek reparation for the harm caused to individuals who have suffered from grave violations, especially those who suffer from grave violations. Social dimensions.[3] Transitional justice also works to transform violations committed by the ruling authorities, whether material or moral, into accountability according to the principle of no impunity, which gives a sense of security to the victims and faith that these incidents will not be repeated in the future. This action, in turn, achieves curbing the victim's desire for revenge. perpetrators of crimes and gives confidence to judicial institutions to carry out this role .[4] Transitional justice also works to ensure a balance between the losses to which victims

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1   Ahmed Tariq Yassin, Jassim Muhammad Tohme, the role of international law in activating transitional justice and promoting the values of tolerance and peaceful coexistence, Anbar University Conference, Journal of Law and Political Science, Volume (8), Special Issue, 2018, p. 4

2   Iyad Younis Muhammad al-Saqali, Amer Hadi Abdullah al-Jubouri, Transitional Justice, a Legal Study, Journal of the College of Law and Political Science, University of Mosul, Volume (5), Issue (18), 2016, p. 234.

3   Abdul Hussein Shaaban, Transitional Justice, Arab Approaches to the International Experience, Arab Future Magazine, No. (413), Center for Arab Unity Studies, Beirut, 2013, p. 100.

4   Ali Muhammad Ali, Rajab Omar Abdel Salam Al-Ati, Transitional Justice: Problems and Opportunities in the Libyan Reality, Journal of the College of Law, Political and Legal Sciences, Volume (4) Issue (15), Kirkuk University, 2013, p. 1043.

are exposed and the profits they will obtain under the reparations program, leading to alleviating the size and effects of the painful historical memory of old events and violations through material and moral compensation.

2- The goal of transitional justice institutions:

What distinguishes transitional justice institutions is that they look into extraordinary crimes and transgressions, such as genocide, enforced disappearance, sexual assaults, and arbitrary executions that targeted an individual or a group of individuals, and from which society suffered during a certain stage. In conflict or political instability. These institutions are supposed to have a specific function to accomplish within a specific period of time, and the primary goal of these institutions is to instill a culture that impunity has become a thing of the past, and the rule of law and a culture of apology, within the principle of transparency and democracy. Therefore, the goal of these institutions is to try to end the culture of impunity. This enhances the feeling on both sides: the victim feels safe because someone is taking his rights, and the perpetrator feels afraid of the specific punishment.[1] This can only be achieved through several mechanisms and institutions for implementing transitional justice, as we will explain.

3- Mechanisms for achieving transitional justice:

To achieve this justice in conflict societies, there are several transitional justice mechanisms, including:

1. **Truth commissions to achieve transitional justice:** It is necessary to know the truth about what happened previously and what its causes are. This committee also researches and documents human rights violations, not to mention the documentation of enforced disappearances. It also searches for the truth in the social, economic and historical conditions that contributed to the conflict. This process may be beneficial for victims. The state begins in the process of democratic transformation[2], Especially since the process

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1   Badr Hassan Al-Shafi'i, Transitional Justice in Africa, Experiences and Lessons, Political Studies, Egyptian Institute for Studies, Egypt 2020, p. 6.

2   Eilish Rooney, Transitional Justice Building Justice ,Transitionaly Justice institute ,vlster university ,2014,p31

of searching for the truth is very important at a time when those responsible for committing crimes and tyranny are keen to obscure and hide evidence of these crimes, so truth commissions carry out the tasks of searching for this information through research and investigation in state institutions or listening to the victims and their families, and sometimes this goes unnoticed. The committees go to the perpetrators themselves and offer them some advantages and some promises, and sometimes they go on to give them promises to reduce the sentence period or something similar in order to encourage them to confess and talk about these crimes.

2. Reparation: This element consists of compensating those affected for the damages they have suffered, whether that compensation is material or moral. If this policy is not adopted, violence will likely return to society, and compensation may take different forms, in one lump sum and sometimes in the form of monthly salaries. This, of course, varies from one country to another, as does the nature of the economic and social conditions in the country.[1] What is noted is that reparation is the payment of money as an appreciation for the wrong that was committed, and it is possible to distinguish between material damages that relate to the losses that the victim suffered, whether physical or the loss of family and relatives, and sometimes the payment of money is taken to compensate for non-material damage, that is, moral damage, which takes the form of damage to which he is exposed. The victim such as fear, humiliation, mental disorder, damage to a person's reputation or dignity, and therefore reparation is the process of restoring the victim's physical and psychological health through the above data.[2] Therefore, the ultimate goal of transitional justice is not only to provide immediate treatment and assistance, but rather to seek to arrange new, sustainable conditions in order to establish a society committed to the rule of law.

3. Preserving memory: This element represents the state's preservation of records and evidence related to violations of human rights and humanitarian

1   Donia Hatef Makki, Transitional Justice in Light of Change in the Arab Region, Journal of Political Science, No. 52, College of Political Science, University of Baghdad, 2016, p. 169.

2   Briefing Paper: Creation and First Trials of the Supreme Iraqi Criminal Tribunal, International Center :for Transitional Justice ,October, 2005,pp6-7.

law to preserve memory from intentional or unintentional erasure, with the aim of enabling people to preserve memory and draw lessons from it in an attempt to repeat the past Sculptures, memorial gardens, museums.[1]

Institutional reform: The seventh principle of the Chicago Principles refers to encouraging countries to engage in institutional reform in order to support the rule of law, restore public confidence, and enhance the basic rights of government. In most countries, institutional reform includes those institutions that have a hand in the violations to which the victims have been exposed, such as the police and security services. Therefore, institutional reform requires the removal of human rights violators from public positions or stripping them of the qualifications to hold them[2]

What is noted is that the process of dismissing these employees, especially the security services, may lead to their conversion to criminal behavior, and this in turn may hinder the achievement of transitional justice. Therefore, we must work to balance the rights of the victims and the dismissed employees and find a solution that satisfies both parties (the perpetrator and the victim), so we reach a conclusion. Countries emerging from violent conflict must follow means and strategies to mitigate the effects of this conflict and also mitigate revenge conflicts carried out by victims against perpetrators, as well as ensuring the principle of non-impunity.

The second axis: Transitional justice institutions in Iraq after 2003 and the extent of their contribution to peacebuilding.

A - Transitional justice institutions in Iraq after 2003

1- Trials (Iraqi Supreme Criminal Court)

The element of judicial prosecution constituted an essential element in achieving transitional justice in Iraq, as this prosecution is to ensure the

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1   Joel Cando, Memory and Identity, published by: Wajih Asaad, Publications of the Syrian General Book Authority, Damascus, 2009, pp. 3-4.

2   International Center for Transitional Justice, Truth Commissions and Non-Governmental Organizations (FRATI) Guidelines for Non-Governmental Organizations Working with Truth Commissions, 2004, p. 34, translated documents available on the website: info@ictj.org

achievement of the principle of non-impunity that prevailed before the start of the implementation of judicial prosecutions of leaders and symbols of the state who committed crimes against humanity, as well as crimes of genocide and enforced disappearance, whether By local, international or mixed courts.[1] After 2003, Iraq established the supreme judicial authority by the Transitional Governing Council on 122004/10/ and ratified it according to Article (48) State Administration Law for the Transitional Period[2], The jurisdiction of this court is to consider crimes of genocide, war crimes, crimes against humanity, and crimes mentioned in the Iraqi criminal laws.[3] However, this court was reconstituted according to a new law in 2005, and its name was changed from the Criminal Court specialized in crimes against humanity to the Supreme Iraqi Criminal Court.

Based on the above, a question arises about the extent of the court's legitimacy. It is noted that the court, from a legal standpoint, has been subjected to several criticisms on the basis that it was formed by a decision or under the direction of the occupying authority, and from a legal standpoint, because it was formed at a time when Iraq was and is still in violation of its sovereignty and lacks the presence of its constitutional institutions. Legislative, executive and judicial after the occupying authority dissolved the national institutions and abolished the national legislation that used to administer the country and organize its public life based on it.[4] This also coincided with the inability of the United States to obtain a mandate from the United Nations to form an international criminal court, as happened with the former Yugoslavia and Rwanda, because international law prohibits the use of force outside

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1   United Nations, High Commissioner for Human Rights, Post-Conflict International Law Policy Instruments (Litigation Initiatives), New York and Geneva, 2006, p. 7.

2   The Iraqi State Administration Law for the Transitional Period of 2004, Article (48/A) in addition to the Law of the Supreme Iraqi Criminal Court (Law No. 10 of 2005), Official Gazette of the Republic of Iraq, October 18, 2005.

3   Nawzad Ahmed Yassin Al-Shawani, The Future of the Iraqi Supreme Criminal Court between Abolition and Maintenance, Journal of the College of Law for Legal and Political Sciences, Volume (1) Issue (2), Kirkuk University, 2012,p 233.

4   Amna Dakhl Muslim, Transitional justice, a comparative study between the countries of South Africa and Iraq, unpublished master's thesis, College of Political Science, University of Baghdad, 2015, p. 181.

the framework of the United Nations. . To what is stated in Clause Three of Article Two of the United Nations Charter. The United Nations, which calls on all its members to resolve their international disputes by peaceful means, so that international peace, security and justice are not endangered or collapsed. Regarding the legitimacy of the court, the first judge of the court, Mr. Rizkar Muhammad Amin, confirmed, "Yes, there was legal criticism in this area, because Court Law No. 1 of 2003 was issued under the American occupation by order of the civilian governor of the Coalition Provisional Authority (Paul Bremer), who commissioned the Iraqi Governing Council to establish The court pursuant to Order No. 48 of 2003, and Law No. 1 of 2003 was issued to address this situation, considering that the occupation and the authority do not have the right to amend the laws of the occupied country. Law No. (10) of 2005 and its annex were later issued.[1]

There is another criticism of the issue of the courts and their role in transitional justice, and not of the Iraqi Criminal Court, regarding the cases and crimes committed against Iraqis after 2003, which need to be tried in order for transitional justice to succeed.[2] Criminal courts were not formed to investigate cases of humanitarian violations, especially after the events of 2014 and the entry of ISIS into Iraqi territory. The trials of the perpetrators were always kept secret. In this context, Hussein Hajo told us:[3] "No investigative committee was formed or tried against the perpetrators of massacres and violations against the Yazidi community, nor did it open an investigation into the people who were responsible for protecting Sinjar. There was a member of the Democratic Party named (Walid Kufali) who said to the media, I hope you open an investigation to uncover the facts. Who is directly responsible for This genocide and failure, unfortunately,

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1   Quoted from: Rashid Amara Yas, Evaluation of Transitional Justice Mechanisms in Iraq (Critical Study), research published in the Journal of Political and Security Studies, Volume Five, Issue (First), June 2022, p. 16. Interview with Judge (Rizgar Muhammad Amin), Chairman of the Commission The first in the Iraqi Supreme Criminal Court, Sulaymaniyah, on February 18, 2022, at four in the evening.

2   Muhammad Rashid Hassan, Stong John Al-Alawi, A Study in the Origins of Justice, Academy of Awareness and Qualification of Cadres, published by the Hamdi Foundation for Printing and Publishing, Sulaymaniyah, 2012, pp. 26-33.

3   Rashid Amara Yas, previously mentioned source, p. 17.

he was liquidated under mysterious circumstances, and they claimed that he was martyred by bombing during the battles with the Iraqi army and the Popular Mobilization Forces, and the file was closed by certain parties in the region and the center." In addition to other crimes for which no prosecution mechanism was conducted, such as: the victims of the Speicher massacre, where Their numbers were approximately 900 people, and the Saqlawiyah massacre, which claimed the lives of dozens of displaced people and the loss of 643 others, during the liberation of Saqlawiyah from ISIS.[1] It is clear from the above that there are many criticisms directed at the trial mechanism, some legal and some illegal, making this mechanism completely lacking for what it was established for, which is to achieve transitional justice, and it has become lacking in its content, especially since there were crimes committed in Iraq after 2003, no less. In violation of human rights due to the crimes committed by the pillars of the previous regime.[2]

2- Martyrs Foundation[3]*

This institution practiced a compensation policy for victims who were killed at the hands of the previous regime (the dissolved Baath Party regime, and according to its law, victims are included in the pension for each of the martyr's parents, the martyr's children, brothers, sisters, son's children, or daughter's children, and according to eligibility, those with special needs - the martyr's daughters or sisters). Or the son's daughters or the daughter's daughters, according to eligibility, who are not married or employed. The retirement salary is returned upon the end of the marital relationship[4].

This salary may reach three times the salary of the minimum retirement

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1   International Commission on Missing Persons, Iraq, seven years since the Camp Speicher massacre, article published at the following link https://www.icmp.int/ar/press-releases/iraq-seven-years-since-camp-speicher-massacre/:

2   A survivor of the Saqlawiyah massacre tells Al-Arabi Al-Jadeed the details of the crime: https://www.alaraby.co.uk

3   □ "Martyrs Foundation": which was established pursuant to Article (104) of the Iraqi Constitution. It is linked to the Council of Ministers, and its work and powers are regulated by law. Based on what was approved by the National Assembly, Law No. (3) of 2006 was approved by the Presidency Council by a majority.

4   Martyrs Foundation Law of 2015\Article 11\Second\A\B\.

salary stipulated in the General Retirement Law of 2014. This salary is given to the families of a martyr who is not an employee. As for those affected by the previous regime, the families of a martyr who was an employee, he is entitled to a retirement salary equal to the salary of his peers continuing to work, and this is distributed. The pension is paid to the families of the martyr who are included in the Martyrs Foundation Law. Not only that, but the Martyrs Foundation, in accordance with its law, decided to distribute plots of land to those affected by the oppressive policies of the previous regime, the families of the martyrs, or a cash allowance equal to the value of the land, and from other reparation policies followed by the Iraqi political regime. The process of creating a medal called the Medal of Martyrdom, granted to the families of the martyrs by the President of the Republic. He determines its form, measurements, how to award it, and its privileges with a system and other privileges of reparations. Allowing the families of the martyrs to move for once between Iraqi ministries, as well as allocating 15% of appointments in state ministries to the families of the martyrs, not to mention The Martyrs Foundation bears all transportation expenses outside Iraq, whether for the purpose of treatment or study, and granting the families of the martyrs also a 10% rate for admission to graduate and preliminary studies, whether morning or evening, and other privileges granted by the Martyrs Foundation law to people of this category. What distinguishes these procedures is that they have achieved Great results were achieved in applying transitional justice and reducing the victim's desire to take revenge on the perpetrator. Therefore, these broad privileges constituted an important element in extinguishing the fire of anger and taking revenge on the perpetrator. This task was left to the judiciary. However, despite this positivity achieved by the reparation element, it did not equal those who fell at the hands of That regime did not include the people who fell as a result of the procedures of that regime, that is, the martyrs who fell as a result of the previous regime's entry into many battles and wars. Many martyrs fell as a result of these wars, but the law did not do them justice even though they were not with the regime, but were forced to abide by its orders.[1]

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1   Muhammad Ali Salem Yahya Hammoud Murad, The Principle of Judicial Independence and the Impartiality of the Judge Before the Supreme Iraqi Criminal Court (A

3- Property Disputes Authority

The policies of the dissolved Baath Party regime are to work to displace some Iraqi citizens outside Iraq, confiscate their movable and immovable property, and count them as Iranian subjects, including the Faili Kurds and others. On this basis, the Permanent Iraqi Constitution came in its Article (136) to give the constitutional framework for the formation of a body called the Property Claims Authority. However, it was formed before this date under Coalition Provisional Authority Memorandum No. (8) of 2004.[1] The work of this body was to address the violations that occurred by the regime regarding citizens' real estate and real estate rights through confiscation, seizure, or expropriation contrary to legal methods and for political, ethnic, and even national reasons for the period extending from July 17, 1968, until April 9, 2003. Therefore, the Property Claims Authority Law was issued in 2009, but it was canceled and Law No. (13) of 2010 was issued to replace it. The number of lawsuits settled by judicial committees in 2011 was about (103,801) and the number of decisions issued by the Cassation Commission was (29,994). About (14,853) were ratified and about (14,853) were overturned. 12141 The compensatory amounts for the damages inflicted on the affected persons up to the above period were (361,200,280,914,877) Iraqi dinars, noting that it is working until now to restore the rights to their owners or compensate them for them. Therefore, it is one of the procedures of transitional justice in the axis of reparation, and accordingly we reach a conclusion. The process of reparation in the experience of transitional justice in Iraq is embodied in compensation for those affected, as well as political prisoners, and the process of returning confiscated property that was stolen from them for political purposes, or financial compensation for it. What is worth noting is that reparation in the Iraqi case extended to address the process of revoking Iraqi citizenship from the victims, so from Among its programs is to give the right to an Iraqi whose citizenship was revoked for political, religious, racial, or sectarian reasons to restore it. Therefore, the dissolved Revolutionary Command Council's

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Comparative Study with the International Criminal Judiciary), Risala Al-Huquq Journal, Proceedings of the First National Legal Conference, Law Journal, University of Karbala, 2012, p. 10.

1   Law of State Administration for the Transitional Period, Article 11C/D.

Resolution No. 166 of 1980 was cancelled. Everyone whose Iraqi citizenship was revoked under this law is an Iraqi and enjoys all the rights that Iraqi individuals enjoy. Therefore, we reach the conclusion that the Iraqi experience has dealt with the reparations program generously, to the point that those affected by the dictatorial regime and those who suffered from difficult economic conditions were transformed into a comfortable economic life due to the compensation that was granted to them, and this in turn made the victim coexist with the perpetrator and left the responsibility of accountability to the judicial bodies.[1]

4- Institution for Political Prisoners

It is an entity with a legal personality that is financially independent. It is composed of a special committee headed by a judge nominated by the Supreme Judicial Council, and its thirteen members are appointed by the Prime Minister. The institution has a regular budget and an investment budget. The Political Prisoners Foundation is affiliated with the Prime Minister, and works to approve a number of goals, the most prominent of which are: addressing the general situation of political prisoners and detainees, compensating them financially and morally, so that the compensation is commensurate with the amount of sacrifice and suffering as a result of their imprisonment and detention, and providing health care for them through coordination with unofficial institutions in various fields. Life, providing work and study opportunities for them in a manner commensurate with their competence and giving them priority in that, and providing facilities and assistance that enable them to achieve economic and social well-being for themselves and their families in the economic, legal, health care, social security and all other fields, and preparing political and social activities to glorify sacrifice and redemption and their values in society, And motivate local and international bodies to provide material and moral support. The special committee undertakes the process of deciding on citizens' requests and deciding whether or not they are included in the institution. Its decisions are made by majority, and any person against whom the decision is issued has

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1   Jawad Kadhim Al-Hindawi, A Corrective Review of the Texts of the Iraqi Constitution, Dar Al-Rafidain for Printing, Publishing and Distribution, Peru, 200, p. 13.

the right to file a grievance within ten days from the date of notification of the decision or considering it notified. The grievance period has been amended to 30 days. The committee then issues its decision regarding the grievance, which is final and final from an administrative standpoint. In most cases, this committee approves the decision it issued, because it is unreasonable for it to overturn what it issued, and the person against whom the grievance decision was issued has the right to complain before the Court of First Instance, to prove his inclusion in the prisoner institution.[1]

B - Transitional justice in Iraq and its contribution to peacebuilding

The Iraqi government worked with mechanisms and policies for transitional justice, but it did not master the application. We see that it focused compensation on a specific side and group and left out the others. Even the courts or reparations institutions did not include everyone, so matters can be summarized on some important levels, including:

1-The constitutional and legal level

After the institutions of the current political system after 2003 have come a long way in holding accountable those involved in committing crimes against Iraqis during the era of the banned Baath rule, it is possible to proceed with holding accountable those who have not been held accountable, whether they are inside or outside Iraq, with the aim of paving the way for resolving this issue, in addition to intensifying efforts to Enacting a law to criminalize hatred and consider anyone who promotes it to be in violation of the law, to prevent the repetition of violations that occurred in Iraq previously.[2]

2-The political level

Iraq is a state with a consensual democracy in which no fateful decision can be taken without political agreements. Therefore, there must be understandings between the main forces representing the components on

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1   Amna Dakhl Muslim, previous source, p. 253

2   Zainab Muhammad Saleh, Transitional Justice and National Reconciliation and the Mechanisms of Their Implementation in Iraqi Society, Larkl Journal of Philosophy, Linguistics and Social Sciences, University of Wasit, Issue 16, Sixth Year, 2014, p. 163.

the necessity of directing the transitional justice file towards ways that serve the cause of peaceful coexistence. In addition to forming a political crisis management cell that can convene at any time when peaceful coexistence is disturbed, such as the occurrence of a specific violation in a governorate or region, or in the event of clashes between two clans, components, or groups that have old grudges between them, then the cell must take action to prevent the collapse of transitional justice procedures.[1]

3- Community level

A - Using the influence of the clan on its members to intervene in order to resolve some of the disputes that transitional justice applications have been unable to resolve, provided that the role of the clan does not conflict with the authority of the state.[2]

B - Returning all displaced persons to their areas and integrating them into society, removing the effects of the displacement from which they have suffered for many years, and pushing towards activating their receipt of compensation for the years of displacement.

4 -The cultural and media level

A - Exploiting influential media platforms, such as satellite channels, newspapers, and websites, to spread the culture of peace and educate community members about the dangers of biased media.[3]

B - Immortalizing the memory of the victims through festivals and cultural gatherings, and erecting monuments to embody their suffering in places that carry symbolism for them.

C - Focus on the role of universities in spreading the culture of transitional justice as a positive influence in promoting peaceful coexistence through curricula or through conferences and seminars.

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1   Lajan Muhammad Amin Othman, Transitional Justice (Iraq as a Model), Master's Thesis, College of Law and Politics, Sulaymaniyah University, 2009, p. 88.

2   Eric Stover and others, Deferred Justice, Accountability and Social Reconstruction in Iraq, International Review of the Red Cross, No. 869, March 2008, p. 32.

3   Khaled Abdel-Ilah Abdel-Sattar, Intellectual Foundations of Peaceful Coexistence in Societies, Arab Scientific Heritage Journal, No. 2, 2016, p. 313.

D - Coordination between civil society organizations with experience in the peacebuilding process and strengthening societal peace in order to form unions and groups that reject the return of all forms of injustice.

E - Work to establish a dialogue center that attracts young people from all walks of life so that they can abort any future divisive projects.[1]

Conclusion

Iraq, like any country that has just emerged from the furnace of wars and local conflicts, needs an appropriate period of time to get rid of the legacy of the past full of breaches and violations that made it difficult for any institution to work within the framework of transitional justice to transform conflict into coexistence, which is consistent with the research hypothesis that confirmed that Proper application of transitional justice procedures can be reflected in various political, social and economic fields and thus have a positive impact in promoting peaceful coexistence, which is the basis through which the Iraqi social fabric, which was exposed to many shocks during repeated wars and subsequent years of instability, can be restored. Political and security issues have shown an urgent need to work within the framework of transitional justice, which would establish foundations and mechanisms for holding those involved in crimes and violations accountable and achieving justice for victims. Transitional justice, as one of the manifestations of democratic systems, works to turn the page on the past and remove all obstacles that prevent this goal from being achieved. Although there are many obstacles to implementing transitional justice procedures in Iraq, and establishing a culture of acceptance of others, all of these things ultimately lead to promoting peaceful coexistence. Based on the above, the research reached the following results:

1-The Iraqi experience in transitional justice is unlike any other experience, whether Arab or international, as it came after the American occupation of Iraq in 2003, which dissolved all the institutions of the Iraqi state, which doubled the burden on the various institutions, including those that were supportive of

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1   Zainab Laith Abbas, the media and the formation of the public's mental image regarding transitional justice, Media Researcher Magazine, Issue (23), University of Baghdad 2014, p. 120.

the transitional justice institutions, such as the departments. Judicial.

2- The presence of constitutional and legal articles that stipulate the need for Iraqi governments to take action against the previous regime and those affiliated with it after the American occupation in 2003. Effective steps to end the oppressive effects of previous policies in a way that ensures compensation for victims.

3-The passage of about a decade and a half since the work of transitional justice institutions in Iraq has indicated the existence of an urgent need to build clear peace strategies that contribute to promoting peaceful coexistence, as these strategies undertake the task of drawing attention to the evils of violence, clashes, hate speech, and marginalization in order to result in peaceful behavior.

3- Democracy and the concepts associated with it, such as transitional justice, cannot be achieved without the presence of democratic elites and citizens who believe in everything that democracy produces, and this is what must be taken into consideration by everyone when it comes to transitional justice because justice ultimately means granting compensation to the former and holding the latter accountable. Things that should lead to peaceful coexistence, as these strategies undertake the task of drawing attention to the evils of violence, clashes, hate speech, and marginalization, in order to result in peaceful, non-violent behavior.

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Energy security strategy in Iraq: a vision of nature and transformations After the defeat of ISIS

Karrar noori hammed*   Assistant lecture Tikrit university   college of political science

Suhad Ismail Khalil – Professor droctor nahrain university – college of political science

Assist.lecture Heba Hassan Raoof - Assistant lecture nahrain university – college of political science

Abstract :

In the late twentieth century, many important facts crystallized that led to clear-cut changes in the structure of energy security issues, the most prominent of which was the global strategic oil reserve. These facts prompted regional circles to seek to build a new world order, which includes many issues of energy security and ensuring the actor's supplies. Regionally, the most prominent country that has an active role in the Middle East is Iraq after 2014 The energy security sector in Iraq witnessed major challenges resulting from the security conditions and economic transformations. After the withdrawal of American forces from Iraq in 2011, security challenges increased significantly. Extremist armed groups such as ISIS attacked Oil areas, which led to a major threat to oil production and export. Oil facilities in Iraq witnessed several terrorist attacks and sabotage operations, which negatively affected the country's ability to achieve sustainable production and export of oil.

Key words: Energy security, Iraq, oils field, Middle East transformations, terrorist, ISIS.

1. introduction:

The prevailing viewpoints revolve around the issues of energy security, physical security of supply, and affordability. They represent a viewpoint that relies on the interests of energy importers and ignores the viewpoint of energy security for energy exporters. Iraq, as an energy exporter, always faces

specific challenges such as global macroeconomic concerns. Regionalism, global market instability, increased competition from emerging producers and substitutes, support policies, sanctions, etc. Therefore, actors in the strategic environment must adopt a more comprehensive approach to energy security in order to correct this asymmetry. Energy-exporting countries should also address these risks by developing and formulating comprehensive energy security policies and strategies that identify challenges and ancillary threats as well as the need for adaptable policy instruments. for life. Therefore, Iraq has faced many challenges and obstacles, especially after the periods of violence that prevailed in the atmosphere inside Iraq, such as confronting cross-border groups such as ISIS and the Energy Security Administration from the point of view of exporting parties, given that Iraq possesses global strategic oil reserves, which has strengthened the role of the decision maker by It proposes energy initiatives and seeks to find solutions to ensure energy with the possibility of providing alternative energy. (Cheon, 2015)

The importance of the research is divided into two parts: Scientific importance: whether in the conceptual or applied framework that examines the importance of the foundations of energy security in Iraq and the pursuit of ensuring energy supplies despite the state of political instability. Hence the importance of the study to understand the issues of energy security and to reach an understanding of what and how. With which Iraq has tried or strived in its attempt to ensure energy security. As for the practical importance: it stems from the analysis and interpretation of the application mechanism for the principles of Iraqi energy security in particular, and we are in the process of examining the interpretation of the nature of energy security in Iraq, while identifying the transformations that have afflicted the energy sector and the impact of the change it faces. This process is an actual application.

In this research, we are trying to develop an analytical framework about the nature of the role of Iraqi energy security and to know the transformations and changes that have affected the energy sector in Iraq. There are a set of questions that the subject of the research raises or we are trying to answer:

1. What is energy security?
2. What is the nature of energy security in Iraq?

3. What are the internal and external factors affecting energy security in Iraq after 2014?

4. What is the future of Iraqi energy security in the transformations in the strategic environment?

1.1. hypothesis & methodology:

The research is based on the hypothesis that Iraq sought to preserve the energy reality and its security despite the state of transformations affecting the strategic environment. Whenever these transformations were large or small, they led to an impact on the energy reality of Iraq in light of the international change movement up and down The research relied on the induction method to crystallize energy security in Iraq and understand the driving data for the role played by the decision maker towards reorganizing and building the political and economic system through the energy artery in order to strengthen its position within the regional and international community. The descriptive approach was adopted to describe the nature of energy security and the influential internal and external transformations. Leading to the use of foresight to develop possibilities for the future of energy security in Iraq.

2. General aspects of energy in Iraq:

In this chapter, we will explain two main requirements. The first is to identify the concept of energy security and its strategic dimensions. The second explains the nature of energy security in Iraq in a way that is compatible with the state's orientations and its awareness of the energy field.

2.1. Energy security concept:

Energy security is defined as "securing sufficient energy supplies at reasonable and stable prices for the purpose of maintaining economic performance and growth, and breaching (energy security) means "exposure to disruptions in supply for a long period with rising prices." We can note that this concept has been linked to (security of supply). That is, focusing on providing sufficient production (Aziz, 2019)

The contemporary concept of energy security refers to the provision of energy in all its forms, provided that this saving is in quantities commensurate

with local demand, that it is at a cost that the producer and consumer can bear, and that the sources are safe and reliable in their continued existence and availability (Hassan, 2020). The United Nations defines energy security as "the situation in which energy supplies are available at all times, in multiple forms, in the required quantities, and at reasonable prices." The attention paid by the United Nations is due to the conviction that the energy factor is a vital factor to ensure a better future for humanity, the continuity of economic growth, and the maintenance of international peace and security. (Müller-Kraenner, 2008) , Energy security is defined as achieving a good balance between the demand and the supply of energy to serve the purpose of facilitating economic and social development. The balance here does not mean the supply between supply and demand, but rather the proportionality between the diversity of energy sources and the complex base of needs. (Dandan, 2013).

2.2. The strategic dimensions of energy security:

Energy security has six dimensions: **The economic dimension**: The economic dimension of energy security in consuming countries is to ensure that the scarcity or shortage of energy resources does not lead to delayed economic growth, increased inflation, or any negative effects with an economic dimension. Energy security also affects producing countries, as its goal is to ensure stable revenues. From energy sources. , **The environmental dimension**: This is embodied in reducing the negative effects of exploration, production, processing, and use of energy, whether these countries are consumers or producers, as combating environmental pollution requires efforts from consumers and producers, **The social dimension**: This dimension is represented by reducing the gap between energy-rich countries and those poor countries, as we can notice that the wider the energy gap has the effect of reducing the security of countries, and the less security of countries, especially consuming countries, this leads to: a threat to energy security, **The technical dimension**: This dimension aims to ensure that the decline in prices of a particular energy resource does not stifle technologies that improve energy efficiency and efficiency, increase its production, as well as reduce emissions. It is necessary to provide technologies that help in better use by producers and consumers, **The foreign policy dimension**: This dimension

is represented by preventing countries that depend on imported energy from making counterproductive foreign policy decisions to please the countries that depend on them. To enhance the foreign policy dimension, this is done by diversifying the sources of energy imports for consuming countries, (Ang, 2015) **The national security dimension**: The foreign policy dimension focuses on diplomatic and trade relations, as the goals of the national security dimension of energy security are to protect the energy infrastructure and its facilities from human attacks and natural disasters, in addition to geopolitical risks and cyber attacks. The developments taking place in the arms race process lead to the protection of energy security. And its resources for producers and consumers, which represents the goal of national security. (Al-Fatlawi, 2016)

2.3. The nature of energy in Iraq: (an energy vision)

When talking about the energy sectors in Iraq, whether oil or gas, there is a strong correlation in the state's situation, due to Iraq's dependence on the revenues coming from the export of energy fuel, especially crude oil. Therefore, the Iraqi energy sector witnessed many transformations after the year 2003, especially after the recent isolation since The year 1980, due to which Iraq was late in keeping pace with technological progress and development in the field of energy, and the most important event after the year 2003 can be summarized as entering into service licensing rounds for the purpose of developing and sustaining Iraqi energy related matters, mainly the oil and gas sectors, because Iraq has large reserves that can contribute to the return of economic activity and opening New export outlets: If the strategy of properly employing revenues from the export of oil and gas is adopted, Iraq has 73 discovered oil fields, and although the oil sector in Iraq is pure, it is not exploited. All discovered fields are limited to only 15 fields, due to the presence of different types of oil (Heavy, light, medium) in Iraq. The number of oil wells dug is 1,500, but according to discoveries and expert sources, if we compare the number of wells dug to the area in which crude oil was found, the number of wells dug may reach 100,000. (Hilal, 2019), Iraq consumes oil and natural gas, especially associated gas, which is still wasted as a result of combustion, which makes it lose the opportunity to invest in generating electrical energy, which is much less than what should be achieved by

exploiting this gas locally and covering its basic needs instead of importing it from abroad, and the volume of total energy consumption is Primary energy is about (70%) oil and (29%) natural gas, while renewable energy, whether solar or hydroelectric, constitutes only about (1%). (Saadoun, 2023) See Figure No. (1)
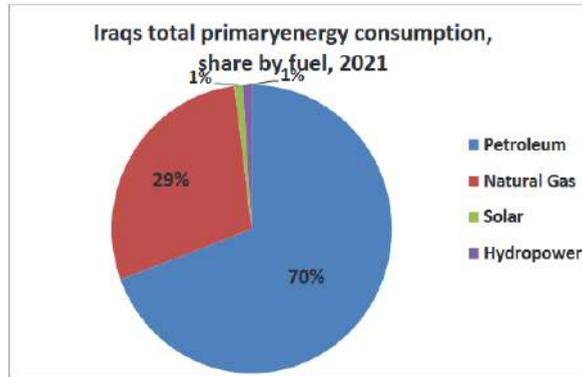

Figure No. (1)

Source : U.S. Energy Information Administration, Short-Term Energy Outlook August 2022

According to many oil experts, the oil reserves in Iraq are equivalent to the reserves discovered in the Kingdom of Saudi Arabia, which is the first producer in the world. The oil reserves in the Majnoon field are considered the largest and the existing reserves reached 30 billion barrels, and the investment cost reached 4 billion dollars, followed by the Qurna field. With a reserve of 15 billion barrels, then the East Baghdad field with a reserve of 10 billion barrels. (Al-Mashhadani, 2017), As for natural gas, there is a prominent fact that almost all natural gas production in Iraq is associated natural gas, which is a by-product of oil production. Iraq is pursuing many projects to seize associated gas production and is negotiating many agreements and many foreign thanks to raise The natural gas production capacity is approximately (550) billion cubic feet, with reference to all discoveries for exploration and expansion of gas absorptive capacity to reach (23) billion cubic feet. (Bamber, 2023)

When we read the reality of energy in Iraq in terms of the presence of energy resources that lead to what provides revenues, the revenues from oil and energy wealth in Iraq are considered natural rentier revenues, constituting an excellent income for the state producing energy resources with rentier returns in achieving the operational and investment capacity of the state itself. Also, the presence of international companies to manufacture and develop resources Energy Oil or gas The process of exploiting energy resources has been different due to the lack of the necessary means in intermittent periods, in addition to the entry of the technological factor, which hastened the competition between countries by guaranteeing the extracted resources and establishing strategic lines for energy transfer, despite the state of security chaos in the region in general and Iraq in particular, but Iraq represents the situation. Geo-energy in the Arab region and the Middle East The German holding company Siemens made headlines in 2018 for its commitment to building and then operating the Iraqi electricity grid after the defeat of ISIS, as part of the "energy agreements" with the Ministry of Electricity, which, if implemented, will increase Iraq's ability to produce energy by up to 2019. (Salman, 2020) gw. In 2015, he sent a $1 billion roadmap to then-Prime Minister Adil Abdul Mahdi to achieve this goal. It is scheduled to develop 15 gas turbines using cooling systems consisting of 40 electrical currents, and build a new gas-powered electricity generation station with a capacity of 500 megawatts in the Zubaidiyah area, south of Baghdad, at a cost of more than 500 billion dollars. The building signed 1.3 separate contracts worth 250 km2, and after completion obtained 2.1 gigawatts of electricity. (Journal, 2018) , t can be said that the developments that took place in the nature of security as a concept and application have led to an evolution in achieving energy security. Therefore, it can be said that energy security is defined as "ensuring the availability of supplies and sources for countries producing and consuming energy of various types and quantities in a way that guarantees obtaining it without losing it or wasting it."

3. Challenges and future dimensions of energy security in Iraq:

In this topics , we will show two requirements. The first describes the Iraqi projects for energy security, such as The development road project and

the set of internal and external challenges to energy security in Iraq. The second requirement explains the future possibilities for energy security in Iraq in light of the transformations of the strategic environment.

3.1. The development road project:

The development road project is not a new project, as it was proposed in previous years under the name of the (**Dry Canal**). It is an Iraqi project to link rail and land between Turkey and Europe in the north and the Arabian Gulf in the south to transport goods between the Gulf and Europe. Previous Iraqi governments exchanged varying levels of interest, following the initiation of the construction of (the Grand Al-Faw Port). However, it gained more momentum with the government of the current Iraqi Prime Minister (Mohammed Shia al-Sudani) coming to power. He launched the development project in Turkey, which Erdogan expressed as a strategic project not only for Turkey and Iraq but for the entire region, which will contribute to strengthening regional cooperation. (Muhammad, 2023), The role of the development path in the field of energy security **Economically**, the project aims to diversify the local economy and reduce dependence on oil. The Iraqi government estimates the project's revenues, if implemented, at four billion dollars annually, which will provide additional non-oil income (the government budget in Iraq depends on oil revenues by 93%). The government's vision exceeds The direct economic benefit of the project has led to it being considered a feasible means to bring about comprehensive economic development in the governorates and regions through which the road passes, through the job opportunities it will create and secondary projects, and this will contribute to encouraging migration outside the cities, establishing new cities, and activating the private sector. The Iraqi government estimates that it will The road can transport 3.5 million containers loaded with goods (equivalent to 22 million tons) annually by 2028, with the capacity to be gradually increased to reach 7.5 million containers by 2038. The railway is planned to be double-tracked, with each track accommodating 80- 90 trains per day, most of which operate on electricity. The development road project, with its paths of interaction in the region, especially ensuring the issue of energy security and natural resources, and addressing the Iraqi energy situation by putting an end to the electricity shortage, especially by ending

the burning of gas associated with oil production and using it in electricity production, which Iraq aspires to. To secure a third of its electrical production from renewable energy sources by 2030. **Politically**, Iraq seeks to make the project a mark of its own that reflects its seriousness in adopting an ambitious development program and working to address the economic situation in the country. **Regionally**, Iraq is trying to benefit from the climate of regional calm. Especially in the wake of the Saudi-Iranian agreement, in order to strengthen Iraq's role as a link between the various regional parties, and a meeting point instead of being an arena of conflict, while the conference hosted by Baghdad represented a remarkable occasion in terms of bringing together multiple regional parties, especially Iran and the Arab Gulf states. (Unit, 2023)

3.2. Obstacles to energy security in Iraq:

There are several determinants of energy security in Iraq that can be divided into internal and external determinants, and they can be summarized through the following:

3.2.1. Internal determinants: Security margin:

In response to the security situation that the country is experiencing, Iraq faced major security challenges after the American invasion after 2003, represented by terrorism. Iraq faced terrorist threats that destabilized society and all its sectors, and institutions suffered from fragmentation and division, due to the presence of multiple terrorist groups, and these were not The groups would have found a home had it not been for the many mistakes that the Iraqi state entity witnessed after the American invasion, in particular at the media and security levels. Despite achieving victory over the terrorist organization ISIS in 2017 and the decline in the severity of terrorist attacks in the country, Iraq was not able to build sustainable security based on We rely on well-established professional institutions with superior capabilities and specialized and highly trained human resources. Because the degree of threat is still great, we find in the latest Global Terrorism Index report for the year (2020) (Thajeel, 2020), Iraq was classified as the second country in the world most affected by terrorism, and as a result the deterioration of the security situation in the country led to the collapse of the country's infrastructure, and it was unable to produce a sufficient amount of oil and gas, and the decline in oil production in Iraq, which was (2.5) million barrels per day, was exposed Many oil and industrial facilities that rely on gas have been systematically sabotaged and neglected, which has greatly affected the capacity of oil and natural gas facilities compared to their production capacity. These conditions also caused the inability to use natural gas to develop and export natural gas. (Mills, 2018), **Administrative and financial corruption in Iraqi government institutions**: Sectarian and party quotas have destroyed the cornerstone of successful national administration, which is efficiency and professionalism, and thus provided an unparalleled qualitative opportunity for the corrupt, which is manifested in bribery, theft, abuse of influence, and other forms of corruption. Because this quota opened the way for some national opposition infiltrators to work with international intelligence or international organizations in exchange for obtaining money without transparent oversight, or gaining advanced experience in organized theft, or organizing fictitious contracts, or receiving commissions, because these are most likely what he had. He was in power an alternative to the Iraqi national figures, competent, and he stood against the dictatorial regime and opposed it honorably and

frankly. The Inspector General's report provides details about the systematic administrative failure, lack of oversight, and fraudulent practices by those responsible for managing the reconstruction efforts in Iraq. Therefore, the collapse of energy security in Iraq stems from the issue of administrative corruption. (Al-Saadi, 2017)

3.2.2. External obstacles: Regional conflict in the region:

According to the statistics of the Iraqi Ministry of Oil for the year 2019, Iraq exports approximately two million and 600 thousand barrels per day daily, of which two million and two hundred thousand barrels of Basra oil are transported through the Strait of Hormuz, meaning approximately 85% of its exports. Iraqi oil, while the remaining quantity is exported through the Turkish Ceyhan oil transport line in the north of the country. As a result of the Iraqi economy's heavy dependence on oil exports to finance the general budget, Iraq will be greatly affected when the Strait of Hormuz is closed. The International Center for Development Studies has made it clear that Iraq will be the biggest loser. If Iran implements its threats to close the Strait of Hormuz, it will lose the equivalent of 80% of its financial revenues if it is unable to find alternative outlets, and Iraq's material losses will exceed a quarter of a billion dollars per day. Exporting Iraqi oil through Jordanian ports will require more time and effort, not to mention the higher cost and risks. The security resulting from securing the transport of oil shipments via tankers to the Iraqi-Jordanian border and from there to the port of Aqaba. Iran's resort to threatening to close the Strait of Hormuz, in the words of more than one of its officials, harms the interests of all parties overlooking it. (Al-Rubaie, 2018), About 40% of the volume of oil trade in the world is exported through the Strait of Hormuz, and the international shipping corridor in the Arabian Gulf and the Strait of Hormuz represent the only maritime options for Iraq, and therefore Iraq's interests will be harmed, and thus its security will be harmed. The waterway through the waters of the Arabian Gulf is through which most of Iraq's oil exports are exported. Most of the goods and services that it needs are imported through it. What is more, there is a large Iraqi workforce working on the ports, customs, and sea crossings in the waters of the Arabian Gulf. It will be vulnerable to unemployment if the security

and safety of maritime navigation is endangered. The waterway through the waters of the Arabian Gulf carries most of the exports. Iraq's oil supply is 4.3 million barrels per day out of a total of about 53.3 million barrels per day in the volume of Iraqi oil exports, i.e. about 90% of the volume of Iraq's oil exports to the world, and most of its imports of goods and services are also transported through it. (website, 2019), **Transformations affecting the international environment**: Historical changes have occurred in the world of energy systems due to recent conflicts such as the war between Russia and Ukraine and the United States' withdrawal from Afghanistan. It is clear that supply chain disruptions resulting from crises affect all sectors of the economy, including the energy sector, because these The disruptions disrupt energy supplies and affect their prices, leading to an inflationary crisis With oil prices reaching their highest levels since 2008 (Suhad Ismael Khalil , karrar Noori Hammed, 2023), many communities are experiencing a so-called "cost of living crisis" with rising energy bills affecting families, businesses and entire economies even after the pandemic ends. Corona, the world is still facing a supply chain crisis, in addition to the search for greener energy sources with low carbon emissions. (Al-Aboudi, 2022) Overall, climate and energy leaders are sending mixed signals about energy security and transition, creating more confusion in energy policy, potentially derailing the energy transition, driving investments in energy security rather than energy transition and resulting currency leakage through increases in consumption. (Shanak, 2023).

3.3. The future of energy security in Iraq in global transformations:

In the beginning, future studies played a major role in formulating, developing, and even maturing many of the dimensions, paths, and trends of academic studies, especially international ones, in a way that seeks to achieve a degree of accuracy and objectivity in such studies, and in a way that helps provide important and useful indicators and data to many academic researchers, strategic analysts, and makers. The strategic decision (Dator, 2002). Therefore, two possibilities can be stated about the future of energy security in Iraq:

3.3.1. Possibility of continuity and escalation:

This possibility assumes that the development taking place in the field of energy security has shown the Iraqi decision-maker to ensure policies or strategies for an environment characterized by apprehension, volatility, and ambiguity. The state of the country today, and after the defeat of terrorist organizations, Iraq has become the result of influence and influence between international and regional powers in the international system and the impact of the outcomes that The issues of energy security in Iraq result in pushing the current data into the future, and accordingly, it is needless to say that this scene does not ignore the data that will be reminiscent of other future scenes, and it does not diminish in time and would lead to qualitative transformations in this reality (Tawfeeq, Saif Nussrat, Karrar Noori Hammed, and Jumana Khaldon Saadoun, 2022), as follows: Ensuring energy supplies by building energy transmission systems extending from Iraq to the world, and vice versa. Energy companies such as General Electric have promised to generate 3.3 gigawatts and support in establishing and developing gas and energy transmission systems in addition to generating electricity and signing agreements and deals for an interconnection network with Jordan in order to Working to reduce total pressure, ensuring reliable power supply, and providing spare parts and maintenance services for power capacities (Robin Mills and Maryam Salman, 2020) , and Continuing to attract investment, Iraq's large oil reserves, both proven and unproven, and increasing production volumes are amenable to growth. The cost of production is low, and the cost of exploratory drilling in Iraq ranges between 6 and 10 million dollars, and the additional needs for development add 4 or 5 million dollars, which is a very low percentage compared to other sites. This cost reaches twice this value, and it is possible that Iraqi oil revenues play a role in Attracting investments, this is important for companies, as the long life of Iraq's oil reserves reaches about 150 years (Al-Talqani, 2022), Estimates indicate that Iraq has become diversified in the fields of energy, its security, and the use of clean energy and its appropriate exploitation to ensure energy in Iraq. The table below shows the state's policy in achieving projects to mitigate carbon emissions and planning for a clean energy future through the plan of the Ministry of Electricity and Oil that it followed with education and awareness of clean energy until 2025.

With energy quantities ranging from 48610665- megawatts, the percentage of carbon emissions and emissions increases from (3.4 to 41.5)% over the same period. (Electricity, 2021)

3.3.2. Possibility of reduced impact:

In line with the possibility of future scenes, this scene is based on a point of view that conflicts with the point of view expressed in the previous scene. There are continuing challenges for Iraq regarding the Iraqi energy security process, including influential internal and external challenges, such as sanctions on Iran, which exports gas to Iraq for electricity, in addition to... Corridor war, which may strike development initiatives such as the (Development Road) (Muhammad, 2023) initiative, the former Dry Canal project, and the competition for electrical and energy interconnection between the Gulf states, in addition to internal political instability due to the competition for power that Iraq is witnessing, which may threaten Iraq and its energy security, in addition to being drawn into American sanctions if His support for countries subject to sanctions, such as Iran and Russia. (Masared, 2019)

4. Conclusion

Based on what we presented regarding the topic of our research (energy security in Iraq: a vision of nature and transformations), the importance of the issue of energy security has become a strategic ambition sought by the major powers for the sake of control and domination and for the sake of empowerment in the process of control and control. International roles today are weaponized by energy, and the dynamics of conflicts is taking place. Regarding the latter, and for this reason, Iraq, as the energy country that possesses oil and gas reserves in the region, sought awareness and awareness of the Iraqi maker system regarding energy security and ensuring its flow and non-depletion, and that despite the state of nature that Iraq possesses, it is experiencing internal and external determinants that compete with energy issues and their security for the future. Near and far, this realization stems from the introduction of cooperative initiatives and projects between regional powers for the flow of energy and the security of its transmission lines in a

way that achieves their interests.

In fulfillment of the hypothesis that Iraq sought to preserve the energy reality and its security despite the state of transformations affecting the strategic environment. Whenever these transformations were large or small, they led to an impact on the energy reality of Iraq in light of the international change movement up and down, the Iraqi security policy became different from what it was previously in Its ability to implement more active and effective policies reflects geo-energy trends based on a reading of regional and international variables in order to try to build a regional system that reduces security influences, and thus it may be a new phase in the region, far from failures and mistakes. The characteristics of energy security explain Iraq's trends with elements Politically and economically, employing greater capacity contributes to employing its energy fields in a way that achieves its interests. Internal challenges such as security fragility and terrorism have created a major determinant in the energy security process, which has led to the delay of many energy projects as a result of the devastation that befell the infrastructure of the energy system, in addition to the factor of administrative corruption. The Strait of Hormuz has It is of great importance as it is a link in control of the entrance to the Gulf, as it is of great importance to international navigation as it is the only sea passage between the Arabian Gulf and the seas of the world. Therefore, it is considered a link between the three continents of Asia, Africa and Europe. International challenges have drawn a further scope in employing Iraqi energy due to the war. Russian, Ukrainian, and the rise in oil prices. However, this matter may be considered negative due to the increase in consumption of goods, which represents a setback for the energy market in Iraq by not guaranteeing money and investment in energy as a result of this increase in consumption, meaning that the economic reversal has the greatest impact in weakening the structure of the Iraqi economy, in the event of the closure of the strait. It may cause a problem with the export of goods and oil and Iraq's inability to achieve trade exchange, which threatens the Iraqi economy. The future of energy security today represents a state of continuity and escalation due to the roles that the state and decision-makers exploit today by employing and understanding international events and the settlement process to ensure energy resources first, which represents

the greatest essence of security. Secondly, ensuring the flow of energy to the world.

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Strategies to confront violent extremism leading to terrorism in Iraq

Dr. Zainab Ghalib Jafar , Dr. Naba Ihsan Sharif , Assistant teacher, Mohammad Ghalib Jaafar

Abstract;

Extremism is considered one of the most important global phenomena whose appearance is not limited to one society or another and is not linked to a specific time and place. Rather, it has existed since the emergence of man and has prevailed in the current era, emerging from the scope of individual cases and becoming, in light of the difference in societal cultures, one of the social phenomena that threatens peace and security. Societal, especially in light of the presence of wars, crises, and chaos that have affected the rights and freedoms of society, in addition to the emergence of the digital revolution, which has multiplied the phenomenon of extremism, especially since extremist groups have exploited technological development in order to promote their ideas.

Keywords: extremism, terrorism, militancy, strategy.

the introduction :

Many facts and concepts today occupy the forefront of the concerns of decision-makers at the level of national state institutions or regional and international institutions. Among these phenomena is extremism, which is considered one of the most important global phenomena whose appearance is not limited to one society or another and is not linked to a specific time and place, but rather has existed since the emergence of... Human beings have prevailed in the current era, moving beyond the scope of individual cases and becoming, in light of the difference in societal cultures, one of the social phenomena that threatens societal peace and security, especially in light of the presence of wars, crises, and chaos that have affected the rights and freedoms of society, as well as the emergence of the digital revolution, which has multiplied the phenomenon of extremism. Especially since extremist groups

have exploited technological development in order to promote their ideas. As far as Iraq is concerned, after the change of the political regime in 2003, the phenomenon of extremism began to increase significantly by directing the state towards a single identity that is neither unifying nor compatible with the ethnic and political diversity that characterizes Iraq, which created a loophole, including hate speech that established the foundation for violent extremism that generated a state of violence. Sectarian and religious, which led to cases of forced displacement, policies of identity isolation, taking refuge in a sub-identity, and the emergence of the so-called terrorist organization ISIS in 2014. Violent extremism thus formed a prelude to the emergence of all forms of violence. Therefore, it is necessary to confront it by developing prevention strategies or to confront it in order to cut off the path leading to it.

Hypothesis:.

The study is based on the hypothesis that the absence of a comprehensive identity of ethnic diversity in Iraq has led to the growth of the phenomenon of violent extremism leading to terrorism, which is one of the most important phenomena threatening Iraqi national security, which requires devising strategies through which the decision maker attempts to limit the exacerbation. This phenomenon.

Problem Statement;

The change in the political system in Iraq after 2003 and the weakness of the state's ability to deal with citizens and accommodate their demands led to the presence of human resources encouraging the emergence of violent extremism, which constituted a crisis facing the state in formulating its intellectual structure, as the contradiction between constitutional and democratic values and existing facts enabled extremism. From distorting the foundations of state building. Accordingly, the research attempts to answer the following questions:

- What is the concept of violent extremism and what are the related concepts?

- What is the reality of violent extremism in Iraq after 2003?

- What are the strategies for confronting violent extremism that leads to terrorism in Iraq?

Research methodology:

In our study, we relied on the historical approach and the systems analysis approach by studying the inputs and their results, which were represented in the form of outputs, as well as the descriptive approach because we are describing a phenomenon Specific.

Research structure:

To verify the hypothesis on which the research was based, the study was divided into three axes, in addition to the introduction and conclusion. The first section was devoted to researching a conceptual approach to the concept of violent extremism, while the second dealt with: the reality of extremism in Iraq, while the third was devoted to researching strategies for confronting violent extremism. leading to terrorism.

The first axis: A conceptual approach to the concept of violent extremism.

Extremism is a term that was not known in ancient Arabic books and references in its present-day terminological sense. [1] Extremism in the Arabic language is said: a person's extremism, meaning he came to the extreme and crossed the limit of mediation. The word extremism calls to mind the word (extremism), i.e. exceeding the reasonable limit in an intellectual issue, whether religious or political.[2] Terminologically, it means staying away from moderation and following ways of thinking and feeling that people are not accustomed to.[3] Extremism is a pathological condition characterized by Extreme, narrow-mindedness, and blind fanaticism towards the idea and the attempt to defeat it by all means, that is, it is a pathological condition on the

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1   Sherif Kallaa, The repercussions of the return of fighters from hotbeds of tension on the spread of violent extremism: a case study in the North African region, Journal of Legal and Political Sciences, Volume (10), Issue (2), 2019, p. 535.

2   Adnan Awaid, A systematic reading in Extremism, Editor's Bulletin, 2014, the International Information and Internet Network, the source is available at the following link: https://www.nachrat.com/

3   Youssef Damen and Abdul Salam Muhammad, Factors for the Growth of Extremism in Contemporary Arab Societies: A Sociological Study, Journal Human and Society Sciences, Volume (8), Issue (2), 2019, p. 34.

individual and collective levels that leads to abnormal behavior that is far from reason, such as underestimating the beliefs of others. [1] The Philosophical Dictionary defined extremism as (an unbalanced rush to absolute enthusiasm for one idea with one's own.) Its owner is single-minded, and in a state of psychological disorder, he loses his sense Become of distinguishing between good and good, bad and worst. [2] Extremism is also known as a special ideology in thought, politics, and religion that is positioned far from the main trends prevailing in society or conflicts with the moral standards shared by the majority of people. Extremism can take multiple forms (political,Strategies to confront violent extremism leading to terrorism in Iraq Religious, economic), and it has been believed that intellectual extremism is the source of all other types of extremism, and it is a human phenomenon that no human society is devoid of, but it seems more widespread in societies that are culturally closed or that feel threats affecting their identity and being, so they seek to preserve it by rejecting pluralism, innovation, and diversity through... The movement

of creativity and innovation narrows. [3] Thus, extremism is one of the concepts that is difficult to make generalizations about because extremism is, in its essence, a movement in the direction of the social, legal, or moral rule whose range exceeds the limits approved by society, which constitutes a difficulty in determining where extremism begins and ends. The extremist He begins as all other people begin in his position on the social norm and its correct direction. Therefore, he cannot be blamed because he moves with the norm and its direction. [4] However, there is a group of characteristics that distinguish extremism through which the phenomenon can be determined

1   ) Alia Bint Ahmed, Contemporary Religious Extremism: Its Definition, Causes, Manifestations, and Treatment Methods, Journal of the College of Islamic Studies in Alexandria, Part (1), Issue (39), 2022, p. 352.

2   Hamdan Ramadan, Intellectual extremism and ways to confront it in contemporary Iraqi society, Anbar University Journal of Human Sciences, Volume (1), Issue (1), 2021, p. 297.

3   Al-Ayashi Element, Globalization and Extremism: Towards Exploring an Ambiguous Relationship, Arab Politics Journal, Issue (21), 2016, p. 11.

4   Muhammad Yasser, Religious Extremism and Its Intellectual and Behavioral Manifestations, Believers Without Borders, Without History, p. 5, International Network for Information and the Internet, the source is available at the following link: https://mominoun.com

whether it is extremism, terrorism, or extremism, which are represented by the following:[1]

1- It is repulsive and cannot be tolerated by normal human nature.

2- Fanaticism , rejection of ideas, persecution, and denial of the role of reason and science. [2]

3- Strange appearance and form, violence of treatment, and roughness of dialogue and presentation.

4- Contempt for others and looking at them with pessimism and lack of appreciation and respect.

5- Impulsiveness and lack of self-control.

5- Deviation from normal behavior and moderate practice.[3]

After learning about the characteristics of extremism, we must identify the most important causes of this phenomenon:

1- Injustice, persecution, and marginalization as a result of the absence of social justice, which generates hatred and resentment among individuals, who then seek revenge and thus carry out irresponsible actions, such as resorting to violence as a means of expressing relief from injustice. [4]

2- Ignorance and backwardness that strike society and spread among its corners.

3- Misinterpretation and misunderstanding of some religious texts.

4- The sharp intellectual opposition between groups, which generates counter-intellectual extremism that competes to prove itself, even if the means lead to extremism.

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1   Abdul Hakim Al-Kaabi, Intellectual Pluralism and Legitimacy Difference, 1st edition, Pages for Studies and Publishing, Damascus, 2009, p. 54.

2   Amina Rashid, Intellectual and Academic Freedom in Egypt, Dar Al-Amin for Printing, Publishing and Distribution, Egypt, 2007,p.130.

3   Imam Hassanein Atallah, Terrorism, the Legal Structure of Crime, University Press House 2004, p. 232.

4   Muhammad Ahmed and others, Extremism and Terrorism: Its Causes, Forms, and Methods of Combating It, Journal of Historical and Civilizational Studies, Volume (11), Issue (44), 2020, p. 230.

5- Imperial injustice and imperial colonization of poor countries and its negative effects on them. 6- The sharp cultural difference between members of society. [1]

Although there are characteristics or features of extremism, it is mixed with many concepts ;

1- Radicalism:

Radicalism does not refer to a specific system of ideas and arguments, but rather describes ideas and trends that oppose the agreed-upon systems that have become accepted and the subject of consensus in society. Political radicalism is trends that seek to radically change society and its prevailing system of values, meaning it is the goal it seeks. It is the radical. Radical movements differ according to the methods used to reach the radical goal. The radicalism of the goal may lead to reluctance from political action or retreat into thought and literature. It may lead to searching for and adopting acceptable methods. The term extremism is often given to those who are unable to bridge the goal and existing reality. They resort to using violent methods. [2] Radicalism, when combined with violence, becomes a threat to society, that is, terrorist radicalism, which is the path that leads a person to be convinced that terrorist violence represents a possible and perhaps also legitimate means to achieve the goal, and this path can lead without being inevitable to that person. To call for, support, or participate in terrorist acts.[3]

2- Radicalization:

Radicalization is one of the intuitive concepts assumed by policy makers and used in a variety of contexts. [4] However, it can be understood as a

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1   Taher Yahya, the causes of the emergence of extremism, its most important nutrients, its negative effects on society, and methods of treating it, Journal of Historical and Civilizational Studies, Volume (11), Issue (44), 2020, p. 180.

2   Azmi Bishara, in So-Called Extremism, Arab Politics Magazine, Issue (14), 2015, p. 8.

3   Combating terrorism and protecting human rights: the guide (Frosopia, Office for Democratic Institutions and Human Rights of the Organization for Security and Cooperation in Europe, the International Information and Internet Network, the source is available at the following link: http://www.osce.org/odihr/29103

4   Sedgwick, M., "The Concept of Radicalization as a Source of Confusion", Terrorism

process through which individuals Mjmo are convinced that violent activity is justified and ultimately become determined to engage in violence. [1] Or it is a process through which people adopt opinions and ideas that may or may not lead to acts of violence. It is a phenomenon that results primarily from a complex interaction of factors that do not necessarily lead to violence. It is quite clear that this process can develop in many directions. , including non-violent trends, meaning that the development or adoption of extremist beliefs justifies that violence is only one possible path to taking violent action, that is, the focus on extremism threatens to suggest that extremist beliefs are an agent - or at least a necessary precursor - to terrorism. [2] Extremism consists of the development of ideas and activities that tend to bring about extreme changes or overthrow the political or social system through which the will or intention to resort to violence has grown. This process is combined with an increasing acceptance of the extreme personal effects generated by these ideas and activities, so that they ultimately culminate in public behavior, that is, the absence Compatibility and inclinations aim to confront those against whom they are confronting. Extremism is linked to polarization. The relationship between them is often in one direction. Polarization and extremism are supposed to be located in a position of mutual support, one compared to the other. Polarization can work bilaterally with extremism, or the latter can work to strengthen polarization, which means Strengthening the conflict of groups with society, which is Strategies to confront violent extremism leading to terrorism in Iraq Resulting from increasing tensions between groups in society, which creates threats to societal security .[3]

3- Terrorism:

Chomsky believes in the book "Who Owns the World" that terrorism

and Political Violence, v. (22), no. (4), 2010, p.p479-494.

1   Borum, R, "Radicalization into Violent Extremism I: A review of social science theories." Journal of Strategic Security, 4(4): 7-36, 2011, p. 8.

2   ( ) Borum, R., "Radicalization into Violent Extremism II: A Review of Conceptual Models and Empirical Research," Journal of Strategic Security, 4 (4), 2011, pp 37-62.

3   ( ) Boubacar Bou Kharisa, The Science of Radicalism and Terrorism (Terrorology), Academic Book Center, Amman, 2018, p. 143.

constitutes the epidemic of the modern era. [1] This is because it is the most dangerous phenomenon facing the international community, and he means acts of violence committed by individuals that expose human lives to danger or take their lives or that threaten Fundamental human freedoms. [2] Or it is a strategy characterized by violence of an international nature, driven by an ideology designed to introduce terror

into a segment of a society to achieve governmental gains or propaganda for a right or harm, regardless of the beneficiary party, whether the perpetrators are working for their own benefit or the interest of others. [3] That is, terrorism is a violent act carried out by an extremist person or extremist group, and the extremist is not a state, so the state cannot be a terrorist. [4] Thus, extremism and terrorism are two sides of the same coin, but they can be distinguished through the following: [5]

1- Extremism is linked to beliefs and ideas that are far from what is usual and recognized politically, socially, and religiously, without those beliefs and ideas being linked to violent material behavior in the face of society. Or the state, but if extremism is linked to physical violence or the threat of violence, it turns into terrorism.

2- Extremism is always within the circle of thought, but when extremist thought turns into violent patterns of behavior, such as attacks on freedoms, property, or lives, or the formation of armed organizations that 6 are used to

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1   Zainab Ghaleb Jaafar, Employing innovative power in the comprehensive strategy of the United States of America and its impact on international security: merging regions as a model, doctoral thesis (unpublished), Al-Nahrain University, College of Political Science, 2023, p. 179.

2   Fikret Namiq, Terrorism and Terrorist Behavior (Treatment and Input), Political Issues Journal, Al-Nahrain University, And Volume (17), Issue (1), 2009, p. 33.

3   ( ) Ansam Fayek, The phenomenon of terrorism between reality and proposed solutions, Political Issues Journal, Al-Nahrain University, Year (12), Issue (62), 2020, p. 407

4   Azmi Bishara, previously mentioned source, p. 6.

5   Al-Jilani Bin Tayeb, The Concept of Extremism and Its Relationship to Terrorism, Center for Research in Islamic Sciences and Civilization - Laghouat, 2016, International Information and Internet Network, the source is available at the following link: https://www.crsic.dz /

confront society. And the state It then turns into terrorism.

3- Extremism is not punishable by law, and is not considered a crime, while terrorism is a crime punishable by law. Extremism of thought is not punishable by law, given that the latter does not punish intentions and ideas, while criminal terrorist behavior is a movement contrary to the legal rule, and then it is Criminalize it.

4- Extremism differs from terrorism in the ways it is treated. Extremism in thought is treated through thought and dialogue. However, if extremism turns into a clash, it deviates from The limits of thought to the scope of the crime, which necessitates changing the principle and method of treatment.[1]

Based on the above, we must ask here about the reasons that push some extremists to violence while other extremists do not resort to it? How individuals become radicalized; Is there a way to anticipate the shift from extremism to terrorist behavior based on extremism? How does a person move from the normal, non-violent stage to embracing extremism as an understanding and then turning to terrorism as a behavior and practice? Strategies to confront violent extremism leading to terrorism in Iraq There is another fact that must be taken into account, which is that many of those who carry out violent or terrorist acts do not embrace extremist ideology, but rather there are political agendas and national duties that motivate them, so each according to his understanding. Clark McAuley and Sofia Moskalenko, researchers from Bryn Mawr College in the United States, assumed that: They do) terrorism is a small percentage of those who have embraced extremist thought, and their terrorism has not turned into behavior, even by force. They prepared a study entitled "Understanding Political Extremism: The Two-Hyramid Model," in which they formulated a two-pronged hierarchical model to distinguish between extremism in opinion and extremism in action, etc. This distinction results from the methods of dealing with extremism and terrorism alike, because mixing - I believe - between the two concepts and not specifying their areas and the common area between them, may exacerbate the pace of violence and terrorism if those who did not commit a violent act are held accountable, with the punishment for the perpetrator of the violent

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1   Al-Jilani bin Al-Tayeb, the previous source.

act, and the two researchers confirm." "Ideological extremism differs from violent or terrorist acts, as they are two different phenomena," and therefore they propose a "pyramid of opinion" model, which includes levels ranging from "negativity, legal activity, political) violence, and terrorism.([1])

The second axis: The reality of violent extremism leading to terrorism in Iraq .

The issue of violent extremism in Iraq has begun to occupy a space in intellectual dialogues and verbal debates that were addressed by a group of intellectuals, academics, and religious scholars who represented various segments of society, through which they tried to put an end to this worsening phenomenon that threatens the stability and future of Iraq. [2] Especially since religious pluralism The ethnic, sectarian, and geographical aspects (rural and urban) in Iraq are considered one of the drivers of violent extremism, especially in light of the fear that it will turn into a conflictual relationship or civil violence that destroys the bonds of national identity, because the characteristic of civil wars and internal violence is always founded on a utopian ideology of progressive strife on a historical basis. It destroys the bridges of reconciliation, and its main goal is to go backwards. [3] This is what Iraq was exposed to after 2003 as a result of the failure of social development policies and caring for marginal groups in society. [4] In addition to the disruption of the social structure, poverty, violence, and democratic transformation have helped reinforce this disorder. Iraqi society transformed from a state of tyranny and oppression in freedoms to a state of comprehensive openness, which made Iraqi society suddenly face different behaviors that greatly affected the nature of the social system, which caused confusion in society and spread a state of

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1   A new framework for understanding terrorism and extremism, the International Information and Internet Network, the source is available at the following link:
https;\\www. scientificamerican.com.

2   Hadi Mishaan, The Crisis of Sectarian Violence in Iraq after the American Occupation 2003, Tikrit Journal of Political Science, Volume (3), Year (3) Issue (9), undated, p. 117.

3   Mahmoud Ezzo, The impact of pluralism in confronting extremism in Iraq, Journal of Historical and Civilizational Studies, Volume (11), Issue (44), 2020, p. 385.

4   Ali Ahmed and Ahmed Abdel Aziz, Studies in Criminology, 1st edition, Dar Ghaida, Amman, 2012, p. 105.

sectarian rivalry, alienation, and the spread of affiliations and subcultures. [1] This caused the penetration of terrorist groups that relied on many methods to consolidate extremist ideology within Iraqi society, most notably its criminal operations directed against civilians and terrorizing them permanently, which in turn contributed to generating adverse reactions among segments of society at the intellectual and behavioral levels, which negatively affected the reality of coexistence and tolerance among people. Here the societal security system began to crack, represented by the spread of rhetoric Strategies to confront violent extremism leading to terrorism in Iraq Hatred and fanaticism under its various names and encouragement to use violence against others simply because of a difference of opinion. These conditions have begun to threaten the security and value system that brings together the Iraqi fabric. From here, it can be said that the phenomenon of extremism began to appear in Iraq after the year 20003.[2] As a result of the harsh, extreme and continuing political, economic and social conditions that Iraqi society went through, which led to its disintegration and its suffering from security, economic, social and political tensions that were reflected in the form of social diseases, poverty and security tensions.[3] Demonstrations, social discrimination, violence, and moral decomposition. ([4]) However, it began to appear in the form of violent extremism that threatens security, which Iraq had never witnessed before after 2006, and this shows us two things. The first is that this phenomenon did not appear in Iraqi society after the American occupation, but rather it had latent roots that were linked to extremist methods of using excessive force. Before successive regimes of government, everyone opposed the authority and its trends in thought and opinion. Therefore, after the security and political chaos,

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1   Khaled Abdul-Ilah, The Intellectual Foundations of Violent Parties and Terrorism in Iraq (A Study of Confrontation Mechanisms), Tikrit Journal of Political Science, Volume (4), Issue (30), 2022, p. 205.

2   Rana Mouloud, Studies, Issue (45), 2022, p. 104. Extremism and its impact on political stability in Iraq, Journal of International Studies, Issue (85), 2021,

3   Mazen Qasim,opcit, p. 265.

4   ( ) Munqith Dagher, The Industry of Extremism in Iraq: ISIS, the Screaming Movement, and Popular Discontent, 2022, International Information and Internet Network, the source is available at the following link: https://www.washingtoninstitute.org/

it began to appear openly and was exploited and employed by the American occupation to advance its agenda in the Middle East region and to serve its highest strategic interests. Secondly, it confirms that violent extremism is not linked to terrorist organizations of a terrorist nature. Religious extremism in Iraq (Al-Qaeda and ISIS) because violent extremism remains within the boundaries of extremist thought as long as it is part of the firm belief in those ideas and is declared open whether they are adopted by individuals or a specific group. ([1]) In addition, there are a number of factors that have caused the phenomenon of violent extremism to increase in Iraq after 2006 maybe They are summarized as follows:

Mismanagement of the political system: Since the founding of the Iraqi state in 1921 until now, regardless of the political system, fear of the other has remained the obsession that controls security, and this obsession increased after 2003, returning the cycles of violence and terrorism to the nature of Iraqi political life, especially after the Fatah. The Iraqi borders were wide open as part of Washington's strategy to lure terrorists to Iraq under the pretext of eliminating them, which deepened the spread of terrorist cells and models of fanaticism and extremism, especially after libraries were flooded with publications that fueled this, in addition to sectarianism, quotas, and corruption, which was the other side of extremism and terrorism. ([2]) In addition, Moreover, the multiplicity of political parties and organizations, the absence of a unified leadership, and loyalty to the clan and sect at the expense of national affiliation. [3] Since the role of the clan as a founder of the state's values and its social and intellectual orientations cannot be overlooked in the strategy of building the state, the tribal presence in Iraq carries with it political and social guidance, therefore Resorting to tribes in all cases will

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1   Dhiyab Al-Badaina and Khawla Al-Hassan, Towards the integration of twelve theoretical models in explaining extremism: The general model in extremism, Journal of Studies and Research, Issue 26, 2017, pp. 7-35.

2   Hamdan Ramadan, Intellectual extremism and ways to confront it in contemporary Iraqi society, Al-Anbar Journal for the Humanities, Volume (1), Issue (1), 2021, p. 314.

3   Khair allah Sabhan, Government Policy and its Role in Combating Extremism and Terrorism in Iraq, Journal of Historical and Civilizational Studies, Volume (11), Issue (44), 2020, p. 324.

weaken the state as a guarantor of rights and a monitor of the implementation of duties, which requires defining roles, especially since Violent Extremism and its Repercussions on the Iraqi Community Security System, Political and Strategies to confront violent extremism leading to terrorism in Iraq Extremism aims to employ these contradictions to deal with them as a framework for its movements in society. ([1]) Thus, the multiplicity of loyalties led to the emergence of multiple types of extremism, most notably sectarian, ethnic, and partisan, until extremist proposals showed that Iraq is threatened by division, and civil conflicts initially appeared as an expression of a struggle over the identity of modern Iraq without The presence of a driving force pushing for the primacy of national identity, which entered Iraq into cycles that led to a gradual growth from extremism to hatred, infidelity, and terrorism, which struck Iraq from multiple forces until the matter reached an exacerbation of the phenomenon in 2014, and extremism turned into a mixture of religious and sectarian conflicts that became The individual, society,

political system, and state suffer from it. [2]

Poverty and unemployment: Poverty and unemployment are among the most important causes leading to violent extremism, as terrorist groups exploit

the poor and their inability to meet their basic needs, thus creating a fertile

environment for their recruitment. [3] The Iraqi citizen suffers from poverty and unemployment, which is considered a fundamental threat to the national security of the state, as he points out. The Central Bureau of Statistics issued by the Iraqi Ministry of Planning indicated that the youth unemployment rate for ages (1524-)/total was 20.0 in 2014 and 22.7 in 2016. [4]

1   Suhad Ismail and Ali Fares, Confronting Extremism: Strategic Approaches - Work Environment, Al-Nahrain Center for Strategic Studies, Al-Nahrain Book Series, Issue (2), 2020, p. 117.

2   Mazen Qasim, previously mentioned source, p. 273.

3   Najwan Hani, UNESCO's role in confronting extremism and achieving peace in Iraq, Tikrit Journal of Political Science, Issue (4), 2023,p.268.

4   Ministry of Planning, Central Bureau of Statistics, International Network for Informa-

The Ministry of Labor and Social Affairs also announced that the poverty rate reached 25percent of the total The population of Iraq in 2022, meaning that one million Iraqi families live below the poverty line. In this case, poverty has become an obstacle to national interests due to the widening gap between the classes of society. [1] Poverty and destitution mean deprivation, and the latter leads to frustration, and if the individual feels frustrated as a result of deprivation, it drives him To one of the following possibilities: [2]

Immigration outside the country, but this possibility is relative.

Acceptance of reality and the search for an earthly savior, and this indicates a complete inability to change and reform.

Change does not necessarily take place in accordance with constitutional frameworks, but may be violent, motivated by money and bases. Here lies the importance of employing the economic variable as an intermediary variable in sustainability Violence and then terrorism. Therefore, the regime's failure to solve the problem leads to its accumulation.

Illiteracy of thinking in religious discourse: The conflict, both its social and political aspects, that Iraq experienced after 2006 contributed to the emergence of patterns of thinking at the religious level that are characterized by openness to the other, innovation, and benefiting from it in a positive way that is compatible with the social and intellectual structure that helps to change and develop this reality. It has produced a closed and extremist approach to religious discourse, which is something new that the Iraqi environment known for tolerance and openness has not witnessed. Signs of illiteracy in thinking have begun to appear from extremist religious groups, and they are either.. Strategies to confront violent extremism leading to terrorism in Iraq Linked to an internal or external political agenda or adopting ideas in the style of blind imitation of Salafist or terrorist groups spread around the

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tion and the Internet, the source is available at the following link: https://cosit.gov.iq/

1   Sawar Ahmed, Iraqi Ministry of Planning: The poverty rate in the country reached more than 25 percent during the years 2022 and 2023, the International Information and Internet Network, the source is available at the following link: https://www.kurdistan24.net

2   ) Maytham Enidi, Extremism and Terrorism in Iraq: Research into the Variables Controlling the Impact of Terrorism in Iraq, Defense University Journal, Issue (4), 2023, p. 366.

world, their appearance at that time was a planned part of the lack of social cohesion. Thus, we find that religious discourse and illiteracy of thinking caused destruction, not construction. It also contributed to pushing Iraqi youth towards incubators. Terrorist groups because of the intellectual feeders that filled their minds with extremist, non-cognitive ideas, so the destruction and exclusion of the other who left them to the point of death became the basis on which they relied instead of cooperation and coexistence. [1]

The third axis: Strategies to confront violent extremism in Iraq.

It is not surprising that countries are interested in formulating their own security strategies in which they clearly know their vital interests, set goals and choose the appropriate means to achieve them. If the existence of a national security strategy is this important for countries, then Iraq is in urgent need of having such a strategy, because the current reality that Iraq is experiencing, with its various political, economic, social, and security aspects, requires more than ever before the presence of a strategy with clear definitions, goals, and implementation mechanisms,[2] Iraq had a gradual, effective strategy that through security crises and through crisis management emerged strategies that had implications for impact and change, and among the first strategies to confront violent extremism. Iraq launched the first national strategy to combat violent extremism and terrorism in 2019, with a focus on preventive measures, and aims This strategy addresses the underlying factors that drive individuals to join violent extremist groups. As part of this effort, the National Committee for Combating Violent Extremism works with governorates and districts in subcommittees to implement the National Strategy for Countering Violent Extremism and its associated local action plans, which were developed with support from the organization. International Migration and the United Nations Development Programme. Several years after the military defeat of the socalled Islamic State (ISIS), existing conditions associated with the threat of violent extremism persist in Iraq.

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1   Rana Mouloud, previously mentioned source, p. 110.

2   Moneim Sahi Al-Ammar, Shaima Turkan, Iraqi National Security and Combating Terrorism (A Study of the Problem of Administration), International Studies, Issue (61), University of Baghdad, Baghdad, p. 28.

The current national strategy to combat violent extremism needs a comprehensive review to include the context, needs, and reality of the country's various regions. Violent extremism continues to exist in Iraq. Iraq poses a significant threat, and is not limited to any specific ethnic or sectarian group or region. Over the past years, and with the support of actors in Iraq, the Iraqi government has regained a reasonable degree of military capacity to combat terrorism, as well as being able today to significantly influence... During several steps taken by the Iraqi state to maintain the reduction of violent extremism. [1] One of the most important basic principles to which the Iraqi strategy in confronting violent extremism returns is the text of the Iraqi Constitution of 2005 in its first chapter, and in Article [2] it stipulates: "Any entity or approach that adopts racism, terrorism, excommunication, or sectarian cleansing is prohibited and is committed to The state must fight terrorism in all its forms."4 Confronting violent extremism requires dealing with this situation through successive solutions that lead to its elimination, and that with eliminating extremism does not bring about a military solution only, because BMR the problem associated with it is a psychological and intellectual war and a war to win abnormal minds and is not limited to Strategies to confront violent extremism leading to terrorism in Iraq There are many methods, tools, means and approaches to dealing with violence due to the complexity of the phenomenon and its intersection in multiple aspects, but the Iraqi strategy focused largely on the military aspect compared to other aspects, which is what is highlighted through military spending.[3] There are several strategic pillars for confronting violent extremism:[4]

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1   Kamaran Palani, Iraqs National Strategy to counter Violent Extremism, Middle East Research Institute, 2021, http://www.meri-k.org/publication/critical-assessment-to-iraqs-national-strategy-to-

2   counter-violent-extremism https://presidency.iq/info.aspx?jimare=1002)

3   Anshan Faiq Abdul Razzaq Al-Obaidi, The phenomenon of terrorism between reality and proposed solutions, Political Issues Magazine, Issue (62), College of Political Science, Al-Nahrain University, Baghdad, 2020,p.428.

4   Strategy to combat violent extremism leading to terrorism (Towards a safe Iraqi society that rejects extremism and hatred and believes in peace and coexistence), National Security Council, 1st edition, Baghdad, 2019, p. 12.

1- It will be an integral part and support for the National Security Strategy (2015) and the Counter-Terrorism Strategy, and be compatible with the National Political Agreement and the government programme.

2- It enjoys popular support, based on the teachings of the true Islamic religion, and the divine laws of lofty ideals, noble morals, and human values that humanity has reached and agreed upon in its agreements and regulations, and with the involvement of civil society institutions in their implementation.

3- Cooperating with the international community in general and the regional environment in particular to integrate efforts in combating violent extremism so that this strategy is part of an international strategy to combat violent extremism.[1] Include means to achieve the goals, distributed among the sectors and all relevant institutions to implement the strategy, in addition to what it deems appropriate in the implementation plans.

Thus, confronting violent extremism appears to be a legal and political phenomenon in which an element of legal regulation is present, and thus the link between the effects of confrontation is achieved. Through what has been proposed, we can turn to the aspects that helped confront violent extremism in Iraq, because the success of strategies Confronting extremism requires effective coordination between its basic elements in various fields, including:

Military strategy: creating a solid national military doctrine and assigning important military positions to leaders with military experience and competence, regardless of ethnic and sectarian affiliation, and adopting gender in armament and equipment. Also, achieving cooperation between all existing security services, which will contribute to the deliberate distribution of roles among (the Mobilization Forces). The Popular Mobilization Forces, the Tribal Mobilization Forces, and the Peshmerga) along with other security agencies.[2]) Among the most prominent security agencies that supported operations to confront violent extremism and that had a significant impact

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1   Mohamed Sadiq Al-Hashemi, A Vision in the Popular Mobilization Forces, Iraq Center for Studies, Baghdad, 2015, p. 136

2   Yasser Abdel Hussein, Iraq after ISIS: A Reading of Iraqi Policy to Confront Terrorism, Journal of International Studies, Issue (66), University of Baghdad, Center for Strategic and International Studies, Baghdad, 2016, p. 297.

on strategies for confronting violent extremism in Iraq are: (The Counter-Terrorism Service), which emerged in 2003 and had the most prominent role in confronting The extremists of the seven continents (ISIS) is one of the most powerful forces in the Middle East and has been ranked twelfth globally and first in the Arab world. The security institutions in Iraq have sought to re-diagnose security strategies in the field of combating terrorism by eliminating extremism and

preventing it. Among these strategies are: consolidating the discourse of intellectual tolerance. And peace and rejection of the culture of violence through the religious institution and punishing all deviant voices that contribute to employing tension and violence and confronting the discourse of secession, as well as rehabilitating the person who lived through the period of ISIS control by consolidating the values of citizenship and re-providing the basic duties carried out by the state, and using strict penalties for everyone who It promotes extremism and violence (The Popular Mobilization Forces) is one of the most important institutions confronting violent extremism, which Strategies to confront violent extremism leading to terrorism in Iraq It was supported by the Iraqi government with the necessary resources and equipment, especially the fighting at factions that were divided into civilian groups that volunteered and armed after the fatwa, including a group present in Iraq before and after the fall of the regime in 2003. The Popular Mobilization Forces were able to avoid the danger of the spread of ISIS in Iraq and limit its effects, in addition to ending its presence in Many regions through field logistical support to the Iraqi army.[1]

1- Religious strategy (religious institution): Religion plays a broad role in policy responses to confront violent extremism. Experimental evidence indicating that religion (or ideology) is a primary catalyst for violent extremism is limited. Radicalization is primarily a social issue that can provide opportunities for more fundamental drivers, but they are less visible. Case studies usually show non-religious, non-ideological grievances, such as corruption, injustice, economic inequality, and political discrimination.

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1   Laith Alaa Khudair, The impact of combating terrorism on regional security in the Middle East (the Arab Gulf region as a model), doctoral thesis, Al-Nahrain University, College of Political Science, Baghdad, 2023, p. 186.

Religion is also the focus of many countering violent extremism policies and government programs in the Gulf and the East. In the Middle East and North Africa, it is more than necessary, and emphasis is usually placed on promoting "moderate" or "peaceful" interpretations of Islam,[1] and that confronting violent extremism derives its legitimacy from the values of Islam and the divine religions, which call for tolerance, moderation, moderation, rejection of extremism, and the prohibition of

killing oneself except With the truth, and the moral values of our society, and I know our Iraqi tribes that reject all forms of crime. One of the most prominent strategies with religious effectiveness is the fatwa on jihadi struggle by Sayyid Ali al-Sistani, delivered by the representative of the religious authority in Karbala, Sheikh Abdul Mahdi al-Karbalai, on June 13, 2014, calling on Iraqi civilians Being competent to bear arms and volunteer in the Iraqi army to fight the terrorist organization ISIS, which was the primary support for confronting violent extremism and supporting the Iraqi state.[2]

2- Development Strategy: Improving the quality and lifestyle of the Iraqi people by adopting national policies and strategies that reduce poverty, deprivation, and destitution, which is what we seek from the government job opportunities that the state provides, especially for the segment with great scientific influence and for those with higher degrees, and what is coupled with private jobs for the health sector and the military sector increases opportunities. Education and knowledge, which is the follow-up and dissemination of scientific materials that eliminate ideas of sectarianism and violence, and raise the level of health to achieve sustainable development goals, which reflects positively on efforts to confront violent extremism, and because it has economic importance in raising the standard of living of the population, it is the fair distribution of revenues, including oil, that proves the strategy from the standpoint. Article (111) of the Iraqi Constitution effective for the year 2005, which stipulates (oil and gas are the property of all the Iraqi

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1   In countering violent extremism strategies, politics often trumps evidence In countering violent extremism strategies, politics often trumps evidence | Brookings.

2   Muhammad Hamid Al-Hashemi, Articles in Depth, 1st edition, Iraq Center for Studies, Baghdad, 2015, p. 17.

people in all regions and governorates). [1] The issue of money laundering also has a large impact on cases of violent extremism, which is what Article (3) of the Anti-Money Laundering Law stipulates. Money Laundering No. (93) of 2004 stipulates that "everyone who manages or attempts to manage a financial transaction uses proceeds in some way for an illegal activity, knowing that the money used is proceeds in some way for an illegal activity, or anyone who transfers, sends, or transfers cash or amounts." Represents proceeds in some way of knowingly illegal activity

Strategies to confront violent extremism leading to terrorism in Iraq That this monetary means or money represents proceeds in some way from an illegal activity, shall be punished with a fine not exceeding 40 million Iraqi dinars or twice the money used in the transaction or imprisonment for a period not exceeding four years or both."[2]

3- International Strategy: It is the close cooperation between Iraq and other countries, whether Arab or nonArab. This cooperation is reflected in early warning mechanisms through the exchange of information between countries and is also represented in participation in various fields such as police, customs, and intelligence activities. With regard to security cooperation, it is noted that Iraq is a member of the Arab Police Organization. It is also a member of the International Criminal Police Organization (Interpol), with offices spread throughout the world. Iraq works, in coordination with the organization, to exchange information related to violent extremism through an integrated project that contains all data on violent extremism.[3]

4- **The strategy of national belonging:** which is adopting the spirit of Iraqi citizenship to urge confrontation of any case of violent extremism and to move away from racism, sectarianism and ethnicity in addressing

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1   Abdul Hussein Al-Anbaki, Economic Reform in Iraq: A Theorization of the Feasibility of Transitioning to a Market Economy, Iraq Center for Studies, Dar Al-Sanub Printing, 2008, p. 152.

2   Mohamed Ibrahim Khairy, Combating the Crime of Money Laundering in the Kingdom of Saudi Arabia, A Study of the New Saudi Anti-Money Laundering Crime System No. M/31 of 2433 AH, 1st edition, Library of Law and Economics, 2015, p. 28.

3   National Security Advisory, Iraqi National Security Strategy 2007-2020, National Security Advisory, 2007, pp. 8-9.

the dangerous and urgent phenomenon of violent extremism, which is what emerges during crises by urging youth and children in educational institutions or through Iraqi art and culture and through... The media and social media programs created a positive, national, popular atmosphere that rejected extremism, sedition, and terrorism. This resulted from several factors, the most important of which were: the government's adoption of a policy characterized by openness to different forces, containing political differences, its focus on implementing the principles of citizenship, its interest in the concerns of the various segments of society, and the victories it achieved over the terrorist ISIS gangs. Its successful confrontation, through peaceful means, of the attempts and calls for division, in addition to

the fact that the various components of the people experienced what extremist discourse and practices led to in terms of the empowerment of the terrorist ISIS gangs and the scourges and devastation that followed. Also, restoring the citizen's confidence in the security services is a result of professional performance during the liberation battles, increasing his cooperation with them, and the emergence of an atmosphere of peace. Optimism and hope, the readiness of youth energies and the preparation of citizens who believe in moderation and moderation that consolidates the patriotic spirit within Iraqi society is one of the goals of the strategy to confront violent extremism.[1] Therefore, despite the above, the strategic document to confront violent extremism that was drawn up by Iraq still suffers from four gaps:[2]

5- First, the strategy does not clearly identify the root causes of violent extremism and push factors, such as corruption, sectarian politics, the proliferation of non-state armed groups, and most importantly the interference of neighboring states as causes of violent extremism in the country. The document does not address the direct threat posed by nonstate armed actors to

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1   Strategy for combating violent extremism leading to terrorism (towards a safe Iraqi society that rejects extremism and hatred and believes in peace and coexistence), previously mentioned source, p. 24.

2   Kamaran Palani, Iraqs National Strategy to counter Violent Extremism, Middle East Research Institute, 2021, http://www.meri-k.org/publication/critical-assessment-to-iraqs-national-strategy-to-counter-violent-extremism

the reconciliation and reconstruction processes in the country.

2- Second, the role that context plays in countering violent extremism is not highlighted in this document. While violent extremism is a national problem, its drivers and manifestations are linked to a different contextual reality. For example, violence and extremism in the context of Mosul, where ISIS declared its de facto capital, differs from the southern provinces. In Mosul, Ali Strategies to confront violent extremism leading to terrorism in Iraq For example, the Islamic State relied on marginalized communities that saw an alternative to the political system after 2003. Likewise, the structural context of the Kurdistan Region with regard to extremism differs from the rest of Iraq. The primary concern in the former is not to confront the immediate threat of terrorism, but rather to prevent violent extremism in the long term. Each region has different conditions and priorities and, therefore, requires different strategies.

3- Third, our field work, especially in Nineveh Governorate, showed that local authorities, civil society actors, and researchers were not even aware of the existence of such a document. The document has not been widely shared and is not accessible online. This is in contrast to other regional countries, such as Lebanon, where researchers and civil society actors had the opportunity to discuss and monitor Beirut's strategy. The GoI failed to engage local actors during the development and dissemination of the document, hence the lack of broader shared ownership. The strategy has not been translated into Kurdish and other local languages. Fourth, the strategy consists of only general objectives and comprehensive plans, and has not been followed up by their translation into action, raising questions about actual implementation. As a result of a never-ending series of crises, including financial debt, protest movements, US-Iranian competition over Iraqi territory, political instability, and, most recently, the Covid-19 pandemic, Baghdad's priorities have shifted away from implementing the strategy. In conclusion, developing subnational or regional strategies to counter and prevent violent extremism will require more realistic and comprehensive goals and plans to combat violent extremism. This will make all local and national stakeholders share ownership of the process. Therefore, this process should not be viewed as "ticking boxes".

Instead, the various regions of Iraq need realistic, context-specific and targeted interventions with clear plans for implementation on the ground. Cognitive shortcomings and operational confusion cannot be overcome in formulating a reliable strategy to confront violent extremism, which Iraq has been unable to comprehend for decades without understanding the realities of the strategic environment. It is the given that is most exposed to what is happening in terms of violent extremism, whether it is in its surroundings or within it, and therefore it has been dealt with through confrontation strategies, not strategies prepared in advance or planned, but rather strategies of retreat from violent extremism, and it cannot be denied that they are spontaneous in dealing, but rather it is a fact established by facts. On the ground, it is of an Iraqi nature, with Iraqi affiliation, and has purely Iraqi capabilities, with necessary foreign aid.

Conclusion:

Since the formation of the political system in Iraq after 2003, Iraq began to suffer from major challenges in the field of state building due to the state of dissatisfaction that accompanies the behavior of many political and popular groups. The criteria according to which the political system was formed were not studied, which created an incubating environment for multiple affiliations to tribalism or The clan at the expense of the state has therefore led to the emergence of a type of violent extremism that is a fertile ground for the growth of violence in all its forms. It is necessary to combat it by blocking the path leading to it, and thus cutting the link linking it to its repercussions, which has required the state to build strategies to confront it, whether through soft approaches. It targets the human mind by promoting intellectual dialogue, rationalizing religious discourse, strengthening national affiliation, and promoting democracy, or solid approaches based on employing the state's material components to confront extremist groups, represented by the armed forces, supporting forces, and the international coalition. Hence, the state must prevent the spread of violent extremism through the following: Strategies to confront violent extremism leading to terrorism in Iraq Preventing tribal rivalries and limiting the tribes' exercise of the role of the state. Preventing any social structure or force from imposing any ruling or binding coercion on

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FINANCIAL RESOURCES OF TERRORIST ORGANIZATIONS AND WAYS TO DRAIN THESE RESOURCES

YUSUF CAN AYAZ

Iraq Studies Research Assistant

ORSAM

Dr.UK   BACALAN

Dr. Selcuk Burhan Cihad Bacalan

Lecturer at Kirkuk University

sbacalan@uokirkuk.edu.iq

Abstract

Terrorism, one of the types of non-war political violence, creates difficulties in many parts of the world. Terrorist organizations, which need economic resources to maintain their existence, create an environment of terrorism by using these economic resources in line with their interests. On the other hand, actors fighting against terrorism are working to dry up these financial resources.

The economic struggle, which is seen as an integral part of the political, legal, social and military struggle against terrorist organizations, has an important place in limiting the opportunities and capabilities of terrorist organizations. In the study, the financial resources of terrorist organizations and the measures taken to dry up these resources in the fight against terrorist organizations were discussed. Additionally, ISIS's financial resources and the drying up of these financial resources were examined.

Keywords: Terrorism, Financing of Terrorism, Terrorist Organizations, Counter Terrorism, ISIS.

Introduction

It can be seen that terrorism, which is an asymmetric threat, differs from conventional threats in many aspects. It is observed that the developments after the Cold War and the acceleration of globalization also created an

opportunity for terrorist organizations to increase their capacity. Terrorist organizations, which consist of a terrorist act, political ideology/goal and a militant community organized along these lines, need financial means to advance themselves in these matters or to continue their existence. Terrorist organizations, which generate income through legal and illegal means, increase their power with these financial means. Therefore, drying up these financial resources is considered important in the methods of combating terrorism.

The fight against terrorism is a multi-dimensional effort and military methods constitute a small part of this fight. Among non-military struggle channels, economic measures are thought to make a great contribution to the overall struggle. These economic measures are taken by both states that fight directly against terrorist organizations and international organizations. Particularly, the entry of terrorist organizations into the areas where organized crime organizations operate or their cooperation with criminal organizations has diversified and complicated the financing of terrorism. This situation also makes the work of actors fighting against terrorism difficult. Therefore, it can be said that as the methods and tools of terrorist organizations, which can be seen as learning organizations, change, the actors fighting against terrorism also use new methods and techniques.

In the study, the financial resources of terrorist organizations and the importance of drying up these resources in the fight against terrorism are discussed in general. In addition, these financial resources and measures to drain them were examined through the example of the terrorist organization ISIS.

1. Terrorism and Terrorist organizations

Terror comes from the Latin word 'terrere'; It means to be shaken by fear, to cause to be terrified by fear. The word terrorism refers to the systematic use of violence for political purposes. There are various definitions of terrorism made by many people and institutions. According to Alex Schmid, known for his studies on terrorism, terrorism is a method of struggle in which random

or symbolic victims serve as a means of a target of violence.[1] Schmid argues that terrorism aims at a situation where the sense of security of the target people will be shaken through the victims. Paul Wilkinson evaluates terrorism separately from other types of political violence and lists the differences between terrorism conceptually and empirically as follows:[2]

• It is premeditated and designed to create a climate of extreme fear.

• It is directed at a wider target than the immediate victims.

• It inherently involves attacks on random or symbolic targets, including civilians.

• It is considered by the society in which it occurs as 'extra-normal', that is, in the literal sense that it violates the norms regulating disputes, protest and dissent.

• It is used primarily, though not exclusively, to influence the political behaviour of governments, communities or specific social groups.

Terrorist organizations are known as organizations that organize to achieve political goals. These organizations appear to have motivations such as ideology, ethnicity and religion. David Rapaport examined modern terrorism in four waves and categorized it into periods corresponding to a period of approximately 40 years, which have integrity in terms of the ideologies, action strategies and methods of terrorist organizations.[3] Rapaport describes the first wave of modern terrorism that started in Russia in the 1880s as the Anarchist Wave, the wave of resistance against colonialism that started in the 1920s as the Anti-Colonial Wave, the wave that started in the 1960s emphasizing an anti-imperialist identity as the New Left Wave, and the wave that started in 1979 as terrorism with religious motifs. It is classified as a

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1   Alex P. Schmid, Albert J. Jongman, Political Terrorism: A New Guide to Actors, Authors, Concepts, Data Bases, Theories, and Literature, New Jersey: Transaction Publishers, 2017, pp. 1-2.

2   Paul Wilkinson, Terrorism Versus Democracy: The Liberal State Response, London, Routledge, 2006, pp.1.

3   David Rapoport, "The Four Waves of Rebel Terror and September 11", Charles Kegley (ed.), The New Global
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wave. In addition, in the fourth wave, some terrorists used Islamic resources, Jewish terrorists tried to blow up Islam's holiest temple in Jerusalem and carried out an assassination campaign against Palestinian mayors, Tokyo metro organized by the Aum Shrinhko terrorist organization (composed of Buddhists, Hindus and Christians). By citing the attack as an example of this wave, he does not limit the issue to just Islamic motivation.[1] However, today, current discussions in terrorism studies continue that there is a fifth wave of terrorism.[2]

The views defended in these studies focus on the implementation of terrorism by sub-state actors assuming major functions. It is observed that the fifth wave was put forward based on the developments in the Covid-19 pandemic and the activities of the terrorist organization ISIS.

The differences in motivation of terrorist organizations and the shape they take depending on the periods in which they operate do not indicate that their political aims have disappeared. Therefore, although there are differences in motivation, it is noteworthy that the tools used by terrorist organizations and the political goals they aim for are quite similar. It is also known that terrorist organizations need financial means to achieve their goals. It is observed that the material elements that terrorist organizations have or want to have are similar to each other.

1.2. Financial Resources of Terrorist Organizations

When the economic dimension of terrorism is examined, it is seen that terrorist organizations are fed by economic elements in many respects. Terrorist organizations use economic means not only for their financial needs, but also to recruit militants and spread terrorism among the public. In addition, it is observed that actions that strengthen the organizational structure of terrorist organizations, attempts to recruit new militants, in-house training, and needs

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1   Rapoport, 61.

2   Or Honig; Ido Yahel, "A Fifth Wave of Terrorism? The Emergence of Terrorist Semi-States", Terrorism and Political Violence, Volume: 31, Issue: 6, 2019, pp. 1210-1228. James H. Hess; John P. Dolan and Paul A. Falkenstein, The Fifth Wave of Modern Terrorism, Artificial Intelligence: Ramifications for Collection and Analysis, American Intelligence Journal, Vol. 37, No. 2, 2020, pp. 128-138.

of the organization such as weapons or food require serious costs.

There are many sources from which terrorist organizations are financially supported. In the literature, the classical sources of income of terrorist organizations are; It is noteworthy that there is aid from sponsor states, robbery, extortion, extortion, counterfeiting and forgery of official documents. However, when today's opportunities are added to these classical resources, financial resources have become quite diversified, especially with the intersections in the fields of activity of organized crime organizations and terrorist organizations. These resources are generally examined as government supports, financial resources obtained through legal means, financial resources obtained through illegal means and other resources.[1] In this context, state support directly or indirectly creates opportunities for terrorist organizations to be used as a tool and contributes to providing the financial resources that terrorist organizations need. Illegal activities; These can be listed as actions such as drug smuggling, arms smuggling, human trafficking, immigrant smuggling, threats, blackmail, extortion, extortion, robbery and kidnapping. Legal sources are; It consists of income from non-profit organizations, commercial enterprises and media organs.

While financing is important for terrorist organizations to continue their existence, it also provides financial resources for the actions of terrorist organizations. However, it is also noteworthy that terrorist acts have a much lower cost than preventing these acts. The fact that the terrorists behind the 1993 World Trade Center bombing raised money by selling fake T-shirts on New York City's Broadway, and the perpetrators of the 2004 Madrid train bombings sold fake CDs and drugs to support their actions, shows that terrorists also follow ordinary means of financing their actions. On the other hand, it is seen that the ways in which terrorist organizations earn much larger amounts of money not only ensure that actions are carried out, but also contribute to securing the future of the terrorist organization. UN reports state that Afghanistan's poppy crops, which are responsible for 86 percent of the world's opium supply, are the main source of financing terrorism. Al Qaeda

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1   Bantekas, I., Current developments the international law of terrorist financing. The American Journal of International Law, 97(2), 2003, pp. 316.

is alleged to have profited from the Afghan poppy trade before fleeing the country when the Taliban-led government was overthrown in 2001.[1] The US Drug Enforcement Administration (DAE) also shared data supporting this view in a report dated 2003. Studies conducted by DAE reported that 14 of the 36 terrorist organizations on the list of terrorist organizations published by the US State Department are related to drug trafficking.[2] According to the US State Department, at least a dozen of the 25 largest terrorist organizations in the world, including FARC, Shining Path, Al Qaeda, Islamic Movement of Uzbekistan, Hezbollah, PKK, ETA, Tamil Tigers, have connections with international drug traffickers.[3]

Männik argues that Al Qaeda creates a special situation in this field and has a different profile in the financing of terrorism compared to other organizations and previous waves. The terrorists of the first three waves were financed to varying extents by ethnic diasporas, states, and the proceeds of criminal activity. In particular, anarchist terrorists of the first wave frequently used bank robberies to raise funds. Al Qaeda, on the other hand, was funded by Osama bin Laden's personal fortune of approximately $280300- million and through numerous front companies, and this amount was increased by a significant amount of money collected through charities.[4]

Aid plays an important role in financing terrorist organizations. In this context, aid is collected through foundations and NGOs, as well as direct support from states. It is noteworthy that terrorist organizations attempt to build popularity in order to prove that they are right. For example, it is stated that the terrorist organization PKK finds political and economic support more

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1   Eben Kaplan, "Tracking Down Terrorist Financing", 2006, https://www.cfr.org/backgrounder/tracking-down-terrorist-financing 2006.

2   Rollins John; Wilson Clay, Terrorist Capabilities for Cyberattack: Overview and Policy Issues, CRS Report for Congress, Congressional Research Service, The Library of Congress, 2007.

3   Kimberley Thachuk, "Countering Terrorist Support Structure", Defence Against Terrorism Review Vol.1 No.1, 2008, pp. 17.

4   Erik Männik, "Terrorism: Its Past, Present And Future Prospects", Kaitseväe Ühendatud Õppeasutused, 2009, pp. 12-166.

easily thanks to the popularity it has gained in Western Europe.[1]

2. Measures to Fight Terrorism and Drain the Financial Resources of Terrorist Organizations

Terrorism is seen as a threat with asymmetric characteristics. In the nature of asymmetric threat, there are points where the threat is relatively superior to the opponent. The asymmetry that appears in the way the threat fights against the opponent partially determines the opponent's fight/suppression movements against the threat. Fighting terrorism is the set of measures taken to counter terrorist attacks and neutralize them. NATO fights against terrorism; It is defined as all preventive, defensive and offensive measures taken to respond to terrorist acts to reduce the vulnerability of forces, individuals and property to terrorist threats and/or acts.[2] In the publications of the US Office of the Director of National Intelligence (ODNI), counter-terrorism; It is described as the practices, tactics, techniques and strategies adopted to prevent or respond to both actual and suspected terrorist threats or actions.[3] Counter-terrorism, which is short-term and based on urgency because it is more tactical, is the neutralization of terrorist organizations and their members, preventing their actions and eliminating their activities; It is based on military, intelligence, police, legal and organizational practices.[4] Wilkinson states that the basic components of the counterterrorism strategy should be adjusted according to the type of terrorist threat faced.[5]

Implementing and combating terrorism is an issue that requires inverse proportion in terms of economic costs. The cost of committing terrorism is low, but the cost of fighting terrorism is quite high. While implementing

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1   Audrey Kurth Cronin, How Terrorism Ends: Understanding the Decline and Demise of Terrorist Campaigns, Princeton University Press, Oxfordshire, 2009, pp. 21.

2   "NATO's military concept for defence against terrorism", NATO, https://www.nato.int/cps/en/natolive/topics_69482.htm

3   US National Intelligence: An Overview 2013, ODNI, https://www.dni.gov/files/documents/USNI%202013%20Overview_web.pdf , pp. 72.

4   Ertan Beşe, Merve Seren, "Theoretical Framework of the Strategic Intelligence Concept and Its Role and Significance with Respect to Counter-Terrorism Policies", Turkish Journal of Police Studies, Vol. 13 (3), 2011, pp. 140.

5   Wilkinson, 203-204.

terrorism is a very economical action, the fight against terrorism involves measures that require very high costs. While explaining this issue, Joseph S. Nye emphasizes that the cost of missing a flight is sometimes lower than the price of a ticket.[1] However, while terrorist organizations present their actions as if they were successes through propaganda methods, some comprehensive and costly measures taken in the fight against terrorism may not attract public attention, even if they are beneficial, because they are seen as 'activities that need to be done'.

Many states have put the fight against the financing of terrorism on a legal basis with their national laws. For this reason, fighting methods differ from country to country. The international dimension of the economic fight against terrorism is determined by many common decisions, especially UN conventions. The most notable international text was the 1999 International Convention on the Suppression of the Financing of Terrorism.[2] However, the difficulty in achieving international consensus on terrorism-related issues, especially the definition of terrorism, affects the economic fight against terrorism and makes it difficult to dry up the financial resources of terrorist organizations. On the other hand, legal sanctions are relatively developed regarding the financial resources provided by terrorist organizations, especially from transnational organized crimes. After the attacks of September 11, 2001; International institutions such as the UN, G8 and the European Union (EU) have taken important steps in cooperation.

In the context of national measures, the fight against the financing of terrorism focuses on tracking, detecting and punishing individuals and organizations that provide financing, especially within the scope of laws against illegal sources. In this regard, freezing the assets of individuals thought to be terrorists is still a controversial issue in the context of personal rights violations. In addition, the relationship that terrorist organizations establish with organized crime organizations requires strengthening the coordination

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1   Joseph S. Nye, Soft Power: The Means to Success In World Politics, Public Affairs, 2005, pp. 29.

2   "International Convention for the Suppression of the Financing of Terrorism", UN, https://treaties.un.org/doc/db/Terrorism/english-18-11.pdf

of security forces affiliated with a country fighting terrorism. As a matter of fact, such relations create a multiplier effect in increasing the capacity of terrorist organizations and increase the urgency of the fight.

In the changing understanding of intelligence after September 11, monitoring the economic activity managed by terrorists is of great importance, especially in terms of providing intelligence on the enemy's intentions. As a matter of fact, this situation made intelligence institutions; It has pushed terrorist organizations, terrorists and actions not only to 'prevent' but also to 'understand' them.

3. Financial Resources of the Terrorist Organization ISIS and the Fight Against ISIS

The terrorist organization ISIS, which came to the fore with the horror and violence it unleashed between 2014 and 2017, differs from many contemporary terrorist organizations in that it maintains territorial control. Having control over the area increased ISIS's political power and influence, enabled it to gain management capability, and increased the economic resources of the terrorist organization. The fact that ISIS has the opportunity to temporarily manage the economic resources of the government in the regions it has captured is seen as the difference in financing between other terrorist organizations and ISIS.

ISIS has gained economic resources ranging from oil and banks to benefiting from public services and taxing local economies. ISIS's economic resources are listed as follows according to the size of its revenues:[1]

• Illicit proceeds from occupation of territory, such as bank looting, extortion, control of oil fields and refineries, and robbery of economic assets and illicit taxation of goods and cash that transit territory where ISIS operates;

• Kidnapping for ransom;

• Donations including by or through non-profit organisations;

• Material support such as support associated with Foreign Terrorist Fighters's

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1   FATF, 'Financing of the Terrorist Organisation Islamic State in Iraq and the Levant (ISIL)', Finacial Action Task Force, pp. 10-12.

• Fundraising through modern communication networks.

The loss of control of the area by the terrorist organization ISIS, whose financing is largely based on the area it controls, caused it to be deprived of control of these resources and to lose power rapidly. However, the fight against ISIS cannot be achieved only through measures based on draining financial resources; It is seen that political, legal, economic and military measures are used in a coordinated manner in this struggle.

The struggle of the Iraqi security forces, which is effective in the military part of the fight against ISIS, and 'The Global Coalition To Defeat ISIS'[1], consisting of the participation of 86 countries, has damaged the economic opportunities of the terrorist organization, as well as the military results. In this way, ISIS ceased to be a strategic threat and fell to the level of a chronic security problem. Although ISIS, which suffered greatly in terms of economic resources, tried to obtain financial resources through illegal means, especially ransom, it was deprived of using large financial resources based on area control.

Discussion and Conclusions

It seems that the way for terrorist organizations to increase their capacity is through economic resources. Acting with awareness of this fact, terrorist organizations aim to strengthen and diversify their economic resources. This issue is on the agenda of terrorist organizations as well as the actors fighting against terrorist organizations. In other words, it can be said that one dimension of the fight against terrorism is the fight in the economic field.

In the fight against terrorism, apart from the military field, it is seen that areas such as political struggle, sociological struggle, legal struggle and economic struggle also come to the fore. In this context, it is noticeable that the measures to be taken in all these areas are taken in a coordinated manner in the fight against the terrorist organization ISIS. In this context, it can be

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1   The Global Coalition To Defeat ISIS consisting of 86 countries allowed Iraq to jointly exercise its right of self-defense against ISIS. The Global Coalition To Defeat ISIS: https://theglobalcoalition.org/en/

seen that the fight against terrorism has achieved significant success after ISIS, which has different and stronger financial resources than other terrorist organizations, lost control of the area. It is seen that the fight against financial resources such as robbery, extortion, kidnapping for ransom, and smuggling, which are similar to other terrorist organizations, continues. However, it is known that ISIS continues to provide limited economic opportunities through these means.

Close monitoring of terrorist organizations by security forces is seen as effective in eliminating the ability of these organizations to surprise conventional forces and civilians in a limited time and space. Eliminating the possibility of surprise in attacks means eliminating an advantage of terrorism, which is an asymmetric threat. This approach also had important results in the fight against ISIS. However, it is known that there are still areas where ISIS operates by taking advantage of the terrain conditions, especially Diyala, Kirkuk and Salahuddin.

The success of the fight against terrorist organizations is directly related to handling all aspects of the fight in a coordinated manner. As a matter of fact, although the military capacity of ISIS is very low compared to the capacity it had between 2014 and 2017, eliminating the grievances that are the reason for the formation and spread of terrorism, both politically and economically, is a method of struggle that can prevent such an organization from emerging again.

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Radicalisation: A Theoretical Approach
Özlem ACAR, PhD*

Summary

The concept of radicalization has evolved significantly in terms of its content, especially with the impact of violent incidents since 2001. Today, the concept is generally understood as the advocacy of extremist ideas by individuals or groups, or even the adoption or practice of violence. The main purpose of this study is to emphasize that there are some nuances in defining the scope of the concept of radicalization, to show that radical thinking does not necessarily lead an individual or group to adopt violence, and that radical thinking is not at the root of every act of violence. In this context, a literature review was conducted and studies on the history, content and causes of the concept of radicalization were examined. In particular, the factors that pave the way for the emergence of radicalization and subsequent violence between European countries and Middle Eastern countries were compared.

Introduction

When individuals or groups are dissatisfied with the general rules and conditions of the society in which they live, they may react in a variety of ways, ranging from silent protests to violent actions targeting the current administration or other individuals and groups. Moreover, reactions may occur only at the level of thought or only at the level of action, or sometimes both.

Following the 2001 attacks on the Twin Towers in the United States, radicalization changed not only its targets but also its content, and since then it has become important to define the concept.[1] For this reason, the concept has been at the center of attention of security institutions, international organizations, states, academics and the public. However, there is no general consensus on the definition or causes of the concept.

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1   Farhad Khosrokhavar, Radicalisation, Éditions de la Maison des Sciences de l›Homme, Paris 2014, p.2.*Turkish National Police Academy Institute of Security Sciences, Security Strategies and Management, 2023

1- Emergence and Scope of the Concept of Radicalization

The first use of the term "radicalization" to name the reactions of individuals or groups for various psychological and sociological reasons dates back to the Enlightenment, American and French Revolutions in the 18th and 19th centuries. In the French Revolution, groups such as those who opposed the king and leftists who wanted radical changes in the administration, about 100 years later, the members who opposed the British Liberal Party and wanted fundamental changes in the administration(1), and in the same period intellectual groups who mobilized against the Tsar in Russia by inciting the people were considered radical.(2)

In this period, radicals were regarded as respected individuals in society and political dissidents with non-violent views, and did not have a negative connotation as they do today. Moreover radicals were not demonized and were not considered as terrorists, even if they resorted to acts of violence. From this period onwards, segments defined as radicals over time have taken part in different platforms and a different group has been labeled as radical in each period.

By the mid-20th century, new movements pioneered by radical ideas turned into Nazism and Fascism in Europe, while in the US, racism increased with the rise of Christianity-emphasizing and status quoist approaches. Thus, an increase in the use of the term "radical right" was observed and radicalization, in the sense of reaction to the existing order and general norms(3) was later used in the 1960s and 1970s to describe the libertarian, feminist, anti-war sector(4) and this perspective evolved into far-left activism

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1   Ayhan Kaya, Aşırırıcılık ve Radikalleşme Farkı Yaratan Nedir Nedir?, Istanbul Bilgi University, Istanbul 2020, https://bpy.bilgi.edu.tr/en/publications/asiricilik-ve-radi-kallesme-farki-yaratan/, (Access:10.10.2023).

2   Khosrokhavar, Radicalization, p.34.

3   Paul McLaughlin, "Radicalism: A Philosopical Study", Palgrave Macmillan, 2012, p:6-18 as cited in Serhat Erkmen. Introduction to Radicalization Discussions", (Ed.) Osman Şen, Tüm Boyutlarıyla Radikalleşme Süreci ve Radikalleşmeyle Mücadelede Ülke Uygulamaları, 2021, Ankara, p.40.

4   Ayhan Kaya, A Concise History Of The Term "Radicalisation": A Struggle For Democracy?, June 13, 2021, https://bpy.bilgi.edu.tr/en/blog/a-concise-history-of-the-term-radicali-

over time.(1)

In the light of these historical developments, in the early periods, the term was used to mean activist movement style, opposing various policies or norms and seeking rights, progressive and pro-democracy. Radicalism has also been used to mean extreme advocacy of mainstream policies or generally accepted norms. In this context, while there are many issues that each individual can advocate for or against, these issues may vary across time, space, individuals and societies. Therefore, being radical is not a concept that can be easily demarcated. The concept of radicalization is as comprehensive as the existing radicals and has different subjects.

After the Al-Qaeda attacks in 2001, contrary to its previous usage, radicalization was used to describe a concept that included an anti-democratic stance and acts of violence. Nowadays, radicalization is used instead of the concepts of extremism and violent extremism (which constitute its advanced stages) or terrorism, and has come to define the starting point of extremist ideas and actions, and even the whole process of aggressive, violent and fear-inducing reactions. Thus, the definition of the concept has been dominated by discourses that terrorists are motivated by hatred or Islam-specific fanaticism.(2) In today's Western literature, radicalization is often used to describe the actions and thoughts of armed groups consisting of believers in the religion of Islam, especially with the emergence of organizations such as DAESH and Al-Qaeda, in connection with the concepts of "Islamism" and "Jihad".(3)

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sation-a-str/, (Access:19.09.2023).

1   Ayhan Kaya, "Past to Present Deconstruction of the Concept of Radical", Bilgi University EU Institute Radicalization Area of Excellence Webinar Series https://www.youtube.com/watch?v=hLl18ZV6uVA, (Access:10.10.2023).

2   Arun Kundnani, "Radicalisation: the Journey of a Concept", Race and Class, C. 54, S. 2, November, 2012, p.2.

3   Although there are many studies in this field, for a few examples of the emphasis on the subject, especially in the work of security institutions, see: From Dava to Jihad, Netherlands Intelligence and Security Agency, December 2004, https://irp.fas.org/world/netherlands/dawa.pdf; The fight Against Terrorism, European Parliament, May 2018, https:// www. europarl. europa.eu /RegData/ etudes/ STUD/ 2018/ 621817/ EPRS_ STU(2018)621817_ EN.pdf;Exploiter le chaos: al-Qaeda et l›Etat Islamique, Crisi Group

However, radicalization can be used to refer not only to extremist religious tendencies, but also to the extremes of right-wing and left-wing tendencies, to the extreme actions of activist groups advocating animal rights or environmental rights, in short, to all levels that go beyond the limits of what is normally acceptable, in other words, extreme polarization, regardless of the issue, belief, way of thinking and acting.

The official policies of western states and international organizations mainly address radicalization in the context of the post-2001 trend. While the US Government's definition[1] emphasizes acts of violence motivated by political, social and religious beliefs, while the UK's definition emphasizes the promotion of extremist ideologies rather than religion[2]. The European Parliament, on the other hand, defines radicalization as the phenomenon of adoptingviews and ideas that can lead to acts of terrorism, based on physical acts rather than a limitation linked to religious or ideological preferences.[3]

A significant number of Western Countries present the source of radicalization as political, social, religious, ideological or simply views or ideas, but emphasize that radicalization is a process that leads to violence rather than its source.

Experts working on radicalization have concentrated on schematizing the causes and the functioning of the process rather than defining the concept. Costanza defines radicalization as "a way of understanding how an individual

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16 March 2016, https://icg-prod.s3. amazonaws.com /001-exploiter-le-chaos-al-qaeda-et-l-etat-islamique_0.pdf

1   US Government, "110th: Violent Radicalization and Homegrown Terrorism Prevention Act of 2007", 30.01.2010, http://www.govtrack.us/congress/billtext.xpd?bill=h110-1955, (Accessed: 11.05.2022).

2   UK HM Office, "UK Home Office Prevent Duty Report", 2015, https:// www.legislation.gov.uk /ukdsi/2015/9780111133309/ pdfs/ukdsiod_9780111133309_ en.pdf, (Accessed: 21.05.2022), p. 36

3   European Parliament Commission, "Communication from the Commission to the European Parliament and the Council Concerning Terrorist Recruitment, Addressing the Factors Contributing to Violent Radicalization", 21.09.2005,   http://www.eurlex.europa.eu/LexUriServ.do?uri=COM:2005:0313:FIN:EN:PDF   , (Accessed 11.05.2022).

or group reaches more and more extreme ideas over time"[1]. Radicalization represents the starting point in the process that leads to terrorism, but the process does not necessarily end in violence.

Horgan, on the other hand, argues that evaluating the trajectory of actors rather than their profile analysis will provide a better understanding of the causes of radicalization/de- radicalization processes[2] and that radicalization, defined as "social and psychological commitment to an extremist political or religious ideology experienced in stages", is a gradual process that starts from behaviors considered as legal activism and includes terrorism in its final stage.[3]

According to Borum, "most people with radical ideas do not engage in terrorism or many terrorists may not have ideological depth."[4] In this context, individual or group radicalization can be at the cognitive level or at the action level. Since radicalization at the cognitive level is not visible from the outside, it is usually not possible to recognize it.[5] However, when the individual or group starts to transfer radicalization to their social relations and behaviors, i.e. when it moves to the action level, it becomes predictable or detectable. Radicalization at the action level can range from a change in clothing style to an illegal political protest, but does not necessarily have to

1   William Costanza, "An Interdisciplinary Framework to Assess the Radicalization of Youth Towards Violent Extremism Across Cultures", Georgetown University, 2012, https://repository.library.georgetown.edu/bitstream/handle/10822/557679/Costanza_georgetown_0076D_11889. pdf?sequence=1&isAllowed=y, (Access: 22.05.2022), p. 26.

2   John Horgan, From Profiles to Pathways and Roots to Routes: Perspectives From Psychology on Radicalization into Terrorism", The Annals of the American Academy of Political and Social Science, 2008, C: 618, S: 10, p.86 .

3   John Horgan, "The Psychology of Terrorism", Routledge, London, 2014, P:101-103 cited in Clark McCauley and Sophia Moskalenko, Understanding Political Radicalization: The Two-Pyramids Model, American Psychologist, C: 72, S: 3, 2017, p.2.

4   Randy Borum, "Rethinking Radicalization", Journal of Strategic Security, C: 4, S: 4, 2011, https://www.jstor.org/stable/26463909, p.2 ., (Access: 11.12.2022).

5   Peter Neumann, "Perspectives on Radicalisation and Political Violence: papers from the first International Conference on Radicalisation and Political Violence", London, 17-18.01.2008, International Centre for the Study of Radicalisation and Political Violence, https://www.nonviolent-conflict.org/wp- content/uploads/2016/11/Perspectives-on-Radical-isation-Political-Violence.pdf, p. 5.

be violent. While violence emerges in the advanced stages of radicalization in extremism or terrorism, radicalization is not the source of every terrorist's violent tendencies.

For the purposes of this study, being radical involves being able to look at the existing order and status quo from a different perspective, criticize it and demand a new system beyond the existing one. In this process, it is sometimes possible to show commitment to beliefs, ideologies or defended values beyond the norm. However, being radical does not mean resorting to violence or advocating violence.

2- Types and Causes of Radicalization

Individuals may become radicalized and join certain political or ideological groups in response to their thoughts, beliefs, concerns or the environment in which they live. Regional conflicts or political tensions can also lead to the emergence of radical ideologies. While radicalization can result from a variety of dynamics in different societies, this process can be experienced not only in the religious dimension, but also in political, social and cultural contexts. Left-wing groups that see capitalism as the source of social inequalities and want system change, right-wing groups linked to a fundamental hostility towards state officials, minorities, immigrants and left-wing political formations, those focusing on a specific issue/problem such as environmental and animal rights[1] or nationalist/ethnic groups can also follow the radicalization process.

When evaluating the types of radicalization, it is possible to classify radicalization within the scope of the issues discussed above, as well as a classification can be made in terms of radicalizing actors. Individuals can radicalize on their own, such as lone wolf attacks, or organized groups can progress in the radicalization process under the leadership of a leader. Even societies as a whole can be radicalized, as in the case of Nazi Germany, through the mass pursuit of certain beliefs and ideologies.

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1   Miguel Angel Garcíave López Lana Pašić, "Youth Work Against Violent Radicalisation Theory, Concepts And Primary Prevention In Practice", Council of Europe and European Commission, 2018, https://pjp- eu.coe.int/documents/42128013/47261953/YW-against-radicalisation-web.pdf (Access: 21.05.2022), p.17.

The causes of radicalization have been an important sub-heading in the literature, especially after 2001, when terrorist acts increased. Instead of defining the concept, studies have focused on the causes of radicalization in order to prevent the radicalization process or to ensure the de-radicalization. In this context, there are many studies and researches focusing on the causes of radicalization of Muslims living in Western countries. On the other hand, the causes of radicalization in Middle Eastern countries and Muslim countries in general, where conflicts are intense, have been addressed less.

Studies in Western countries are generally based on interviews with individuals who have been radicalized, or even involved in violence or crime, and aim to bring individuals back from their current level of radicalization. However, since it is not possible to evaluate individuals whose radicalization is still at the level of thought, existing studies cannot fully address the causes of radicalization. On the other hand, since these studies are generally conducted with the aim of preventing terrorism, they focus on economic, social, cultural and psychological factors, while political reasons and global/conjunctural developments are usually considered in the second plan.

Although studies by experts have partially revealed the causes of radicalization, it is not possible to draw a complete and precise profile of radicalized actors. Although studies on radicalization increased after 2001, Martha Crenshaw, who conducted the first study in this field in 1981, argued that "terrorism is not an automatic response to specific circumstances and that terrorists represents only a small minority of people who experience the same circumstances".[1] Since then, although the momentum of radicalization has increased and actsof terrorism have diversified, there is no clear formula as to why some individuals with similar backgrounds become radicalized, some even turn to violence and terrorism, while others remain outside of all these processes. Many factors affecting each actor, such as psychological processes, the environment they live in, global developments, may radicalize one while not affecting another.

The factor that needs to be taken into account in this case is that the way

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1   Martha Crenshaw, "The Causes of Terrorism", Comparative Politics, 1981, C: 13, S: 4, pp. 379-399.

each individual perceives their experiences and environment is influenced by their personal characteristics. Each individual will approach each issue from a different perspective depending on his or her temperament. Therefore, even if all the elements and conditions that encourage radicalization are present, it should not be expected that all individuals will radicalize or that radicalized individuals will take action. Nevertheless, in order to prevent radicalization and its subsequent stages, the development of models of radicalization and the identification of possible causes, even if not definitive, can be helpful in cases where the process needs to be identified early on or reversed later.

However, in studies on the causes of radicalization, the existing causes are generally classified in individual/group/mass scales. On the individual scale, individuals may go through emotional and cognitive processes independent of the conditions of the country they live in, and may experience problems such as loneliness, need for belonging, and search for identity, self-worth and self-confidence problems that lead them to different searches. Some of these individuals try to get out of the situation they are in by become attached to a leader or to a group. In addition, problems in the family, school or work environment, death of a loved one, perception of injustice, dissatisfaction with social/cultural/ideological/religious/economic/political issues, and the thought/feeling of discrimination, related to or independent of the conditions of the country in which they live, may lead individuals to radicalize and act with a sense of anger and revenge. On the other hand, even if individuals are exposed to the same effects, psychological abuse or vulnerability plays an important role in shaping their reactions. According to Borum, this should not be confused with mental illness or psychological problems.[1]

The factors that lead individuals to radicalization are not only influenced by their personal characteristics; they can also be influenced by the problems/pressures that the individual is exposed to in the society in which they live, i.e. social conditions and state policies, economic deprivation, low educational attainment and lack of political representation. In addition, inter-state rivalries and conflicts or political/economic global crises can also lead to

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1   Randy Borum, "Psychological Vulnerabilities and Propensities for Involvement in Violent Extremism ", Behavioral Sciences & the Law, C: 32, S: 3 2014, https://pubmed.ncbi.nlm.nih.gov/24652686/, (Access: 02.12.2022), p.286.

radicalization, but in this case, these conditions and policies do not affect all individuals, but only those who associate them with concepts such as injustice and inequality and then choose to react. Thus, the individual may gravitate towards groups that share similar feelings and thoughts, and common values or problems may lead to the formation of groups, creating the need for joint action or solutions. In radicalization at the mass level, on the other hand, the governance mechanism is evaluated by the public and a part of this mass is dissatisfied with the rulers, majority-minority relations, socio-economic opportunities, etc.[1]

3- Muslim-Focused Models Addressing the Radicalization Process

Experts working in the field define radicalization as a process that starts in the thoughts of individuals and gradually reaches extreme dimensions and leads to terrorism. Some experts emphasize that this process does not necessarily lead to terrorism in one direction, and that this process, which starts from radicalization and leads to terrorism, can be reversed at any stage. However, as with the definition of the concept, the steps of the process have not been schematized precisely.

Some individuals, for various reasons, abandon behavioral patterns that are considered normal and begin to exhibit vengeful and challenging attitudes, thus accelerating grouping. Then, new identities are constructed and work is started to realize the targeted changes. At the extreme end of this process, extremist actions, violence and terrorism take place. In this context, it is important to include in this study some prominent models in the literature, especially those that address the radicalization process of Muslims.

In his model developed in 2009 to explain the radicalization processes of Muslimcommunities in both Western and non-Western societies, Moghaddam used the metaphor of a narrowing staircase which consists of six steps, depicting the process as a path from the bottom to the top in stages. In

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1   Alex P. Schmid, "Radicalisation, De-radicalisation and Counterradicalisation: A Conceptual Discussion and Literature Review", International Centre for Counter-Terrorism - The Hague, ICCT, 2013, p.18.

this model, the top rung is the act of terrorism, while the transition to the upper rungs is neither inevitable nor automatic. In the model, starting from the dissatisfaction and desire for change caused by the perception of injustice among Muslims around the world at the ground, it follows the processes of struggle against injustice, reaction due to failure in struggle, and directing the reaction to the system and those responsible. After this stage, individuals may abstract from social rules and adopt the moral values of terrorist groups and then move to a level that rationalizes violence. The final stage may involve joining a terrorist organization. This model emphasizes that individuals are radicalized by the perception of justice rather than subjective problems.[1]

According to Wiktorowicz, social influence is important in the process of individuals joining a radical group. Going through three stages in the process, the individual experiences a cognitive opening that may be triggered by a personal crisis or related to previous socialization experiences. This development shakes the individual's understanding, values and concepts, making him/her open to different perspectives and the individual joins a radical group. In the second stage religious interaction plays an important role, while in the last stage commitment is evident. With the deepening of the ideology, solidarity between the individual and the group is established and identity cohesion and active participation in group activities are achieved. Today, when the process of individuals joining radical organizations as a reaction to the losses they have suffered, especially among Muslim youth living in Western countries or low socio-economic groups in Middle Eastern countries is examined, it is observed that the stages in these models are frequently repeated.[2]

Sageman, on the other hand, rejects the impact of socio-economic conditions on radicalization in the model he developed in the context of radicalization of Muslims and emphasizes individual discontent and personal reasons. This model argues that radicalization cannot be explained only at the

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1   F.M. Moghadam, "De-radicalisation and the Staircase From Terrorism", in (Ed.) David Canter, "The Faces of Terrorism: Multidisciplinary Perspective", New York, 2009, p.282-287.

2   Schmid, Radicalisatin..., p.29.

religious or ideological level. According to Sageman, there are four main factors in radicalization. These are 1) anger against perceived violations of rights in Muslim populated areas such as Iraq, Palestine, Bosnia, Kashmir, etc.; 2) a sense of humiliation due to attacks by Western countries and the perception of Muslims that a war is being waged against Islam; 3) anti-Islamic discourses that Muslims living in Europe are exposed to and the Muslim community's perception of itself as a socio-economic and political victim; and finally, 4) the individual's ability to develop social networks through kinship or internet chats. While these factors and situations affect Muslim individuals vision of the world, the biggest threat is not al-Qaeda-type organizations, but rather the spontaneous radicalization of individuals and groups, especially in the West, into non- hierarchical organizations.[1]

According to Bouzar, individuals may join radical organizations as a reaction to many factors such as perceived exclusion, injustice and loss of loved ones. However, in this process, people who need to feel safe are shaped by conspiracy theories after joining the group and cut off their ties with their families and their entire environment. Thus, they become individuals who only fulfill group instructions. They lose their own identity within the collective identity and begin to see "others" as enemies, as creatures that can be killed. While radicalized individuals believe that they have been chosen by God, they begin to justify terrorist attacks by gaining a perspective of destroying existing systems that do not comply with divine laws.[2]

The majority of radicalization models agree that the influence of external factors causes individuals to develop cognitive reactions in their inner world. The models generally agree that radicalization is not a linear process, that there is a possibility of reversal at every stage, and that people going through the

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1   Mark Sageman, "Understanding Terror Networks", University of Pennsylvania Press, 2004 cited in Mccauley,
Understanding..., pp.207-208.

2   Dounia Bouzar, "Étapes du Processus de Radicalisation et de Déradicalisation", European Union Research Project,   Practicies-74072, May   2018, https://www.academia.edu/49458253/%C3%89TAPES_DU_PROCESSUS_DE_RADICALISATION_ET_DE_D%C3%89RADICALISATION_RECHERCHE_EUROP%C3%89ENNE_PRACTICIES_WP_3., (Access:02.02.2023).

same stages can lead to different outcomes. On the other hand, in the models presented above, radicalization is generally considered as a process related to Islam, due to the reasons for radicalization or the association of radicalized groups with Islam. However, recent studies -based on the number of non-radicalized Muslim populations around the world- have begun to emphasize the view that it is wrong to use the concepts of Islam and radicalization or terrorism and jihad together.[1]

4- Evaluating the Perception of Radicalization of Muslims

Since the radicalization of Muslims has come to the forefront among all types of radicalization today, it is important to evaluate the reasons for the radicalization of Muslims in general, not only the in Western countries, by taking into account the conditions of the society and country in which they live. In this respect, one of the most comprehensive studies in the field has tried to determine the reasons for radicalization of Muslims living in European countries.[2] In the study, the prominent reasons were identified as the perception of exclusion and discrimination in the individual, feeling of insecurity, the desire to gain power or conversely suicide, the belief that it will save his/her family from hell in the afterlife, the dream of creating a more just administration in the current world, the instinct to protect the oppressed from oppressors, the desire to help, the belief that he/she will be cleansed from sins or the need for love. In another study focusing on migrants living in Europe, complaints about the effects or violence experienced at the individual or group level, being affected by the choices of relatives, the need to gain recognition or status, entering a new environment and meeting new identities can be effective in radicalization.[3]

The Council of Europe Working Group on Terrorism, in 2004, focused

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1   Rik Coolsaet, All Radicalisation is a Local Genesis, Egmond Paper S. 84, 2017, p.17.

2   Bouzar, Étapes …

3   A Companion to the ECYC MOOC, "Youth Work as a Preventative Practice against Radicalisation and Violent Extremism" Compiled for a Training of Trainers, European Union, Romania, 2018 https://www.academia.edu/40263491/A_Companion_to_the_ ECYC_MOOC_Youth_Work_as_a_Preventative_ Practice_against_Radicalisation_and_Vi- olent_Extremism_, (Accessed 11.05.2022).

on the increase in terrorist acts in Europe and the fact that these acts are usually committed by individuals who were born in Europe or immigrated at a young age. In particular, it was emphasized that terrorist acts lead to radicalization among Muslim youth, and although it was stated that various factors may be at the source of the radicalization process and that this process may vary from individual to individual, the causes of radicalization were tried to be determined on the basis of religious affiliations. Factors at the root of the radicalization of individuals include regional conflicts and failed states, the perception among Muslim youth that the West practices discrimination and double standards, globalization, socioeconomic factors, alienation and the spread of an extremist worldview. This document is important as it is the first document in the work of the European Union to establish a link between radicalization and terrorism.[1]

Studies on radicalization that focus on the immigrant/Muslim community tend to blame them and portray radicalization as a phenomenon specific to this community. In this context, the assessments made at the Global Future Forum in 2007 took a broader perspective on the factors that contribute to radicalization. These factors include mass communication and propaganda, the perception of Western dominance and reactions to it, inter-state problems, religion/politics, migration, identity politics, and new ideologies, decreasing economic resources and increasing violence.[2]

Although Muslims living in Muslim countries and living in the West go through significant change processes under the influence of different dynamics in different geographical regions, as a result, they generate similar dissatisfactions. In this context, whenthe judgments that one of the important reasons for the radicalization of Muslims is "poverty" and the other is "lack of education" are evaluated, the invalidity of these claims becomes evident. Accordingly, the radicalized individuals among Muslims living in the US and Europe do not generally constitute the most victimized and poorest segments of these countries, and most of the radical youth raised in these countries

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1   Coolsaet, All Radicalization..., p.10-11.

2   Schmid, Radicalisatin...", p.39.

consist of individuals who continue their education normally.[1]

On the other hand, historically speaking, the radicalization of Muslims in European and Islamic countries has taken place with different dynamics. The process in Islamic countries started in the late 70s. The anti-Western sentiment in North Africa in particular, and in some Muslim countries under the colonial empires of the past in general, took the form of opposition to Western-backed governments and dictators after the failure of national movements in the 21st century.[2]

For many years, the people of these countries have been subjected to political repression, restrictions on freedom of expression, violent punishment forpolitical offenses, economic problems, unemployment and social injustice. The vast majority of the population felt that their conditions were the result of being ruled by Western-backed dictators. Those who have been imprisoned or tortured in their countries for their Islamist views also attribute this process to the pro-Western or Western-backed dictatorial regimes ruling in their countries. In the wake of these developments, the establishment of "a country ruled by the laws of Allah"[3] has become a central idea in the minds of some individuals, and this idea has inspired the recent establishment of terrorist organizations. Therefore, the idea of living under a government based on Islamic rules is a motivating and mobilizing factor for Islamist groups. During this period, under the influence of various thinkers, many radical leaders emerged not only in North Africa but also in the Middle East and Asia. After the war with Russia in Afghanistan, these prominent leaders in international radical networks dispersed to various Muslim countries with their field experiences and formed their own circles/groups and subsequently

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1   For more detailed studies on the subject, see Alan Krueger, and Jitka Malečková. "Education, Poverty and Terrorism: Is There a Causal Connection?" Journal of Economic Perspectives, C: 17, S: 4, 2003, pp.119-144.

2   Alain Antil, "L›Afrique et la Guerre Contre la Terreur", Politique Etrangère, Y. 2006, C. 3, https://www.cairn.info/revue-politique-etrangere-2006-3-page-583.htm, (Access:12.04.2023) pp.583-591.

3   The Holy Qur›an, Surah al-Ma›ida, verse 44 reads: "Whoever does not judge by what Allah has revealed, they are the disbelievers." For the commentary see: https://kuran.diyanet.gov.tr/tefsir/M%C3%82ide-suresi/713/44- ayet-tefsiri, (Access: 13.03.2023).

a mass that internalized radicalism and violence.

After the 911/ attacks, the "fight against terrorism" concept put forward by the US brought to the forefront the perception that "the West is hostile to the Arab world" and the "Crusader Wars", which had been pushed to the background for a long time. However, the lack of proper religious knowledge and education of radicalized individuals has led to a distorted understanding of Jihad. The enemy is no longer only Christians and Jews, but all countries governed by man-made laws and their citizens. This has transformed Jihad into a concept that has gained an infrastructure that can be spread all over the world. Before the "Islamic State" was established, a state of fear was built. This understanding, combined with brutal images such as the torture or beheading of enemy soldiers shown in propaganda on the internet, has brought the concepts of Islam-Jihad-Terrorism to the same platform in public opinion.[1] The idea of helping fellow Muslims persecuted by Westerners in Afghanistan, Bosnia, Iraq and Palestine represents a new process for Muslims living in Western countries.[2]

According to Khosrokhavar, there are three different processes in the radicalization of Muslims. The first is the desire to establish a purely Islamic regime in Muslim-majority countries, such as the Arab countries in the Middle East and North Africa or Pakistan and Indonesia in Asia, due to popular dissatisfaction with the existing government or political regime. The second is the perception of discrimination against Muslims in Western Europe, North America and Australia and the effort to combat Islamophobia. The third is the aim of waging a holy war against the invaders who are perceived to be trying to destroy Islam as a result of the Western attacks on Muslim countries and peoples all over the world.[3]

In this context, Muslims living in the West have been carrying a twofold

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1   Khosrokhavar, Radicalization..., p.10.

2   Elizabeth O. Bagy, "Jihad in Syria", Institute for The Study of War Middle East Report-6, September 2012, https://www.understandingwar.org/sites/default/files/Jihad-In-Syria-17SEPT.pdf, (Accessed: 04.02.2023), p.15.

3   Khosrokhavar, Radicalization, 2014, p.34.

perception of victimization for many years. On the one hand, the oppression of the people in their countries of origin by dictators or the persecution of Muslims in any Muslim country, on the other hand, many factors such as the problems they experience in terms of integration despite using their opportunities in Western countries, the perception of exclusion and injustice, and concerns about the future pave the way for radicalization. The second or third generation Muslim youthliving in Western countries, while experiencing identity and personality development problems, see their parents as assimilated individuals who emulate Western culture and move away from their roots, do not fulfill the requirements of their religion, forget their culture, and consider turning to Muslim radical groups as a means of salvation. Moreover, with every action they carry out in their home countries, these young people have the idea of taking revenge on both the Westerners who exclude them, despise them, do not allow them to live their religion and humiliate them, and the Western States that kill Muslims and occupy their lands. Some of these young people dream of going to war zones to live under the sacred flag of Islam and to be part of the brotherhood of arms that has been going on for decades.

The radicalization processes experienced by Muslims in different geographies with various dynamics, namely the reaction to discrimination and oppression in the West, the effort to oppose the corrupt elitist order in Muslim-majority countries, and the desire for solidarity, which includes supporting oppressed Muslims all over the world, have come together to become a catalyst that has fueled the wars in the Middle East for the last two decades. This violent reaction by an ultra-conservative wing resembles the stance once taken by far-left organizations against the imperialist West.

In addition to these general reasons, different factors come into play in different countries. For example, in economically weak and failing states, joining radical groups can be both a source of income and life security. Likewise, individuals who lack religious and ideological commitment before joining these groups acquire doctrinal training after joining. According to Kundnani, raising the question "Why are some Muslims radicalized?" makes radicalization in people's minds a concept only associated with Muslims and

all other radical tendencies become meaningless.[1]

Many people may engage in criminal acts for economic or social reasons and join a radical ideology, but very few combine these two dimensions into a means of self-expression. Radicalization is therefore a rare phenomenon compared to both Western and Islamic societies as a whole.[2]

However, this process once again confirms the thesis that radicalization is reciprocal. The more radicalized Muslims become, the more effective and severe measures are taken by those in power, be it a dictatorial or democratic government, to prevent violence and conflict. In recent years, the increasing control measures against Muslims in Western countries and the implementation of practices that sometimes interfere with individual rights and freedoms in order to ensure public security have further fueled the feeling of exclusion among Muslims. In addition, the US-led counter-terrorism operations are seen as a direct war against Islam by young people in many countries. For example, in a survey conducted by Wiktorowicz, 64% ofMuslims in the UK opposed the US-British-led invasion of Afghanistan, while 35% of this group stated that the operation was an attack against Islam.[3]

Conclusion

Extremists and violent extremists may act aggressively, from verbal violence to terrorist attacks, but these stages are not synonymous with radicalization. The period following 911/, the US invasion of Iraq, and the Syrian civil war has prompted increased studies on preventing radicalization, with a focus on religious extremism. However, the tendency to label organizations as "Radical Islamic Terrorist" has limited the concept to religious extremist perceptions, leading to the association of Islam with terrorism.[4]

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1   Kundnani, Radicalization..., p.3.

2   Khosrohhavar, Radicalization..., p.10.

3   Quintan Wiktorowicz, Radical Islam Rising, Muslim Extremism in the West, Oxford, 2005, p.109.

4   For the websites of organizations working in different fields using the definitions mentioned above, see: https://supo.fi/en/radical-islamist-terrorism,https://www.rand.org/topics/the-islamic-state-terrorist- organization.html,   https://www.gov.uk/government/publications/proscribed-terror-groups-or-organisations-- 2/proscribed-terrorist-groups-or-organ-

It is essential to recognize that being radical involves challenging the existing order, proposing solutions, and working for change. While radicals may resort to violence, it is not obligatory for achieving change. Democratic practices, developed through radical efforts, are expected to realize new demands without resorting to violence in the future.

Understanding the causes of radicalization remains complex, with studies focusing primarily on psychological and sociological conditions. Even though economic, political, ideological and religious factors are also taken into account. However, the state is often excluded as an actor, with radicalization seen as a response to state victimization. Limiting the source of radicalization to individual situations can eliminate the necessity for states to implement socio-economic and integration programs.

Post-911/, many studies aim to explain radicalization causes, particularly among young individuals, focusing on Muslims in Western countries. However, the substitution of "radicalization" with terms like extremism or terrorism alters the meaning. Additionally, the focus on Muslims in these studies may negatively affect the perception of Islam. It is crucial to maintain sensitivity in using concepts, preventing a narrow view of radicalization and avoiding potential biases against specific communities.

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SOCIAL STRATEGIES FOR IRAQ AIMING DERADICALIZATION AND THE PREVENTION OF THE RADICALIZATION

Dr. Bilgay Duman, ORSAM Iraq Studies Coordinator, bilgay.duman@gmail.com

Feyzullah Tuna Aygün, ORSAM Iraq Studies Expert, tuna.aygun@gmail.com

Abstract

This research provides an analysis of how radicalization has unfolded in Iraq after the invasion, in 2003 exploring the socio-political dynamics surrounding it. By delving into the topics of radicalization, deradicalization and prevention this article draws upon a range of perspectives. It addresses the challenges posed by platforms. Emphasizes the necessity for adaptable strategies.

The examination of radicalization encompasses nuanced viewpoints on the pathways and psychological factors involved. The section on deradicalization advocates for customized interventions at both community levels emphasizing the significance of considering context. Prevention strategies are discussed within the framework of disengagement, situational dynamics, and online influences.

In conclusion this study promotes an integrated approach that combines both deradicalization and prevention strategies. It highlights tools such as mentorship programs, educational initiatives, and interfaith dialogue to underscore the importance of multifaceted approaches in fostering resilience against radicalization, in Iraq.

Keywords: Iraq, radicalization, deradicalization, prevention of radicalization, social strategies

Introduction

The socio-political situation in Iraq reveals the impact of events, particularly the invasion in 2003 on its course. This academic study delves into the interplay of radicalization, deradicalization and prevention within

Iraq's evolving and intricate context.

By drawing insights from the academia, we undertake an examination of Iraq's situation. We closely analyze the aftermath of the 2003 invasion and its consequences on Iraq's fabric. The intricacies of radicalization pathways are exacerbated by economic and social factors against the backdrop of a conflict Iraq.

The challenges faced today are amplified by the age where online platforms serve as conduits for ideologies. This article aims to dissect these multifaceted issues and shed light on social strategies for deradicalization and prevention.

1- Radicalization, Deradicalization and the Prevention of Radicalization

1.1. Radicalization

Radicalization, an ever-changing process has attracted attention in academic discussions. McCabe and Rubin's (2016) conceptual analysis sheds light on the intricacies of radicalization, deradicalization and counter radicalization. The authors highlight the difficulties, in defining and measuring radicalization emphasizing the importance of a nuanced understanding of this phenomenon. This lays the groundwork for exploring the aspects of radicalization as discussed by Horgan (2008) who delves into paths and psychological factors that contribute to embracing extremist ideologies. Horgan argues that comprehending radicalization necessitates exploring how individuals find themselves on the path towards terrorism.

Quintan Wiktorowicz's work (2005) on "Radical Islam Rising" offers insights into the foundations of radicalization particularly within Western societies. The book explores how radical movements gain influence while underscoring the interplay between ideology and socio factors. Meanwhile Sageman's (2004) examination of terror networks emphasizes the significance of dynamics and interpersonal relationships, in the process of radicalization. Sageman's research suggests that radicalization often takes place within social networks.

Gill, Horgan and Deckert (2014) have studied the phenomenon of lone

actor terrorism investigating the motivations and behaviors of individuals involved in acts. Their research offers insights, into the complexities of lone wolf terrorism contributing to our understanding of radicalization. Additionally, Bakker and de Graaf (2010) have explored the challenges associated with preventing lone actor attacks in their work on "Lone Wolves" providing recommendations for strategies to counter radicalization.

In summary the literature on radicalization encompasses perspectives ranging from discussions and psychological analyses to examinations of specific ideologies and social dynamics. This interdisciplinary approach is crucial, for developing strategies that address the nature of radicalization.

1.2.   Deradicalization

Deradicalization is a part of counterterrorism actions. It involves methods and measures to disengage individuals, from ideologies and prevent them from engaging in violent activities. By drawing insights from research, we can explore the aspects of deradicalization and highlight its complex nature.

Borum's (2011) foundational work on radicalization theories serves as a starting point to understand the significance of tailoring deradicalization strategies to address the factors that contribute to an individual's radicalization process. Recognizing that extremism often arises from a blend of social and political factors one important aspect involves detaching individuals from networks and ideologies. This process aligns with Sageman's (2004) examination of terror networks, which emphasizes the importance of understanding the dynamics associated with radicalization. Thus, effective deradicalization must involve interventions at both community levels.

Hafez and Mullins (2015) further contribute to this discussion by emphasizing the need for context deradicalization efforts. Their work explores extremism and highlights the importance of considering local nuances and addressing unique challenges related to radicalization within specific communities. This aligns, with the understanding that deradicalization cannot be approached with a one size fits all mentality; it requires adaptability to diverse social and political contexts.

Neumann's (2013) study, on the recruitment of so-called jihadists in

Europe highlights the importance of understanding the factors that drive individuals to join groups. Efforts to counter radicalization can benefit from insights into these recruitment processes enabling targeted interventions to counteract the appeal of ideologies. Therefore, effective strategies for deradicalization should address the causes that attract individuals to movements as emphasized by Borum (2011).

Silber and Bhatt's (2007) examination of the threat underscore the aspect of deradicalization. By addressing radicalization at its core interventions can disrupt the path toward violence before it escalates. Silber and Bhatt's report suggest that involving communities in identifying and addressing factors contributing to radicalization is crucial in this endeavor. The report highlights the importance of law enforcement working collaboratively with communities to build trust and cooperation in deradicalization efforts.

Vidino's (2013) exploration of lessons from Europe in countering radicalization offers insights into the significance of community-based approaches within deradicalization initiatives. Engaging communities as partners facilitates the development of programs that address the unique challenges faced by diverse populations. Vidino also emphasizes intelligence sharing as an element in collaborative deradicalization efforts requiring coordination, among stakeholders.

The complex nature of deradicalization is further emphasized by Dalgaard Nielsen's (2010) examination of radicalization in Europe. The gaps identified in knowledge highlight the requirement for research to guide evidence-based strategies for deradicalization. This suggests that effective deradicalization is a field that continuously evolves, necessitating adaptation and refinement to address emerging trends and challenges.

In summary deradicalization plays a role in counterterrorism efforts demanding an adaptable approach. Borum's foundational analysis of radicalization theories emphasizes the significance of comprehending the multifaceted factors contributing to extremism. Interventions should encompass disengagement from networks addressing root causes and involving communities. The contextual considerations highlighted by Hafez and Mullins Neumann's insights into recruitment processes and Silber and

Bhatts focus on prevention collectively contribute to shaping strategies for deradicalization. Vidino's lessons from Europe underscore the importance of community involvement while Dalgaard Nielsens review emphasizes the necessity for research to enhance and refine deradicalization efforts. In this field combining these insights leads to an approach, towards deradicalization that acknowledges its nuanced and evolving nature.

1.3.   Prevention of Radicalization

Preventing radicalization is a task that requires an understanding of the various factors that influence individuals' paths, towards extremism. By drawing on insights from sources this discussion explores key aspects of prevention strategies highlighting the significance of addressing root causes, situational dynamics, online influences, and the effectiveness of intervention programs.

To initiate prevention efforts effectively it is crucial to consider Bjørgo's (2011) analysis of disengagement from groups. Understanding the process of disillusionment plays a role in dissuading individuals from radicalizing in the place. Prevention strategies should not aim to counter radicalization but strive to create conditions that discourage people from embracing extremist ideologies. This aligns with Horgan's (2009) research on narratives of disengagement from extremist movements. These narratives provide insights into factors that can deter individuals from joining groups and serve as a foundation for preventive measures.

Furthermore, Bouhana and Wikström's (2011) evaluation based on situational action theory highlights the factors influencing al-Qaida influenced radicalization. Their work emphasizes the need for prevention strategies that target elements contributing to radicalization. By addressing these elements through interventions, we can disrupt the process before individuals become deeply entrenched, in ideologies.

Schuurman and Taylor (2018) delve into the impact of fear, on agitation and radicalization. They emphasize the need to comprehend and address fear driven dynamics to minimize vulnerability to radicalization. To effectively prevent narratives from taking hold strategies should not focus on the allure

of extremist ideologies but also consider the push factors, such as fear and perceived threats that contribute to individuals embracing these narratives.

The internet, media platforms play a significant role in the process of radicalization as highlighted by Miller and Conway (2016). Therefore, prevention efforts must actively address dynamics to counter recruitment endeavors. Restrict the spread of extremist ideologies. Online platforms are frequently utilized for propaganda dissemination and connecting with recruits. Consequently, it is crucial to develop strategies that disrupt these pathways leading to radicalization.

Koehler's (2015) examination of deradicalization methods, tools and programs offers insights into strategies for countering violent extremism. By drawing upon this understanding prevention efforts can implement measures that target individuals and communities at risk. By prioritizing prevention than solely responding to instances of radicalization societies can reduce the pool of recruits for extremist groups. McCant's (2015) analysis of ISIS provides strategic insights that're pertinent to prevention strategies.

It is vital to understand why groups, like ISIS attract people to create strategies that counter their ideologies and reduce the appeal for recruits. Horgan and Braddock (2010) critically assess the effectiveness of deradicalization programs highlighting the challenges involved in evaluating them. This research is crucial for prevention efforts as it guides the development of evidence-based programs that address risk factors for radicalization and continuously evaluate intervention outcomes.

Gill's (2019) exploration of deradicalization and desistance provides both insights and practical considerations. Prevention strategies should not focus on disengagement. Also aim to sustain nonviolent behavior over the long term. By addressing factors that contribute to radicalization and emphasizing lasting positive change prevention efforts can have a lasting impact.

In conclusion preventing radicalization requires an approach that encompasses situational dynamics, online influences, and evaluation of intervention programs. Insights from these works contribute to the development of comprehensive prevention strategies that're specific to different contexts aiming to discourage individuals, from embracing extremist ideologies while

fostering long term resilience against radicalization.

1.4.Deradicalization and the prevention of radicalization

To effectively combat terrorism, it is crucial to have an understanding of the processes of radicalization. This understanding enables the development of strategies that encompass both deradicalization and prevention. Scholarly works shed light on the importance of employing strategies to tackle these challenges.

Borum's (2014) model, which focuses on vulnerabilities and propensities provides a framework, for comprehending the nature of radicalization. In the context of deradicalization community engagement emerges as a strategy. Silber and Bhatt's (2007) report on radicalization in societies highlights the role played by mentorship programs in countering threats. Community engagement serves as a cornerstone in the deradicalization process acting as a catalyst for reintegration.

Educational initiatives play a role in both extremist ideologies and preventing radicalization. Sageman (2004) discusses how education can foster thinking skills to counter and undermine extremist narratives. This insight does not inform deradicalization efforts by targeting aspects but also guides preventive measures by building resilience through education.

Gill's (2019) exploration of deradicalization and desistance underscores the importance of counseling and mental health support. These social tools are essential, in addressing issues that contribute to radicalization within the context of deradicalizing individuals. Mental health support plays a role not in helping individuals disengage but also, in proactively addressing vulnerabilities and implementing preventive strategies.

Empowering people is key to both deradicalization efforts and prevention measures. Horgan's (2008) perspective highlights the significance of focusing on youth and providing programs that build skills. By offering alternatives and reducing vulnerability these initiatives serve as a measure against radicalization.

Media literacy programs as discussed by Conway and McInerney (2018) are tools in countering radicalization. These programs promote analysis and

awareness enabling individuals to resist propaganda during deradicalization processes. In terms of prevention, they equip people with the skills needed to discern and resist influences proactively.

Interfaith and intercommunity dialogue are methods for preventing and countering radicalization. Moghaddam and Marsella (2004) emphasize the importance of dialogue in fostering understanding while reducing drivers of radicalization. In the context of prevention these strategies aim to create an environment that's resilient against extremist influences.

Awan's (2017) study on Islamophobia presence on Twitter underscores the significance of advocating for justice as a means to counter radicalization. Addressing practices and prejudices that have the potential to fuel radicalization social justice serves as a measure. This emphasizes the interconnection, between attitudes and the prevention of radicalization highlighting the necessity for social transformations.

To sum up these academic works collectively underscore the role of strategies in both preventing radicalization and promoting deradicalization. A comprehensive approach involves components such as community engagement, educational initiatives, youth empowerment, and interfaith dialogue. By integrating these tools counterterrorism endeavors can effectively tackle the root causes of radicalization while supporting individuals who are disengaging from extremist ideologies. Moreover, it helps establish conditions that're resilient against the spread of radical beliefs. The interdisciplinary nature of these strategies reflects the network of factors involved in radicalization. Emphasizes the significance of employing multifaceted approaches, to foster inclusive and resilient societies.

	Deradicalization	Prevention of Radicalization

Focus on Individuals vs. Communities	Deradicalization primarily focuses on individuals who have already adopted extremist ideologies or engaged in radical activities. It involves interventions and programs designed to disengage and rehabilitate individuals who are actively involved in or have previously participated in extremist movements.	Prevention, on the other hand, is a broader concept that aims to stop individuals from radicalizing in the first place. It focuses on addressing risk factors, vulnerabilities, and the root causes of radicalization within communities before individuals become involved in extremist activities.
Timing of Intervention	Deradicalization interventions occur after an individual has already embraced extremist ideologies or engaged in radical activities. These interventions aim to facilitate disengagement, rehabilitation, and the transition to a non-violent and non-radical mindset.	Prevention efforts take place before individuals radicalize. The focus is on identifying and addressing risk factors, such as social marginalization, economic inequality, or political grievances, to create conditions that discourage the adoption of extremist ideologies.

	Deradicalization	Prevention of Radicalization
Target Audience	The target audience for deradicalization programs includes individuals who are already radicalized or have a history of involvement in extremist activities. These individuals may be incarcerated, in the process of disengagement, or seeking support to reintegrate into society.	Prevention efforts target broader populations, aiming to reach individuals who may be susceptible to radicalization. This includes community members, youth, and those exposed to risk factors that could make them vulnerable to extremist influences.

Approaches and Strategies	Deradicalization strategies often involve cognitive and behavioral interventions, counseling, education, and rehabilitation programs. These may be implemented in correctional facilities, community settings, or through mentorship programs.	Prevention strategies are more proactive and diverse, encompassing social programs, education initiatives, community engagement, and efforts to address socio-economic and political grievances. The goal is to create an environment that reduces the likelihood of radicalization by addressing underlying causes.

	Deradicalization	Prevention of Radicalization
Evaluation and Measurement	The success of deradicalization programs is often measured by the extent to which individuals disengage from extremist activities, adopt non-violent beliefs, and reintegrate into mainstream society. Assessing recidivism rates is also a common metric.	Evaluation of prevention efforts involves measuring changes in community resilience, the reduction of risk factors, and the overall impact on preventing the radicalization of individuals within a community. Success may be measured in terms of decreased recruitment or radicalization rates.

2- Social Strategies for deradicalization and the prevention of radicalization

In the world of countering radicalization, it is crucial to adopt social strategies. These strategies aim to tackle the causes and promote communities thereby contributing to both deradicalization and prevention of radicalization. One key strategy is Community Engagement, which focuses on fostering a sense of inclusivity and belonging in society. By encouraging participation, in cultural and civic activities this approach creates a supportive environment for those undergoing deradicalization while also laying the groundwork for preventing radicalization from taking root.

Educational initiatives play a role in challenging ideologies and promoting critical thinking addressing the cognitive aspects of radicalization.

By implementing programs that present alternative narratives teach thinking skills. Broaden understanding education becomes a catalyst for both deradicalization efforts and prevention measures. This highlights the importance of education as an approach, to building resilience among populations.

Youth empowerment programs are elements in this integrated approach. Investing in education, skill building, and recreational activities empowers people by offering them alternatives to extremist ideologies. These programs do not aid in the deradicalization of those who have already been influenced but also act as measures by providing young individuals with opportunities for personal growth and engaging in constructive pursuits.

Interfaith and intercommunity dialogue serves as a strategy for building bridges among cultural groups. By promoting respect and cooperation this approach creates an environment that is resilient, against extremist influences. It contributes both to prevention efforts as initiatives focused on deradicalization.

Finally, the pursuit of social justice advocacy emerges as a driving force, behind an encompassing approach. By addressing the socio-political grievances that contribute to radicalization advocating for justice serves as both a preventive measure and an essential element in deradicalization efforts. It contributes to the creation of an more society.

In summary embracing these integrated strategies exemplifies a holistic approach, to counter radicalization. Recognizing the interconnected nature of these strategies and implementing them concurrently allows societies to cultivate conditions that discourage radicalization offer support to those undergoing deradicalization and build communities of resisting the allure of extremist ideologies.

2.2. The Case of Iraq: Historical Context

Iraq has experienced a series of events, in history which have had significant consequences for its sociopolitical landscape. At the beginning of the century Iraq was invaded by coalition forces in 2003, an event that drastically altered the course of the nation. The downfall of Saddam Husseins

regime led to a power vacuum resulting in tensions, instability, and the emergence of extremist groups.

The United States led coalition initiated the Iraq War with the goal of eliminating weapons of destruction (WMDs) and promoting democracy within the country. However due to the lack of evidence supporting the existence of WMDs there was debate surrounding this issue. The aftermath of the war presented challenges in establishing an environment. The sudden dismantling of state institutions and de-Ba'athification policies created a governance that various factions took advantage of it.

Sectarian tensions between Sunni and Shia communities have roots in Iraq. These tensions were exacerbated during the war period when Shia Muslims gained greater political influence. This shift in power dynamics resulted in resentment among populations who perceived themselves as marginalized. Consequently, this provided ground, for radicalization as some individuals sought to resist their perceived marginalization.

The collapse of state institutions created an opportunity for extremist groups to thrive within Iraq. Al-Qaeda, in Iraq first. Later transformed into the Islamic State of Iraq and Syria (ISIS) which gained control over areas in 2014. The rise of ISIS has further deepened divisions along lines. Led to the displacement of millions of people.

The insurgency against coalition forces followed by conflicts has had a long-term impact on the fabric of Iraq. The use of terrorism as a strategy targeting both civilians and security forces has instilled fear. Created an environment. The scars left by violence and forced displacement remain ingrained, in the memory of Iraqis.

Iraq has grappled with challenges struggling to establish governments capable of addressing the diverse needs of its population. Ethnic and sectarian divisions have often hindered efforts to build governance structures perpetuating instability and fostering an environment to radicalization.

2.3. Contemporary Situation

Political grievances have played a role, in fueling radicalization in Iraq. Following the invasion certain factions, the population were marginalized in

the political process. The policies of de-Ba'athification further intensified tensions by excluding individuals associated with Saddam Husseins regime from participating in the order. This exclusionary approach became a catalyst for radicalization as disenfranchised Sunnis sought ways to assert themselves often turning towards groups.

Economic factors have also been influential in driving radicalization. The aftermath of the invasion brought about turmoil with unemployment rates skyrocketing and infrastructure falling into disarray. The lack of opportunities among the youth created fertile ground for recruitment by extremist groups promising economic stability and empowerment. This economic vulnerability remains a driving force behind the appeal of ideologies among those seeking a sense of purpose and financial security.

Social grievances arising from perceived inequalities and discrimination have played a role in fostering radicalization well. The sectarian divide that emerged after the invasion polarized communities contributing to a sense of injustice and marginalization. The fragmentation of society, along lines created an environment where individuals felt compelled to align with ideologies as a means of resisting perceived oppression and asserting their identity.

Sectarian tensions have played a role throughout Iraq's history in shaping its landscape. After the invasion the rise of Shia dominance led to resentment, among communities, which opened the door for radical Sunni groups to emerge. Exploiting these grievances extremist elements have taken advantage of the divide to further their ideological agendas. This intricate interplay of dynamics has fueled a cycle of radicalization as each sect perceives itself as a victim and justifies actions in response.

In times tackling radicalization remains an evolving challenge in Iraq. The aftermath of the fight against ISIS has left behind an environment where lingering grievances, combined with the realities of post conflict reconstruction contribute to the persistence of extremist ideologies.

The digital era has introduced dimensions to radicalization in Iraq. Extremist groups utilize media platforms for recruitment. Spreading propaganda capitalizing on vulnerable populations grievances. Online spaces act as echo chambers that reinforce existing biases and contribute to

individual's radicalization who may feel isolated or marginalized within their communities.

In summary the roots of radicalization, in Iraq run within its context with the 2003 invasion serving as a pivotal moment. Political economic, social, and religious factors have all played a role, in shaping the fabric of radicalization influencing the path that Iraq has taken after the war. It is crucial to comprehend these current dynamics in order to develop tactics to combat radicalization encourage deradicalization and establish a stable and inclusive future for Iraq. This challenge is complex. Calls for an approach that considers the various facets of radicalization, within this intricate geopolitical context.

Conclusion and Policy Recommendations

Community involvement plays a role, in addressing radicalization in Iraq. It is essential for both deradicalization efforts and preventive measures. Given the country's ethnicities, religions and complex history fostering unity and resilience within communities is of importance.

When it comes to deradicalization community engagement takes the form of shared stories. Creating platforms where individuals who have successfully transitioned away from ideologies can openly discuss their experiences serves a purpose. Firstly, it allows those disengaging from extremism to share their stories and promote understanding among community members. Secondly it helps dispel misconceptions and break down stigmas associated with deradicalization fostering an environment to reintegration.

On the front community involvement takes shape through celebrations and events that bring together Iraq's diverse population. By organizing festivals, cultural exchanges and community led activities the focus shifts from narratives to shared heritage. These events serve as tools against tensions by promoting unity that transcends ethnic or religious boundaries. In environments the allure of radical ideologies diminishes as individuals find common ground and shared identities beyond sectarian lines.

Building trust and fostering collaboration between communities and authorities are elements, for successful community engagement. It is crucial to

involve community leaders, religious figures and grassroots organizations in establishing dialogue channels. When authorities include community members, in decision making processes they show their dedication to addressing the challenges faced by each community. This inclusivity helps foster a sense of ownership and shared responsibility which're aspects in preventing radicalization and supporting individuals during the deradicalization process.

Engaging with the community also means addressing grievances that contribute to radicalization. Tailoring initiatives to meet the needs of communities, such as developing infrastructure creating job opportunities and providing services can directly mitigate factors that make people vulnerable to extremist narratives. By recognizing and responding to these grievances collectively authorities and community leaders contribute towards building a fabric that is less susceptible to radicalization.

Education initiatives play a role in counter radicalization efforts in Iraq's landscape. These initiatives focus on fostering thinking skills, historical awareness, and resilience against ideologies. Implementing targeted interventions within the sphere significantly contributes not to deradicalization processes but also proactive measures aimed at preventing radicalization from occurring.

For individuals undergoing deradicalization designed educational programs become catalysts, for change. By incorporating thinking skills into rehabilitation centers and community-based initiatives individuals are empowered to challenge narratives.

By exploring viewpoints and considering the context education becomes a powerful tool, in challenging the underlying beliefs that contribute to radicalization. Through these efforts individuals who are distancing themselves from ideologies can reassess their beliefs. Develop a more nuanced understanding of their role in society.

To prevent radicalization the focus shifts towards programs that promote tolerance, inclusivity, and a shared sense of national identity. By addressing past grievances and acknowledging backgrounds within the educational system schools become agents of unity rather than division. In regions where sectarian tensions have been prevalent implementing curricula that celebrate

Iraq's heritage becomes crucial. This inclusive approach does not prevent the entrenchment of ideologies but also establishes a society that values diversity.

Improving access to quality education is an aspect of initiatives especially in marginalized areas. By investing in schools enhancing infrastructure and ensuring educators are present authorities create an environment where all children have equal opportunities to receive a comprehensive education regardless of their socio-economic background. This proactive approach tackles one of the root causes of radicalization – access to resources – by empowering individuals, with knowledge and skills for a brighter future.

Teachers play a role in the success of initiatives. Educators can make an impact by participating in training programs that equip them to address subjects, challenge stereotypes and foster open discussions. This has an effect, as teachers not only impart academic knowledge but also become mentors who guide students towards critical thinking and understanding the complexities of the world around them.

In today's era education initiatives can leverage technology to expand their reach. Online platforms and educational resources can be developed to complement curricula enabling students to access a range of perspectives and information. This does not enrich their journey but also equips them with the skills needed to navigate the online space critically countering the potential influence of extremist propaganda.

Youth empowerment programs play a role in Iraq's efforts to counter radicalization. These programs are tools for both deradicalization and prevention recognizing the role that young people play in shaping the nation's future. The focus is on providing alternatives fostering development and channeling youthful energy towards positive engagement.

For individuals undergoing deradicalization processes Youth Empowerment Programs act as transformative platforms. By offering training, skill building workshops and educational opportunities these programs provide youth with alternatives, to extremist narratives.

Practical abilities give individuals the power to reintegrate into society offering them opportunities, for employment and personal satisfaction. This process does not support the journey of deradicalization. Also instills a sense

of purpose and accomplishment.

On the front Youth Empowerment Programs work proactively to engage individuals before they become vulnerable to radicalization. By investing in youth centers community led initiatives and extracurricular activities we create spaces where positive involvement becomes the norm. These programs offer alternatives to ideologies by providing outlets for creativity, sports, and educational pursuits. They become places where young individuals develop resilience and a positive sense of self reducing the appeal of narratives.

Youth empowerment goes beyond acquiring skills; it includes a focus on educational and recreational initiatives. By investing in schools, libraries, and sports facilities in areas to radicalization we foster a sense of community. Shared purpose among young individuals. These initiatives do not provide opportunities but also create spaces for social interaction that break down barriers and mitigate potential sources of tension.

Interfaith and intercommunity dialogues provide spaces for individuals undergoing deradicalization, where mutual understanding can thrive. These dialogues, involving leaders, scholars and community members from faiths create environments that challenge extremist interpretations and promote shared values. By engaging with perspectives individuals in the deradicalization process are given an opportunity to reevaluate their beliefs and bridge gaps towards an inclusive worldview.

An essential aspect of efforts is fostering cohesion that transcends religious and ethnic boundaries. Interfaith and intercommunity dialogue initiatives actively engage communities in projects, events, and partnerships. By promoting cooperation and understanding these programs establish an environment that resists narratives exploited by ideologies. Through initiatives communities do not prevent radicalization but also lay the groundwork, for lasting social harmony.

In regions marked by tensions, Interfaith and Intercommunity Dialogue become indispensable tools. Facilitating conversations that address past grievances while promoting reconciliation nurtures an environment where mistrust and animosity can be replaced by respect. These dialogues encourage communities to acknowledge their shared history while envisioning a future

where coexistence's not just possible but celebrated.

Furthermore, interfaith, and intercommunity dialogue also contribute to conflict resolution mechanisms within communities. Creating platforms, for dialogue of resorting to violence provides an outlet for addressing grievances. By establishing spaces for communication these efforts contribute to preventing radicalization by offering ways to tackle societal challenges.

In summary the promotion of interfaith and intercommunity dialogue plays a role in Iraq's journey towards an inclusive and resilient society. By fostering understanding preventing the proliferation of ideologies and addressing historical tensions these initiatives act as bridges that connect communities and religious groups. Through dialogues Iraq invests in a future where diversity is embraced and the bonds, between communities are fortified against the influence of radical ideologies.

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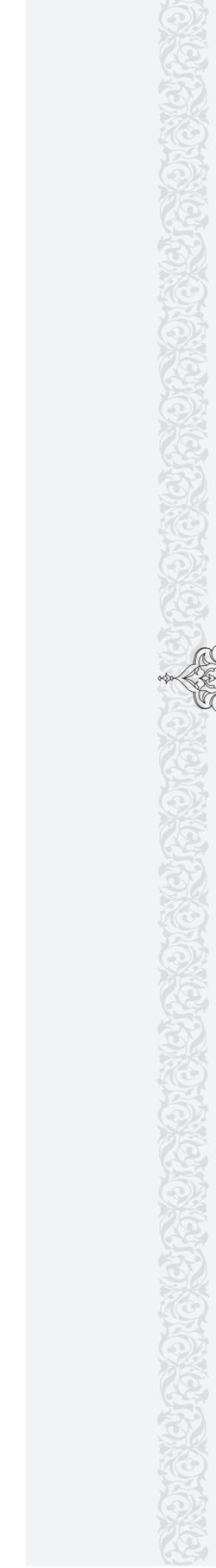
Archaeological Axis

The Arab-Islamic city between origins and formation, a study of Islamic history

Asst. Prof. Muheneid Hamad Ahmed Al-Karboly

Asst. Prof. ABDULAZEZ KHADIR ABBAS

Center for Strategic Studies, University of Anbar, Anbar, Iraq.

https://orcid.org/00009880-6039-0002-

dr.muheneidalkarboly1973@uoanbar.edu.iq

areej.ahmed@ircoedu.uobaghdad.edu.iq

ABSTRACT

I mentioned in a previous research that there was no agreement on a fixed definition of the Arab-Islamic city for reasons including the Orientalists who called for certain architectural elements and described the Islamic city and said that the Islamic cities took their elements and methods of planning from the Greek, Roman and Sasanian cities. Even if that were true, Islam preserved everything that It is good for human life to live in peace and abandon everything that is harmful in human life, and the accusation of the Orientalists is nothing but a result of their whims with which they wanted to attack, even if other Western people were fair to the Muslim Arabs.

Accordingly, the sophistication that characterized Muslims in building Islamic cities and preserving their rights and status among the people must be demonstrated, despite the simplicity of the capabilities in those eras. Every Muslim must be proud of what the previous Muslims approved.

When we commemorate and mention these achievements, it is only a small thing against them because they were serious about achieving justice among people. An example of this is Medina, may the blessings and peace of God be upon its inhabitants, and other cities that history mentioned to us and identified their Islamic landmarks.

They relied on the Holy Qur'an, the Sunnah of the Prophet, and the fatwa decisions of Muslim jurists who approved what they declared that was not inconsistent with the values of the Islamic religion.

Each Arab city has unique characteristics that give it the specificity that distinguishes it from other cities, and this is based on several historical eras that each Arab and Islamic city passed through.

I even found in the European countries I went to that traces of Islamic reconstruction were evident in those Western countries in markets, cities, and even churches.

The Muslims were not exposed to the buildings of the European countries they entered, but rather they added beauty and sophistication to them in terms of external and internal construction, arranging their placement, and protecting them from damage in accordance with what was approved by Islamic law.

Objectives :

The aim of this study is to inform the honorable reader that Islam has created large cities whose fame remains to this day and has achieved peaceful coexistence for all the different religions - Judaism, Christianity, Dhimmis and others - without discriminating in the right to live in those cities whose foundations were established by the Islamic Caliphate.

Methodology:

In the research, I relied on the advanced approach of the APA Style system, and we relied on sources from Islamic history and real narratives related to some Islamic cities, some of which we see traces of until today, as they proved to be safe cities for living, and from them the Arab Islamic civilizations began, each divided according to the city, and I sought verification of the narratives. The ones I mentioned in the research are from those sources or scattered narratives in magazines and other literature.

Results :

Islam ensured a decent life through the establishment of large cities that helped it establish the Arab-Islamic civilization, and it treated Muslims and other non-Muslims fairly with the right to housing. It was fair to the Jews of Medina and the non-Muslims in obtaining areas for their residence, and homes were distributed to them in the same way as others, and in relying on the Islamic economic system and the provisions of Islamic Sharia for

judiciary. In light of the housing crisis, after living in tents made of hair and wool, Islam built cities of mud, stone, and clay to house people and provide them with luxury that protects them from cold, heat, and the fluctuations of climate change to which the earth is exposed, and to end poverty as much as possible.

Conclusion :

Islam was able to do justice to people regarding the right to establish cities that give them the right to own a residential plot in which a person can establish a decent family and enjoy the building of a house that shelters and protects it from the fluctuations of the weather, whether heat or cold, especially since most of the country in the past was barren desert and shifting sands that were not safe for humans, and I felt Man belongs to it, as the Islamic Caliphate is interested in giving every Muslim a land and a house to live in, and these are the most basic rights that every government can provide to its people.

My message to the authorities in Iraq and other countries and even the entire world is that they should live in peace and must be based on the provisions of Islamic Sharia in granting the right to housing to every family consisting of a husband, his wife and his children.

Keywords: (city, Arab, Islamic.)

The first topic : -

The Arab-Islamic city and its characteristics: -

First: The city, linguistically and idiomatically:

The city is a language: - cities: he established a dead verb, including: the city for a fortress built in Ottama, a land: cities, cities, cities. And cities: he came to it. And the city: the nation and sixteen countries. And the cities of Mada'in are Tamedinian: Egypt. And Madyan: the village of Shuaib, peace be upon him, and the relation to the city of the Prophet: Madani, and to the city of Mansur, Isfahan, and others: Madani, or the human being: Madani and the city. 'A'ir and the like: a city. And I am a son of its city: a son of its grandmother. Al-Mada'in: The city of Khosrow near Baghdad, named because of its large size. The condemned is like a cloud: an idol. And as a

prince: the lion. And the field. And he became blessed.[1] (Manzoor, 1985, vol. 8, p. 299) [2](Abadi, 1983, vol. 1, p. 1592)

He also says: The city: is a fortress built in Attama of land, and every land on which a fort is built in Attama is a city, and Attama is the majority and completeness of a thing [3](Manzur, 1985, vol. 17, p. 289), and it was said that the city is equivalent to the nation.[4] (Abadi, 1983, vol. 4, p. 195).

Technically, the city is every settlement in which there is a pulpit, and this means that the presence of the pulpit is connected to the mosque, and when the pulpit is mentioned, it means the city, just as it was said that there were twenty pulpits in Palestine, and that means that Palestine included twenty cities.[5] (Al-Istakhri, 1972 AD, vol. 1, p. 100).

Second: How did the Islamic city arise?

It was said that the word city goes back to the word religion in origin, and it is said that it is of Semitic origin. It was said that city means law among the Akkadians and Assyrians, and that the word religion means judge or judge in Aramaic and Hebrew.6 (Al-Musawi, 1982, p. 355)

2- The life of Muslims began in the desert with the founding of the first Islamic city and the declaration of the state in it, and over time the Muslims were able to establish cities such as Basra, which was founded by the companion Utbah ibn Ghazwan.

May God be pleased with him in the year 16 AH, after which Kufa was built in the year 17 AH, Fustat was built by Amr bin Al-Aas, may God be pleased with him in the year 18 AH, and Baghdad was built by Caliph Abu Jaafar Al-Mansur in the year 145 AH, and many others in the Islamic East and West such as ‹Shiraz, Damascus, Aleppo, Kairouan, Tunisia, Cairo, and Mahdia. Algeria, Tlemcen, Cordoba, Syracuse, Seljumasa, and Timbuktu), and until the entry of Muslims into all countries, they developed and expanded the Roman cities and added other cities next to them, and they chose better and easier sites in every city built, if it had a supportive foundation for all the requirements of life.

Islamic humanity. 7(Hamdan, Geography of Cities, 1985, p. 111)

The second topic : -

First: - Motives for establishing Islamic cities: -

Yes, if we want to say that the Muslims, thanks to God Almighty and His protection, were able to establish a great and vast state, in which there are many tribes in the desert of the Arabian Peninsula that were previously warring and riddled with hostility and hatred, in addition to the existence of the great values of the Arabs, which Islam has preserved and done well. He may abolish it, but he even acknowledged it and made it one of the principles of faith in Islam.

This is what angered the West, which began to say nonsense that they believe that they can attack Islam and make the Muslim person abandon it of his own free will, and this will never happen, God willing, because God Almighty said in the decisive and noble Book: (And whoever neglects the remembrance of the Most Gracious, Satan will be his counterpart and will be his companion. 8(The Holy Qur'an, Surah Al-Zukhruf, Verse 36)

It can be said that the motives behind the establishment of Islamic cities are several factors, including:

-Military military worker.

3- The political factor.

4- The commercial economic factor.

1- The military military factor: As for the military factor, we mean the necessity that necessitated its construction in order to spread the Islamic religion throughout the world, and also because it was subjected to attacks that wanted and targeted the Islamic religion. It was one of the most important necessities that necessitated the idea of creating a city that served as military centers for the stability and launching of armies. Islamic rule, in order to open the country everywhere and spread the Islamic religion that God has commanded to spread. An example of this is what the second Caliph Omar bin Al-Khattab, may God be pleased with him, ordered the commanders of the armies to plan some camps in order to be a shelter for the Arab soldiers and their families. An example of this is what the commander did. Utba bin Ghazwan in the year 16 AH in planning a city

Basra 9(Al-Rifai, 1973, p. 345).

2- The political factor: The prosperity of Islamic cities was linked to each ruling family supported by many people, so it intended to build a city to become the capital of the Islamic Caliphate. For example, our master Ali bin Abi Talib, may God be pleased with him, was transferred due to the presence of his supporters and their large number in the city of Kufa 10(Al-Rifai (1973, p. 346). Also, our master Muawiyah bin Abi Sufyan, may God be pleased with him, had many supporters and followers in the city of the Levant, so we see that Damascus took its place among its followers and remained astray for nearly twenty-five years 11(Hassan, 1972, p. 272).

It was also the city of Fustat and then moved to the military during the Abbasid era, then Al-Qata'i during the Tulunids era, and then to the city of Cairo during the Fatimid era. Also, the Turkish followers of the Abbasid Caliph Al-Mu'tasim gathered in particular in the city of Samarra, and many cities were also named after the caliph or the Muslim leader. Who established it, such as the Muwaffaqiyya, which was founded by Caliph al-Muwaffaq, as well as the Mahdism, Mustansiriya, Mutawakkiliyah, and others. 12(Al-Rifai, 1973, p. 360),13 (Hamdan, Geography of Cities, 1985, p. 111)

3- The commercial economic factor: This factor is one of the most important factors that helped in the prosperity and establishment of Arab Islamic cities. The trade routes that passed through the Arab countries had a great contribution because they were considered a major and important route for transporting goods across the countries of the East and West, which had ancient civilizations. They used to come to Mecca during the seasons of commercial, literary, cultural and scientific markets, in addition to the seasons of Hajj before Islam. The roads were safe and protected from the Arab tribes present on those roads, and the agreement reached between them was to conclude alliance treaties between them for that matter.

When Islam came, it became one of the necessities of life and a comfortable living, in strengthening and preserving those ties between the tribes, on land and at sea, in fortifying the ports and securing the supplies that merchants needed, and ensuring the continuation of those cities and centers for gathering merchants from the farthest parts of the country, and thus they

were prosperous, and therefore the Arab reputation became widespread in All parts of Morocco, Spain, China, India, Sindh, Africa, and others 14(Hamdan, Studies in the Arab World, p. 18) 15(Zaki, International Trade Routes and Their Middle, 1973, p. 134).

For example, the maritime cities flourished 16(Hormuz, Seraph, Qais, and Al-Ablah), thus helping to flourish other cities such as Basra, Baghdad, and Damascus. It was said that the city of Damascus and Aleppo used to receive fifteen thousand camels laden with goods, traveling from east to west and returning to the east laden with goods as well.)17 Zaki, International Trade Routes and Mediums, 1973, pp. 148187 ,150-).

4- The security factor: I see this factor as one of the most important factors in establishing cities, as the ruler can build cities with the aim of preserving people's lives and promoting safe living, as he did in the days of Al-Mu'tasim Billah, one of the Abbasid caliphs, when he saw that the city of Baghdad was not safe for his Turkish soldiers, who came. Al-Mu'tasim Billah: He assumed the caliphate in the year 218 AH and conquered 8 conquests. He built the city of Sirr Man Ra'a and died in it. He assumed power in the year 178 AH - and died in 227 AH.18 (Al-Maqrizi, 2006, vol. 7, p. 159), 19(Al-Shahood, 2010, p. 187),20 (Al-Hadith, p. 59).

Second: Types of cities in Islam:

Islamic cities were classified into four categories according to the function assigned to each city and the political role it played throughout history, including:

1- The regions: - These are the countries in which the Sultan's headquarters is located, where the offices of the Caliphate are gathered, where borders are established, and in which regional cities are added, for example Damascus, Kairouan, and Shiraz.

For example _: Basra:

A city located on the Shatt al-Arab, close to its mouth in the Arabian Gulf, which was planned by Utbah bin Ghazwan after the conquest of al-Ubla. It was a victory for Islam, a home for many companions, followers, righteous scholars, and creative poets, and a starting point for the conquering

Islamic armies, and it and Kufa were the capitals of Iraq. In Morocco, there is a city with this name, which is Basra of Morocco , founded by Muhammad bin Idris II in the year 218 AH (833 AD). It was a famous Islamic country, and its ruins still remain on the traces of the road from Tangier to Souk Arbaa, about 100 kilometers south of Tangier. (Kathir, The Beginning and the End, 1999, vol. 4, p. 18). (Al-Dhahabi, 1999, vol. 1, p. 135)

Wasit:

It was said: Al-Hajjaj built Wasit in two years, and finished it in the year eighty-six, the year in which Abd al-Malik ibn Marwan died. They were building it for seven years until he died, but it was not completed, so Hisham completed it after a lifetime. (Manda, Al-Shamila, vol. 3, p. 118).

2- Al-Qasabat: They are the capitals of the regions, and it has been said that their position among the cities is the position of the veil among the kings.

3- Cities:_ It is what follows the Kasbah in the regions or the kurra. Its singular is a kurra, and its position is the station of the soldiers, meaning that the kurra and the kurla are less spacious than the kurra, and the kurra is synonymous with the kurra and was used in Yemen (Al-Hamwi, 1979 AD, vol. 1, pp. 27, 33, 38). An example of this is Mikhlif Zabid, Mikhlif Hamdan, Mikhlif Najran, and Mikhlif Sana'a (Al-Masoudi, 2000, vol. 2, p. 88), and Al-Rustaq and Al-Tasuj indicate parts of the countryside and indicate a place in which there are farms and villages (Al-Maqdisi, 1906 and 2002, p. 47).

- Villages: They are attached to the cities, and their station is the station of men among the soldiers (Al-Maqdisi, 1906 and 2002, p. 47).

The third topic: - Characteristics of the Islamic city: - They are

One of the characteristics of the Arab-Islamic city is the selection and identification of three matters that impose themselves when establishing sophisticated Islamic cities in those eras that offered all their capabilities that we saw in the location, and how the location is chosen, the distribution of the city's strong points and the area of the city that the people need, each according to their number, which are:

First: - Choosing the location

Second: - Choosing the location

Third: - City size

First: - Choosing the location: -

Here it must be pointed out that how was the choice of the site on which it was intended to establish Islamic cities? They differed from those of the nations that came before them, which set criteria for choosing the site on which cities were to be established, since it was necessary in choosing Islamic cities that there should be no separation between them and the Islamic caliphate state. Water separator.

The Muslims did not take the capitals of the conquered countries as the capital of the Islamic Caliphate, but they built new cities. An example of this is that the Muslims did not take Al-Mada'in, the ancient capital of Persia, as the headquarters of the Islamic state, but they began to build 28(the city of Basra in the year 16 AH), and this was during the caliphate of our master Omar bin Al-Khattab. May God be pleased with him after the Muslims' victory in the Battle of Al-Qadisiyah in the year 15 AH, as the city of Basra was not separated from the headquarters of the Islamic Caliphate by a water barrier, and perhaps he wanted to provide the Islamic army with aid in its time of need (Hasan, 1972 AD, p. 238).

One of the duties of choosing the location for the Islamic City was that it be close to a water source to increase the number of people who will make up the population of the Islamic City, because water is the most important necessities for human living.

Also, one of the duties of choosing the location for the Islamic city is that it be central to the layout of the Islamic city, that is, in the heart of the city.

Second: - Choosing the location: -

What helps to achieve the military factor that was at the beginning of the Islamic call to spread it in all places is the availability of many things, including the following: -

-To be safe from enemy attacks.

- Its availability of areas suitable for refuge in times of danger.

-The Islamic army should be able to cut off the enemy's army, especially via the river.

- It should have an abundance of building stones and be easy to transport to build the Islamic city.

-The height of the land on which the city is built to protect it from floods that may occur at any time.

The city is located near arable land in order to secure the people's livelihood and the home of the Caliphate and its annexes.

The Muslims were always on the lookout and caution. The Muslims moved from the city of Basra to the city of Kufa, which was built one year after Basra. This was because they discovered that Basra was close to the dangers that surrounded it from the water swamps. This indicates to us the interest of the Muslims in how to choose the places in which they live.There were those among the Muslims who chose the best places for Muslims to live and to be the undisputed capital of the Islamic Caliphate in its time. An example of this is the city of Baghdad in the year 145 AH. Men he trusted were sent to choose the place to establish the city of Baghdad, and it was said that choosing Baghdad was the same as choosing Kufa with the design of the city and its features. It was said that the Caliph Abu Jaafar Al-Mansur sent several men he trusted in order to choose for him a place suitable to be the capital of his caliphate. They advised him of a place that was close to Narma, which was located between Mosul and Tikrit 30(Al-Hamwi, 1979, vol. 1, p. 320). To the eastern side of the Tigris River, Caliph Abu Jaafar Al-Mansur went to that place and stayed there for a day and a night in the summer, and the Caliph admired it (Al-Tabari, 2012, vol. 9, p. 238), but he did not use it as a place to build the city.

Third: - City size: -

The issue is the size of the Islamic city and its capabilities in containing the largest possible number of Muslim residents, and perhaps non-Muslims, in many cities that witnessed peaceful coexistence with Muslims and resorted to Islamic judiciary in their disputes.

It was said that the city of Cyrenaica is a central city, not large, and around

it is a large populated area, and it is in a level, fertile land, surrounded on all sides by a desert inhabited by groups of Berbers, and workers from Egypt used to go to it, until the appearance of Al-Mahdi Ubayd Allah, the ruler of Morocco, and he took control. And he removed the workers of Egypt...etc. (Al-Istakhri, 1972, vol. 1, p. 16).

It was said that as for Mahdia, it is a small city created by Ubayd Allah, the ruler of Morocco, and gave it this name. It is on the sea, and Ubayd Allah moved to it from Kairouan, which is two days from Kairouan. It was said that Tunisia is a large, fertile city with abundant water and crops, and it is the first enemy of Andalusia. It is crossed from it and cannot be crossed without it, except from the cities that follow Morocco, because it is the first city bordering Andalusia, and what is below it is adjacent to the countries of the Franks.

It was said that Tabarka is a small city and has deadly scorpions similar to the scorpions of an honorable army, and it has coral minerals in the sea, and no coral mineral is available on earth without it. It was said that as for Tennis, it is a large city, and it is an enemy to Andalusia as well, except that it is a desert 33(Al-Istakhri, 1972 AD, p. 17).

The island of Beni Mezghna is a bustling city, surrounded by Berber communities, and it is as fertile and spacious as cities are. And Nakor, Azilah, and Al-Sous.

As for Nakor and the island of Beni Mezghna, there are many cities and villages close to Upper Tahert. The city of Koura Tahart, the beautiful star Tahart, is in the middle of a large city between Tahart and Kairouan, and it is fortified, and Zuwailah fled from the border of Morocco. It is said that in the most modern Sudan there is no place of love, Nubia, and Bulbija larger and wider than it.34 (Al-Istakhri, 1972 AD, p. 17).

It was said that Basra was the first city built in Islam, and its population, half a century after its establishment, reached nearly three hundred thousand people 35(Al-Rifai, 1973, p. 345).

It was said that the first people to inhabit Medina were the Amalekites 36(Zabalah, 2003, p. 165). Cairo's population did not exceed one hundred thousand people during the era of the Fatimids, and it reached one hundred and fifty thousand people during the era of the Ayyubid state, and its population

reached half a million people in the thirteenth century. AD 37(Wahiba, 1972 AD, pp. 265267-).

Damascus had a population of three hundred thousand and four hundred people, and this indicates that the city was large in size 38(Sansir, 1987, issue 199, p. 4).

The governor, Al-Hajjaj bin Yusuf Al-Thaqafi bin Wasit, was between Kufa and Basra for precautionary reasons, fearing if something happened in one of the two cities. So he wrote to the Caliph Abd al-Malik bin Marwan asking his permission to build Wasit (Bahshal, 1986, p. 38).

Section Four: - Consequences of the Islamic City: -

There are consequences related to the establishment of Islamic cities and developments that follow their characteristics and uniqueness from other cities in building housing and establishing services that achieve livelihood and a decent life for the residents of Islamic cities, which are: -

1– Buildings and streets:-

In the beginning, people lived in the houses of hair, which are the houses of hair, and they were the inhabitants of the desert, or what the Bedouins called the people of the hair, and some of them lived in mud houses, which were called the people of mud, and after that, people used stone material in building the houses.

Thus, construction in the Islamic city developed with the development of time, but in the beginning, the residences of the Rightly Guided Caliphs were merely rooms, no different from the residences of Muslims among the general Muslim population, that is, they were extremely humble and ascetic 40(Hassan, 1972, p. 238).

The city of Basra was initially built of tents, but later it turned to clay, and then it turned to stone when the situation became difficult.

What is possible from him 41(Hassan, 1972, p. 238).

It was said that the Commander of the Faithful Omar bin Al-Khattab, may God be pleased with him, used to advise against prolonging construction in Islamic cities 42(Majid, 1973, p. 93).

It was said that development in construction came during the era of the Umayyad dynasty, especially during the era of Al-Walid bin Abdul Malik 86 AH - 96 AH, when many luxurious buildings consisting of several floors were built, especially those that were inhabited by caliphs or governors, and it was said that they consisted of fourteen floor 43(Khasroa, 1945, p. 48).

It was said that the city of Fez has winding streets lined with artisanal shops on its sides 44(Abish, 1978, No. 199, p. 11).

It was said that Muslims sought help in planning some cities in the Greek and Roman style, in which the streets were wide. An example of this is the city of Samarra, the largest street in which is more than two hundred cubits 45(Metz, 1997, p. 274) 43(Al-Rifai, 1973, p. 352).

2– Castle walls and fortification of cities:-

Fortification of the city is one of the most important duties for its continuity and for its defense and even departure from it. The cities were surrounded by walls, castles and towers, and it was said that there were those who built more than one wall to maintain the security of Islamic cities 46(Khosroa, 1945, p. 48).

Since the Messenger of God, may God bless him and grant him peace, fortified Medina in order to protect it from the polytheists, the ditches were filled with water in times of necessity 47(Ibn Shaheen, 1994, p. 39). 48(Al-Mu'tasim, Qatar University, published research, p. 235)

Examples of Arab-Islamic cities are Fustat, Al-Qata'i, Baghdad, Kairouan, Fez, Rabat, Istakhri, and others 49(Al-Istakhri, 1972, p. 116).

Baghdad was divided into four gates: the Kufa Gate, the Basra Gate, the Khurasan Gate, and the Levant Gate, and its shape is round. 50(Al-Yaqubi, Latj 1, p. 262), 51(Al-Baghdadi, 2002, vol. 1, p. 262). Also, as an example, the walls of the city of Homs were defensive, especially during the days of the Crusades 52(Al-Qalqashandi, 1913, vol. 4, p. 165).

3- Mosques and the Grand Mosque:-

At the beginning of the Islamic call, Muslims used to pray on the streets of Mecca, and it was said next to the Holy Kaaba. After that, the situation

developed until the mosque became a house of worship for congregational prayer, and the mosque began to perform many functions for Muslims, including public discussions, a place for the judiciary, and also as a school for learning. The Prophet's Mosque in Medina had many functions 53(Majid, 1973, p. 93).

It was said that after the expansion of the Islamic conquests, the mosque was used by the prince to deliver his first sermon from the pulpit, and it was the constitution of government for that city that...It will be ruled by 54(Al-Baladhuri, 1978 AD - 2003, vol. 4, p. 70). 55(Othman, 1988 AD, p. 234).

For example, in Medina, Basra, Kufa, Baghdad, Fustat, and others, at the beginning of its founding, there was one mosque in it, which was called or referred to as the Jami' Mosque.It was said that the first building that Utbah bin Ghazwan established in Basra was the Grand Mosque, then the Emirate House 56(Al-Rifai, 1973, p. 345).

4- Khanqah and dhikr gatherings:-

Al-Maqdisi says that there are seven hundred khanqahs in Morocco, and it was said that the ancient Sufis and Sufis had khanqahs, that is, gatherings for remembrance, and it was said that they exist in Jerusalem, in Fustat, and elsewhere 57(Al-Maqdisi, 1906 and 2002, p. 202).

The Sufis and Sufis of the past are not the same as those who exist with us at the present time, but rather they differed greatly and moved away from the Sufi principles of asceticism or staying away from the pleasures of life and the love of life.

5– Dar Al-Emirah (Emirate Palace):-

Also, what must be built in the Islamic city is the building of the Emirate House. It was said that it was built in front of the mosque and surrounded by soldiers' housing in most cases. In the beginning, its construction was extensive, and with the passage of time it became wider, and it was said that it became large palaces and had many names, such as Baghdad. The Palace of Gold, which is also called the Green Dome and the Palace of the Eternity, and in Granada the Alhambra Palace 58(Majid, 1973 AD, p. 101), and they attached beautiful gardens to the palaces in which the Muslims excelled in

their aesthetics 59(Majid, 1973 AD, p. 350).

In the midst of Baghdad was the crowd, the Caliph's palace, the residence of his guards, and the homes of his children and those who were in his service 60(Hassan, 1972, p. 307).

6- Arab markets:_

Markets are among the things that had to be built in the Islamic city, as they were paved.As they are the centers of commercial activity in its various forms and stages, which are reflected in the typicality and types of markets 61(Othman, 1988, p. 252).

Markets certainly developed with the passage of urban development in Islamic countries, without a doubt. It was said that in Cairo there were markets for coppersmiths and perfumers, that is, specialized markets and others 62(Ashour, 1957 AD, pp. 8283-). The personality of the muhtasib was who became the authority that monitored the markets in order not to violate the laws and adhere to them, and he was based on enjoining good and forbidding evil 63(Metz, 1997, p. 280).

7- Public bathrooms:-

Also, public baths are among the things that must be built in the Islamic city, and it was said that they were taken from the pre-Islamic peoples, because baths existed in the past, as they were in Alexandria. Islam established Islamic etiquette regarding visiting public baths, and statues and pictures were removed from the baths, and it was said that they became... Five thousand pigeons in Baghdad on its eastern side 64(Majid, 1973, p. 170).

The fifth topic: Planning the Islamic city:

We have seen that the Muslims who conquered the cities in the east and west of the earth did not change their designs, but rather developed them and strove for their prosperity in every possible way, for example the city of Alexandria in Egypt, the city of Damascus in Syria, the city of Granada in Andalusia, and others, as the Muslims only added to the cities they conquered by building mosques. 65(Wahiba, 1972, p. 260).

There are cities that were built in a circular shape, for example the city

of Baghdad, and with the development of time and the increase of people in it, construction continued until it reached its outer wall. After Baghdad became narrow with population, Al-Mansur ordered the land to be allotted to the commanders and workers outside the walls of Baghdad on the right bank, where Al-Rusafa was built, which was originally barracks for the soldiers. Then Karkh was built in its south. There are random Islamic cities that were not planned, or perhaps over time they became random and disorganized, such as the city of Fez. It was said that its streets were crooked and filled with craftsmen, and it was said that it is still as it is, and the Moroccans preserve its Islamic character 66(Abesh, 1978, issue 199, p. 11).

Section Six: How can the Islamic city face its problems?

When Muslims establish cities, they must provide the necessities of living, including drinking water, which is the lifeblood of humans. There are those who store rainwater in basins to benefit from it, as the extent of the waterways in Cartagena is surprising to Muslims, because of their huge size 67(Al-Hamwi, 1979 AD, vol. 4, p. 58).

In Samarkand, there is a network for distributing drinking water taken from large tanks in which water is stored, and there is no place or locality in the city where there is no drinking water 68(Al-Istakhri, 1972, p. 29).

In Samarkand, there is a network for distributing drinking water taken from large tanks in which water is stored, and there is no place or locality in the city where there is no drinking water 69(Al-Istakhri, 1972, p. 29).

In Nishapur, there are canals under the dwellings that supply them with water 70(Al-Istakhri, 1972, p. 255).

And the cities that take water from rivers, for example, Cairo, Baghdad, and others 71(Al-Maqdisi, 1906 and 2002, p. 296).

It was said that the trees in Baghdad are watered by the water of the Nahrawan River, and the western side of the city is watered by the Isa River 72(Al-Istakhri, 1972, p. 83).

As for the means of transportation in the Arab-Islamic city, they used animals such as donkeys and others in Baghdad. It was said that donkeys used to gather at Bab al-Karkh, and animals were also used in other cities 73(Metz,

1997, p. 278).

River transport was also used in Arab Islamic cities 74(Al-Istakhri, 1972, p. 74).

Conclusions

Among the conclusions at the conclusion of the research and what I found should be mentioned in order to know how much benefit there is from writing such a research.

1- Showing the sophistication that Muslims had in establishing cities to establish the rules for establishing ideal cities in their rational form that benefits man and does not harm his life:

2- He founded the Grand Mosque in the center of the Islamic city, where prayers and the Friday sermon are held.

3- One of the important things is that the mosque surrounds the market, the khans, and the craftsmen, in order to make it easier for them to pray on time.

4- They gather sellers of one commodity in one place, such as the butcher's market, the sellers of cloth. For example, they recommend that the butchers' market, selling meat and its types, should stay away from residential homes, so they placed them at the end of the market.

They placed walls around the city to protect it from external attacks and erected protection towers on the walls. They also created moats covered with water, which also served as ground walls to protect Islamic cities from external dangers.

6- Residential neighborhoods are divided according to the gathering of kinship in one place, so it is said that this is the Sukkah of Bani Zuraiq, and the Sukkah of (Sharab, The Favorite Landmarks in the Sunnah and Biography, Al-Shamila, p. 114), and Bani al-Najjar, Bani Samra, Bani Haram, and others.

7- Muslims borrowed parts from Greek cities and others, as they kept everything that was good.

Preserving the ancient cities of civilizations that preceded Islam, so they were not erased and the Christian churches remained.

9- Creating the position of the hisbah holder, who had been monitoring the market since the days of the Messenger, may God bless him and his family and grant them peace, where he was placed.

10- Choose lands that are suitable for living and also have healthy qualities, such that their air is good and pure and that they are close to water sources, i.e. close to rivers.

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The stance of terrorist groups towards the role of worship in Iraq
The churches of Hamdaniya (Baghdeda) as a case study.

Dr. Zakaria Hashim Ahmed Al-Khudir

University of Samarra - College of Arts Dr. Zain Al-Abidin Musa Jaafar

University of Baghdad - College of Arts

Yahya Zakaria Hashim

University of Samarra – University Presidency

Summary:

Over the past two decades, heritage sites in Iraq have witnessed serious breaches and violations. The majority of these sites have been damaged due to the military activities of terrorist groups, which began to operate in various areas of Iraq after 2003, especially following the invasion of ISIS in 2014. With its systematic policy towards these sites, ISIS employed brutal methods such as explosions, sabotage, digging, and tunneling, targeting Iraq's cultural heritage. After the ordeal of that organization ended, Iraqi institutions began revitalizing the areas affected by its abnormal policies, initiating reconstruction efforts for some of these sites. Thus, it became imperative to launch a project documenting the negative impact ISIS left on this heritage. The project to document terrorist violations of heritage sites in Iraq, initiated by the General Secretariat of the Al-Hussein Shrine, laid the groundwork for a strategic national project that preserves the memory of an important historical period that afflicted Iraq and its rich heritage.

Keywords: Churches of Iraq, Baghdad, Hamdaniya, ISIS, terrorism

Introduction:

The heritage sites in Iraq witnessed a fierce attack by ISIS terrorist gangs during their invasion of large areas of Iraq between the years (20142017-

AD), which caused the destruction of a large number of these sites of various types, archaeological, heritage, and religious. The methods of sabotage varied between using.. Explosive devices for the total destruction of sites, especially religious shrines, and digging and exhuming archaeological sites, either to search for treasures and finds, or to use them for military purposes, while others were burned and their contents stolen, such as churches and monasteries.

Since 2021, the General Secretariat of the Al-Husseinia Shrine has undertaken a project to document the terrorist violations of cultural heritage sites in Iraq. A team of archaeologists was formed for this task, and they began their work in the Nineveh Governorate, as it was the most affected by the terrorist actions of ISIS. The final outcome of the team's work was the inspection of more than 170 sites across the governorate. Among these sites were approximately 40 Christian places of worship, including churches, monasteries, and cemeteries, most of which were concentrated in the Nineveh Plains region. The city of Hamdaniya (Baghdeda) was among the areas that suffered from vandalism and destruction.

The significance of this city lies in its status as one of the oldest Christian centers in Iraq, housing a large number of Christian places of worship scattered throughout its various areas. However, five of these sites hold particular importance for our research, being the oldest among the city's churches. Therefore, this study focused on these five key examples, under the title "The Attitude of Terrorist Groups Towards Places of Worship in Iraq: The Churches of Hamdaniya (Baghdeda) as a Case Study."

The study is structured around several axes. The first axis is dedicated to documenting the damages inflicted upon the Monastery of St. John the Deirman, located north of Baghdida by about 3 km. The second axis focuses on the Church of Sergius and Bacchus, situated west of the center of the city of Minat al-Hamdaniya. As for the third axis, it addresses the Church of Mar Quryaqos for the Syriac Orthodox, located in the southern part of the city. The fourth axis covers the Church of St. John the Baptist, which was the largest church in Hamdaniya before the 1940s. Finally, the fifth axis deals with the modern Church of Mar Shimoni for the Syriac Orthodox.

Preface:

Baghdeda: the city it has several names. Some researchers suggest that it is the remnants of the Assyrian city called Rasna. It has been named "Beit Khidida," meaning the house of gods. It is also known as "Qaraqosh"," which means the black bird, a Turkish designation (Al-Jubouri, 2022, p. 903).

It is the largest town next to Mosul, serving as the center of Hamdaniya district in Nineveh Governorate. It is located within the Nineveh Plain, approximately 18 km southeast of Mosul, and currently represents the largest Christian town in Iraq. According to statistics from the Housing Reconstruction Committee in 2014, its population exceeded fifty thousand people (Mazen Zara, 2021, p.19).

The city has been mentioned in Arabic Islamic sources since the 7th century AH / 13th century AD. It was mentioned by (Yaqut, 1977) and he said: "a large village like a city from the works of Nineveh in the east of Mosul, and its inhabitants are mostly Christians." (1/ 316).

The city was subjected to a terrorist attack during the control of ISIS terrorist gangs over wide areas of Iraq in 2014. Like other areas in the Nineveh Plain, the city fell under the control of these gangs, which practiced various forms of terrorism and brutality against its inhabitants, including forced displacement. The city was emptied of its residents, and ISIS members plundered, looted, and vandalized it. Churches and houses were among the facilities that were vandalized. Among them:

First: Mar Yohanna Al- Dailami Monastery

Attributed to Mar Yohanna Al- Dailami He was a Christian saint and monk, born in 660 AD in Al- Haditha village near Mosul, located on the eastern bank of the Tigris River near the confluence of the Upper Zab River with the Tigris. His reputation spread widely, and many historians, including Noah Al-Anbari, wrote about his biography. The monk Yohanna Al-Dailami was allowed to openly preach and build monasteries and churches (Al-Basri, 2006, p.119; Nisco, n, d, p. 190).

It is a Syriac Orthodox monastery located about 3 km away, situated on the road leading north towards Bartella, where Mukurtaia (Nakurta) is.

Traditionally, the monastery is attributed to Mar John the Baptist, who came to Baghdeda during the seventh century AD, and its foundation may date back to that period, although the earliest mention of it in Syriac writings dates back to the late ninth century AD (Qasha, 1982, 93& Hadad, 2015, 3224). Joseph Bosnaya mentioned that the monastery was inhabited by a number of monks (Bosnaya, 1983, p.49).

The monastery was then renovated in 1115 AD, as indicated by one of the marble slabs found in the monastery (Nisco, n, d, p.104), and was later dedicated to the residence of nuns, as (Ibn al-ʿIbri, 1991) mentioned in his account of the incident of the monastery's destruction by the Kurds in 1263 AD (p.320).

The monastery was rebuilt and reconstructed again in 1563 AD, as stated in one of the inscriptions on a marble piece above the altar, and again in 1717 AD, before being completely destroyed in 1743 AD by Nader Shah Tahmasp during his campaign on Mosul. It remained in ruins until its reconstruction began in 1997 AD (Fig 1). By patriarchal order, the last Friday of March of each year was designated as a special seasonal festival for it (Awad, Korkis, 1982, p.136).

The church of the monastery contains Syriac inscriptions, one of which on the middle altar gate is dated 1874 AD. It includes some closets containing Syriac manuscripts belonging to Baghdeda books, dating back to the period between 15671735- AD (Rahimo, 2018, p.123).

Christians of Nineveh celebrate the anniversary of the monastery on March 15 of each year, with thousands of them visiting the monastery to seek blessings (Bahnam Soney, 2018, p.1153).

ISIS worked on digging tunnels beneath the monastery. These tunnels extended through branched passages starting from the east side, where access was made difficult due to a steeply inclined slope. After reaching the main network of tunnels, which are divided into northern and southern directions, extending horizontally below the monastery and the nearby hill. The northern passage heads inside the monastery, while the southern one starts ascending directly up a sloping path until it exits from the eastern side of the hill. What distinguishes these tunnels is their careful excavation and the provision

of external openings, seemingly used for ventilation and lighting. The organization also resorted to destroying the contents of the monastery and its properties, which appeared scattered throughout the monastery. The team observed traces of burning that the building had suffered, along with some scattered marble pieces there (Al-Khudir, A field visit, October 21, 2021) (Figure: 2 - 3).

Secondly: Church of Sergius and Bacchus

Located to the west of the center of Baghdida, it sits slightly elevated on a flat plateau. The exact date of its construction is not determined, but all evidence suggests its antiquity. It is one of the local Orthodox churches, where the veneration of the martyrs Sergius and Bacchus was confined by the Syriac Orthodox Church in the latter half of the sixth century AD. The church was demolished several times and rebuilt. However, it was left in ruins until its reconstruction in 1734. Shortly after, it was burned by the armies of Taimur Shah during his siege of Mosul in 1743, then rebuilt the following year. This structure remained until it was renovated in 1980 (Qasha, 1982, p.40 – 43) (Figure: 4 - 6).

The church was subjected to an attack by members of the terrorist organization ISIS, who proceeded to burn the church entirely and destroy its possessions. Among the effects of this destruction was the removal of the cross from the top of the church, as well as the theft and destruction of some of its archaeological artifacts. Notably, tiles and pottery from the fifteenth and sixteenth centuries AD were looted and destroyed. The destruction also included the complete burning of the church, with the aftermath of the fire evident in photographs taken immediately after the liberation of the city. It appears that the flames spread throughout all parts of the church, reaching the exterior walls and leaving traces of smoke. The interior walls of the church turned black (Figure: 4), and the fire caused large sections of the plaster covering the walls to collapse (www.mesopotamiaheritage.org/ar/monuments/leglise-des-sants-serge-et-beccus-de-qaraqosh). The destruction focused primarily around the altar, where most of the icons were defaced and vandalized. The remnants of the shattered furniture and church supplies filled the main structure of the church (Figure: 5), while other pieces were scattered

around the outer courtyard. Restoration work on the church began with the cleaning of the site from the debris of destruction, followed by the cleaning of the walls and domed ceiling and the scraping of the fragile plaster layer. The restoration efforts also included the refurbishment of the altar (Al-Saour, Abelhad Metti, personal communication, October 20, 2021).

Thirdly: Mar Qorkeis Church for Syriac Orthodox

Located in the southern part of Baghdida along the road leading to Mar Behnam Monastery. The specific identity of Qorkeis, to whom the church is attributed, is unknown, and there is no definite information about its construction date. It is mostly believed to date back to the ninth and tenth centuries AD, with the earliest mention dating to around the mid-thirteenth century AD. The church has undergone several renovations, with notable ones occurring in the years 1739, 1866, 1937, and 1968 (Shimon Saliba, 1985, p.73; Suhail Qasha, 1982, p.55).

The church houses some artifacts that are still preserved, including a gypsum statue of Mar Qorkeis carved prominently and dated to the year 1866 AD. There is also a marble panel documenting the digging of the church's well in 1739 AD, as well as another marble panel dating back to 1772 AD. Additionally, there are tombstones dating back to the eighteenth century AD (Suhail Qasha, 1982, p.59).

In 2010, a new church was inaugurated, built adjacent to the old one. It was necessary to preserve the sanctity and antiquity of the old building, so two adjacent structures emerged: the first representing the old church and the second being the new building (Figure: 6). However, when ISIS entered the city, the church was vandalized by its members. Among the most notable acts of vandalism was the destruction of a statue of Saint Qorkeis in the outdoor courtyard near the old building. Additionally, all the icons inside the church were defaced and destroyed. Interestingly, one of the artistic works of the old church was spared from destruction. It was a colorful mural depicting figures, possibly representing the lives of some saints. It is said that this mural emerged during the construction of the new building in 2010 (Al-Khudir, A field visit, October 21, 2021) (Figure: 7).

ISIS turned the church into a military headquarters and a factory for manufacturing explosives and mortar shells. After the liberation operations, piles of fertilizer bags and sugar barrels were found scattered around the church building, along with other equipment used in the production of these materials such as scales and metal mixing vessels. It appears that the organization utilized the church for over two years to concoct lethal chemical mixtures, which were then packed into booby-trapped vehicles and used to make explosive devices. Additionally, on one of the walls, writings were discovered containing recipes for the required quantities of sugar, fertilizer, and sorbitol, which were prepared for use in rigging cars that frequently targeted Iraqis (www. middleeasteye.net/fr/news/isis-terrorises-iraqs-christians-they-told-me-spit-crucfix-531417341).

Fourthly: Mar Yohanna Al-Ma'madan Church

Located in the center of Al-Hamdaniya district, it was one of its largest churches before the construction of the new Al-Tahira Church (19321948-AD). Historically known as "Amar" (Umra), not much is known about its construction history, but it is believed to date back to the 7th century AD. It underwent several renovations over the centuries, with the latest renovation completed in 1909 AD (Suhail Qasha, 1982, p.67- 70) (Figure: 1) .

The church underwent several renovations throughout history. The first renovation occurred in 16561657- AD, followed by another in the 18th century AD, and then in 1846 AD. However, the old church was completely demolished due to its deterioration and small size, and on its ruins, the current larger church was erected in 1909 AD. Until recently, some scattered dates could be seen here and there in the courtyard, dating back to the old church, but they were neglected and not preserved in the new walls like others. In 1973, the dome of the structure was renovated with a higher one, and the church was fortified from the eastern side. Finally, a renovation took place in 20052006- AD, which showcased the church in its new form (www.bakhdida.ca/Churches/maryohana.htm).

During one of the renovations carried out in the late twentieth century, some precious treasures dating back to different centuries were discovered. These included the bones of saints who lived in the region, pieces of fabric,

glass bottles, and two marble boxes (www.bakhdida.ca/FrYousifAbba/TareekhAbbaMY.htm).

After August 6, 2014, ISIS militants entered the church and destroyed its tower and bells, vandalized its courtyard, altar, and stole all its contents, including several silver cups and precious crosses. The church was then repurposed as a Sharia court for ISIS in the area. A large iron cage with tightly sealed iron doors, originally intended for a church generator, was used as a prison. The western wall of the church served as a firing range for training ISIS militants (Al-Khudir, A field visit, October 21, 2021) (Figures: 8- 9).

Fifth: Mar Shimoni Church for the Syriac Orthodox

Located in the southwest of the center of the Hamdaniya district, the church was built on a hill that rises about ten meters above its surroundings, believed to be an archaeological mound representing the remains of an Assyrian ziggurat. The exact date of the church's construction is unknown, but it was renovated in 791 AD according to an inscription above its altar gate. Therefore, it is assumed that its construction may date back to the fifth or sixth centuries AD (Suhail Qasha, 1982, p.5052-).

The church was rebuilt in September 2006, and the reconstruction included cladding the exterior walls with Halan stone, building an outer wall around the church, repairing the staircase leading up to the hill where the church is located, and constructing a modern tower in the eastern corner above the church to give it its current appearance (Figure: 10) . Care was taken during the reconstruction to preserve a number of ancient stone inscriptions that date back to various historical periods, including engravings from the twelfth century AD and other tombstones. This gave the church the utmost importance, not only within the churches of Baghdida, but also within the churches of Iraq and the East as a whole (Suhail Qasha, 1982, p.52).

The church was subjected to destruction after the entry of ISIS gangs into Baghdida on August 6, 2014, and the effects of the damage and destruction are still evident throughout the church. It appears that the church was completely burned, as evidenced by the fire damage on the church walls. The destruction also extended to all its contents, especially the icons that adorned the church.

Among the most prominent was a gypsum mural executed by the artist Thabit Mikhail, depicting figures in symmetrical positions, perhaps representing the seven sons of Shemoni. Additionally, there was a stone mural depicting the trial and execution of Shemoni and her sons, which adorned one of the exterior walls of the church (Al-Khudir, A field visit, October 21, 2021) (Figures: 20).

The conclusion:

It is evident from the entirety of what we have presented in this study the following:

- ISIS terrorist gangs in Iraq utilized all available means in the vandalism, destruction, and desecration of the sacred sites of Iraqis, regardless of their religious affiliations. They did not differentiate between Muslims and those of other faiths.

- Christian places of worship, including churches, monasteries, and other religious sites, were among those sacred sites targeted by the members of these terrorist groups. They engaged in various forms of vandalism and destruction in an attempt to obliterate the landmarks of that heritage.

- Being the largest Christian community in Iraq, Hamdaniya was a prime target for the terrorist activities of ISIS. Its churches were particularly vulnerable to the terrorism inflicted upon the sacred sites.

- ISIS gangs targeted all the churches in the city and converted them into facilities serving the terrorist organization's agenda.

- Among them were four churches and one monastery, representing the oldest of their kind ever, thus embodying the traditional and cultural heritage of Iraqi Christians.

- ISIS elements employed various methods of destruction, obliterating church icons, looting their contents and relocating them to unknown places. They also removed the crosses atop some churches and vandalized the furniture of others.

- They also exploited some churches as facilities to serve their terrorist agenda. One church was transformed into a hospital, while another was turned into a prison, among other purposes.
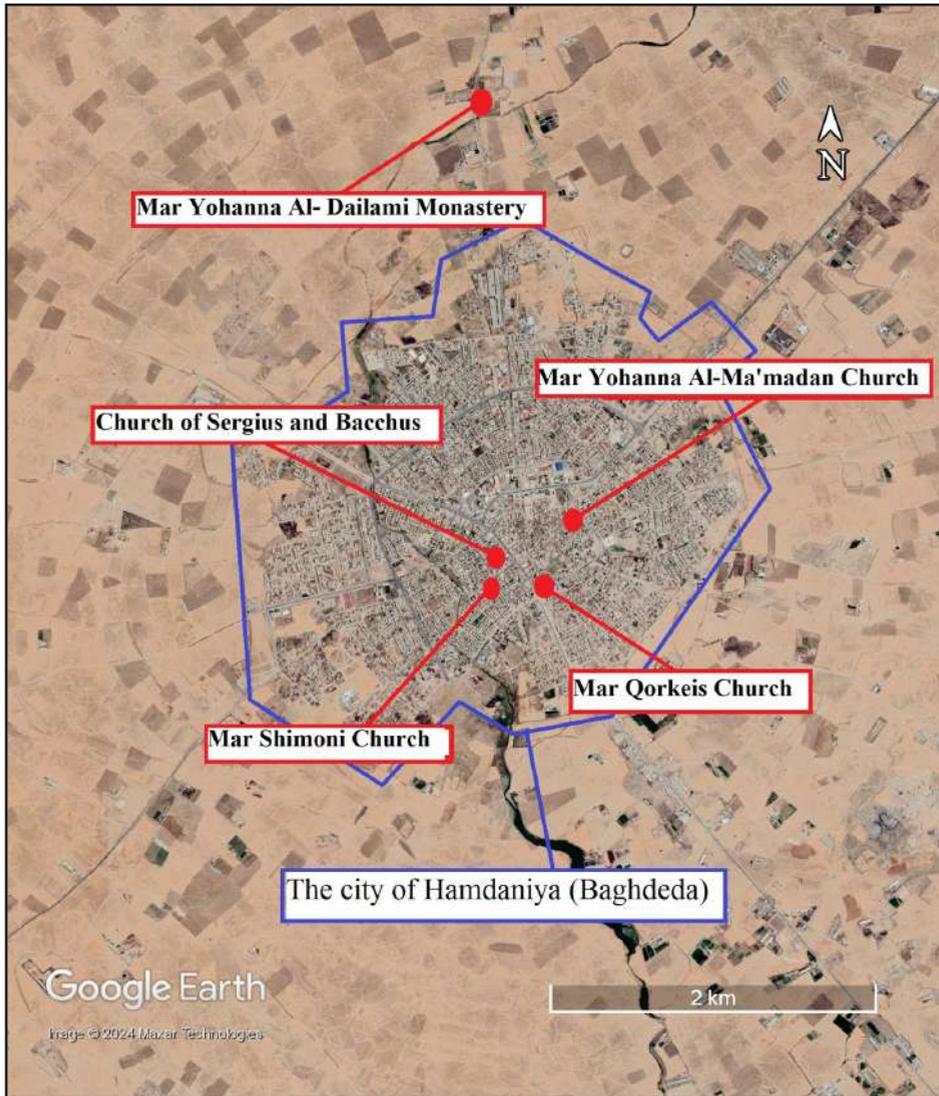
Figure (1): Spatial distribution of churches in Al-Hamdaniya (Baghdeda)
Attributed to: Google Earth

Figure (2): One of the Tunnels Dug by ISIS East of Mar Yohanna Al-Dailami Monastery

Photography by: Al-Khudir, Zakaria H, A. October 21, 2021.

Figure (3): Some of the debris left by ISIS sabotage at the Monastery of Mar Yohanna Al-Dailami.

Photography by: Al-Khudir, Zakaria H, A. October 21, 2021.

Figure (4): Church of Sergius and Bacchus after sabotage

A - General view of the church
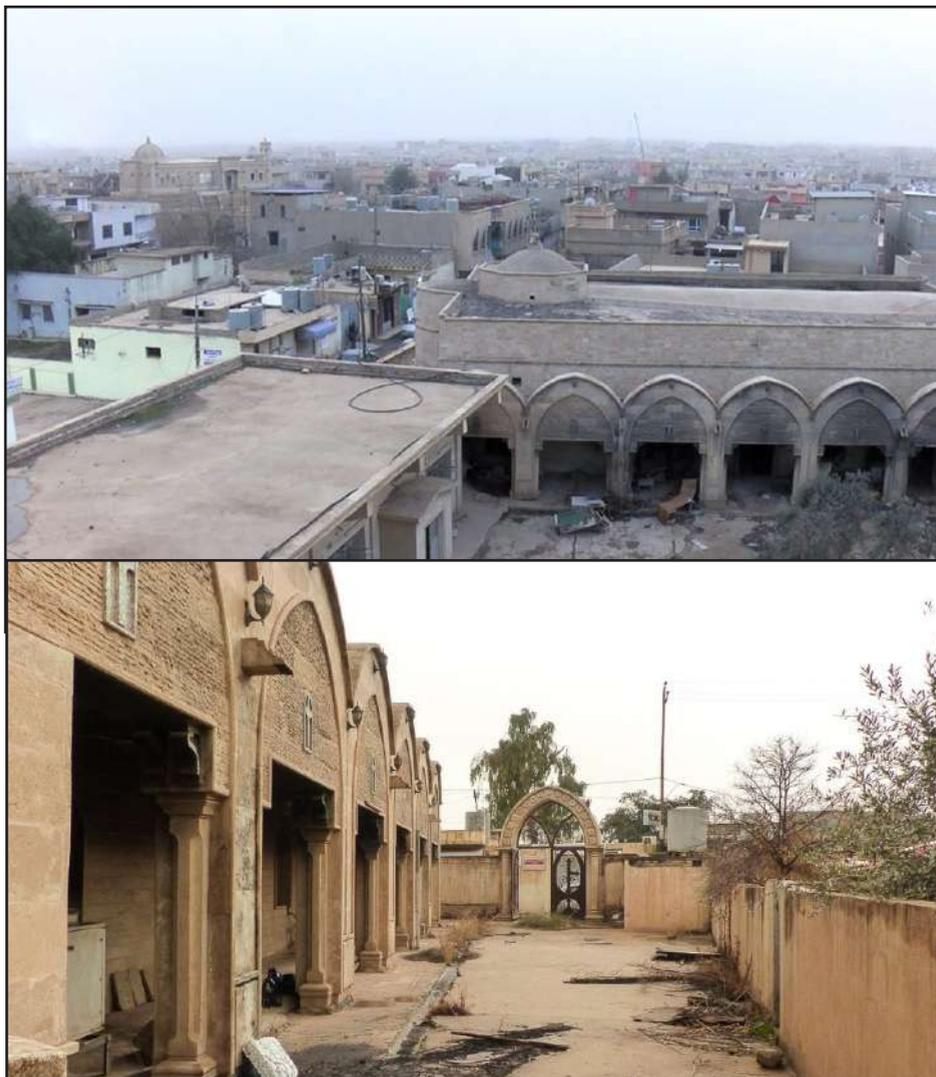
B - The interior courtyard of the church

Attributed to:

www.mesopotamiaheritage.org/ar/monuments/leglise-des-saints-serge-et-baccus-de-qaraqosh.
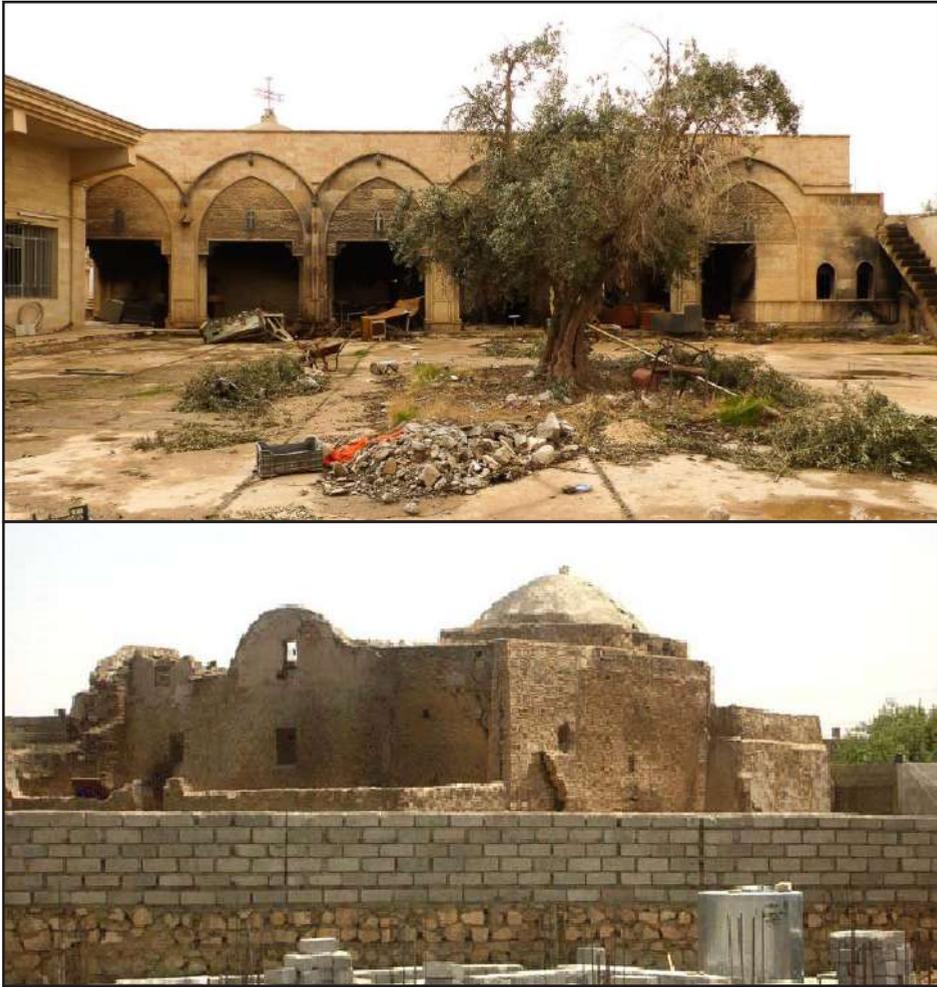
Figure (5): Other images of the interior courtyard of the church of Sergius and Bacchus

Attributed to: www.facebook.com/suroyo.iq/videos.

Attributed to: www.mesopotamiaheritage.org/ar/monuments/leglise-des-saints-serge-et-baccus-de-qaraqosh.

Figure (6): The old church of Mar Quryaqos

Attributed to: www.mesopotamiaheritage.org/ar/monuments/leglise-mar-guorguis-de-qaraqosh/.
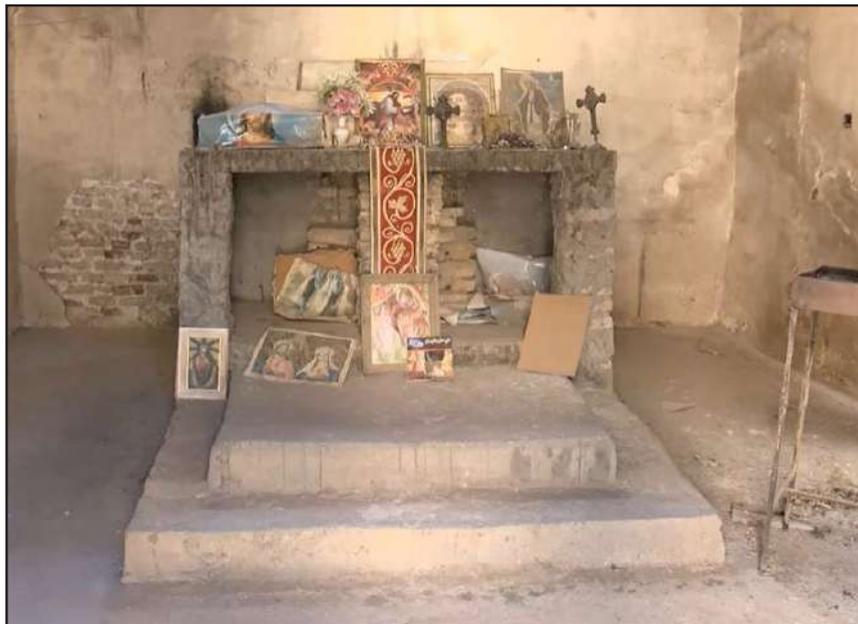
Figure (7): The interior of Mar Quryaqos Church

Attributed to: www.mesopotamiaheritage.org/ar/monuments/leglise-mar-guorguis-de-qaraqosh/.

Figure (8):

A - a soldier cleaning the front courtyard of Mar Yohanna Al-Ma'amadan Church - Attributed to: www.alhurra.com/iraq/201708/06/.
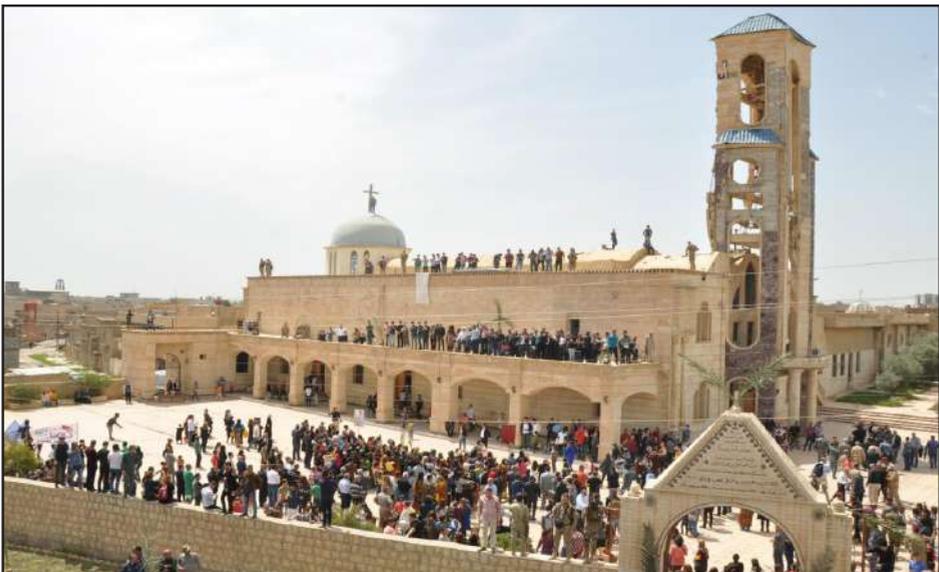
B - Celebrating the first mass at the Church of Mar Yohanna Al-Ma'amadan after the return of the city residents

Attributed to: www.irqnow.com/christmas-celebrations.

Figure (9): Restoration of the main tower of the Church of Mar Yohanna Al-Ma'amadan

Attributed to: www.albawabhnews.com/4350173.

Figure (10): New Mart Shimoni Church before the destruction

A - General view from the northeast side
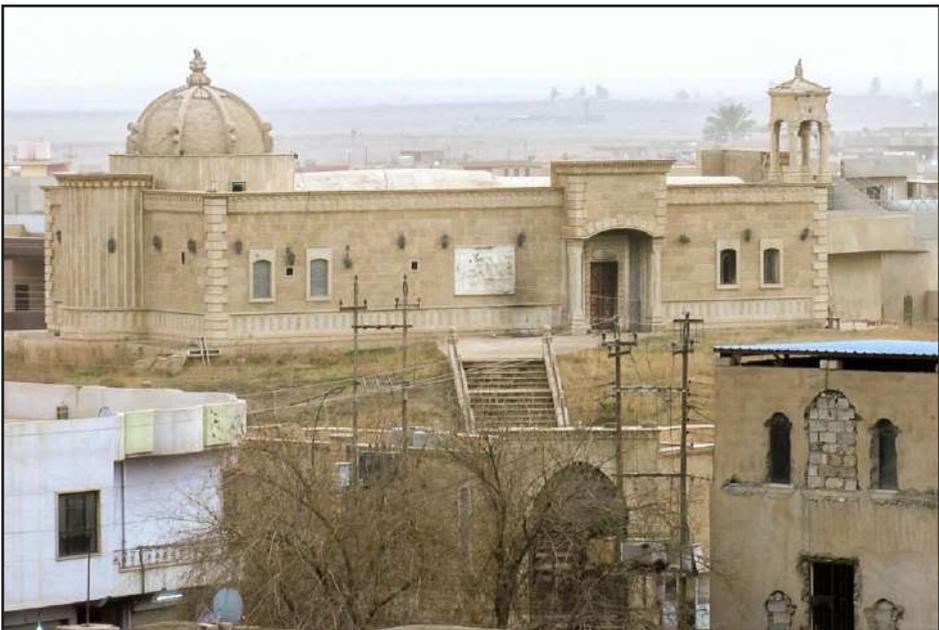
B - General view from the north side

Attributed to: www.mesopotamiaheritage.org/ar/monuments/leglise-mart-schmouni-de-qaraqosh.
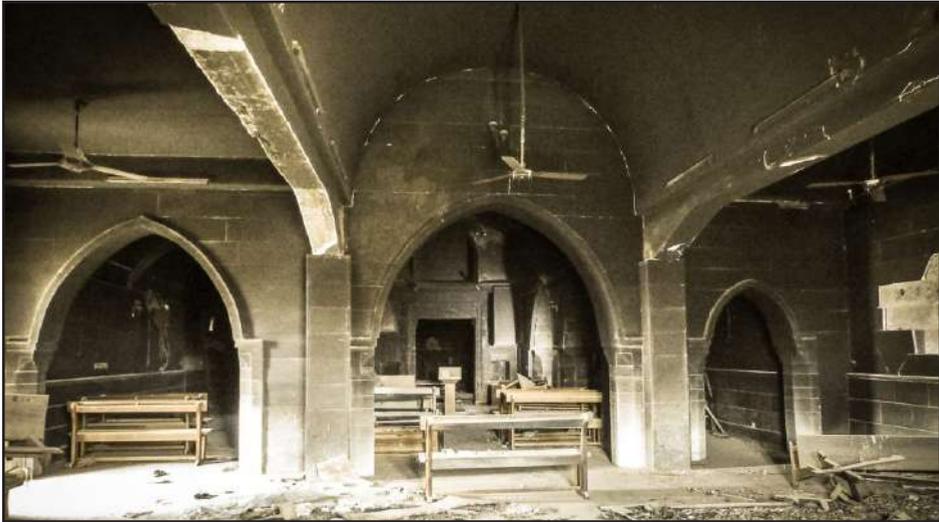
Figure (11): The aftermath of the destruction that befell Mart Shimoni Church

A - The main hall

B - The church altar

Attributed to:

www.mesopotamiaheritage.org/ar/monuments/leglise-mart-schmouni-de-qaraqosh.

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Islamic Thought Axis

In the Name of Allah, the Entirely Merciful, the Especially Merciful

Forgiveness in Imam Ali (pbuh)'s Sayings: Humanitarian Proposals in Encountering Extremism and Radicalism

Asst. Prof. Fadhil Kadhim Sadiq (PhD)

College of Arts – University of Thi-Qar

Abstract

Undoubtedly, Imam Ali PBUH possessed a high level of human sense, mystical awareness, and noble conduct in his dealings with others and his love for them. He was an example of the good qualities, high potential, and good capabilities that qualified him to be one of the unique leaders and men of humanity.

Being so, Imam Ali (PUBH) cared about the humanity and considering it the most sublime goal in life. This characteristic is in line with what Allah Almighty called for in His Noble Book, the Qur'an, when He considered the man as a supreme value and humbled everything to serve and advance him.

Among the human ideas of Imam Ali (PUBH) is his concept portrayed in his various sayings about forgiveness, describing it as a moral virtue and human characteristic.

The study sheds light on these quotes and their implications such as the importance of adopting forgiveness as an approach to overcoming the mistakes of the guilty and pardoning sinners. This is considered a humanitarian concept and a scheme in the face of extremism and radicalism, which never grant people a second chance to return to life and society. Instead, they use the extreme severity and force in punishing and holding them accountable. This in turn may create unhealthy individuals who pose a danger to their community and nation.

The research is divided into two parts:

Part One discusses the concept of forgiveness in the Quran and the hadiths of the Prophet Muhammad (PBUH).

Part Two explicates the sayings of Imam Ali about forgiveness, highlighting the positive outcomes of practicing this trait in its good effects on the individual and society, considering it a human phenomenon that stands in the face of extremism and radicalization, which lead to terrorism, killing, and displacement.

Introduction

In the Name of Allah, the Entirely Merciful, the Especially Merciful

The Imams of the Ahlulbait, PBUT, have always been a shining beacon in the life of humanity in general and the Islamic nation in particular, pioneered by the great Imam Ali ibn Abi Talib, PBUH. This Imam represented the highest degrees of compassion and kindness in his dealings with people according to his philosophy based on a strong pillar embodied in his famous saying: "People are either a brother to you in religion or an equal to you in creation."

Imam Ali's (PBUH) methodology in dealing with people was based on the principle that people are the most important resource for building and developing life. He believed that human resources are more important than economic resources. Based on this principle, Imam Ali (PBUH) believed in forgiveness as a virtue that should be resorted to before taking any punitive action.

Upon careful reading of many of Imam Ali's sayings on forgiveness, pardon, and overlooking the mistakes and faults of the guilty, we see in these sayings, in form and content, humanitarian approaches that aim to care for the human person and the necessity of his correction. This is in contrast to those voices and ideas that go directly towards fanaticism and extremism as an approach to directing punishment, even issuing fatwas to kill human beings, knowing that their fatwa is invalid in its essence.

The significance of the research stems from the sayings of Imam Ali (PBUH) about forgiveness, which is that it is a humane treatment that pushes the forgiven person to mingle in his society and become a useful and productive person. On the contrary, if he is treated in otherwise based

on harsh and painful punishment, he will eventually turn to a dangerous individual to himself and society. Hence, the idea of the current research is to look in the employment of the meanings and ideas of what those sayings have put forward to confront a civilization based on forgiveness, pardon, chivalry, and exemption, and abandoning harshness, and extremism, which ultimately leads to terrorism and destroys the society.

Section One

Forgiveness in the Holy Quran and Prophetic Hadith

The Holy Quran reveals the concept of forgiveness in many verses and considers it one of the noble human qualities. Allah Almighty has urged Muslims and others to take the initiative in forgiving each other and to overlook the mistakes and faults of others in order to give them a chance to return to the human norm and to the path of good and righteousness. This in return preserves the servants within the circle of the united society carrying out their basic duty, which Allah Almighty has entrusted them with of populating the earth on the basis that they are His representatives in it.

"And to forgive is closer to righteousness, and do not forget the favor between you. Indeed, Allah is Seeing what you do" 237[(1) 1]

The verse above is among the verses that call for forgiveness. The blessed verse indicates the connection between forgiveness and piety, or the closeness of forgiveness to piety. It is as if the Almighty Allah encourages and calls for the practice of forgiveness when He places it next to piety. We know the importance of piety in the life of a Muslim and how high the status of the pious is with the Almighty God. Piety is ultimately the ultimate goal that God seeks from His servants. It is the highest degree of faith and the highest level of certainty. When a servant puts a barrier between himself and his Lord to protect himself from Allah's anger, displeasure, and punishment, he works to abandon sin and fears the punishment of the Almighty. Thus, the basis of his piety is his fear of Allah. Allah says "O you who have believed, fear Allah and be with those who are truthful." (119) [(2) 2]

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1   The Cow, verse 237.

2   Repentance, verse 119.

The encouragement to forgive comes from the notion that forgiveness is closer to piety to Allah, because it is a benevolence that leads to the warmness of the chest and comfort of the human being.

The Quran emphasizes that good deeds and kindness are important, but the highest form of treatment is going beyond what is required. This can involve overlooking someone's mistakes or forgiving them entirely. The Quranic verse reminds us that Allah sees all our actions, "Indeed, Allah is Seeing what you do (29:29)". [1] 3

Forgiveness and favor are fundamental messages that advocate for embracing the humane principles of forgiveness and altruism across all spheres of life. This is exemplified in verse 3: 159[2] 4 and reaches a pinnacle when Allah addresses His noble Prophet (PBUH) with words of mercy: "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So, pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]." (3:159[3] 5

This noble verse encapsulates a series of goals extolled by the Almighty, all revolving around the theme of forgiveness. Foremost among them is the virtue of leniency and kindness in dealing with others, reflective of divine mercy. Allah, the Most Gracious and Most Merciful, is the epitome of such attributes. The verse also highlights the noble character of the Prophet, characterized by gentleness and compassion. Had he behaved otherwise, people would not have gathered around him, embracing his moral message.

Furthermore, the verse underscores the lofty morals of the Prophet, emphasizing his forgiveness and tolerance towards sinners and wrongdoers, aligning with his elevated status bestowed upon him by Allah. Forgiveness, as depicted in the Holy Quran, is not merely an act of pardon but a transformative process, offering sinners a chance for redemption and reinstating them as

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1   Luqman, verse 29.

2   Al-Mizan, by Al-Tabataba›i, vol. 16, p. 271.

3   Al-Amthal, by Makarim Shirazi, vol. 2, p. 192.

seekers of forgiveness. It shifts their identity from transgressors to aspirants striving for righteousness, thereby fostering a sense of belonging and commitment to Islam and its values.

Moreover, the verse advocates for the preservation of humanity from straying into harmful paths, emphasizing the role of forgiveness in guiding individuals back onto the righteous trajectory for the betterment of themselves and society. Allah's instruction to involve the community in decision-making processes further reinforces the importance of inclusivity and consultation, fostering trust and cooperation among believers.

Another verse highlighting the significance of forgiveness is: "And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous (133) Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good (134)" [1] [6]. This verse emphasizes the virtues of forgiveness, charity, and self-restraint, all of which are beloved to Allah and lead to spiritual reward and eternal bliss.

In essence, forgiveness is not merely an act of absolution but a transformative process that holds the power to redeem, reconcile, and elevate both individuals and societies, ultimately fostering a culture of compassion, empathy, and righteousness.

Therefore, the divine call of Allah Almighty for forgiveness emphasizes promptness rather than neglect or procrastination. This call, inherently serving the positive outcomes for His servants, instills a swift initiative in seeking forgiveness. Among its great outcomes is the attainment of Allah's pleasure, Most Gracious, and entry into His vast Paradise, expansive as the heavens and the earth, prepared for the devout believers—a category of paramount importance, as previously discussed.

Central to this discussion is the defining trait of these devout individuals and their path to piety, as elucidated within the blessed verse. They are those who "spend in the cause of Allah in their ease and hardship", and who "restrain their anger and pardon the people" and do good to them.

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1   The Family of Imran, verse 159.

However, what is important in all of this is the characteristics of these pious people, and the way they reach the level of piety. This is clearly shown in the context of the blessed verse. They are those who "spend in the cause of Allah in their ease and hardship", and who "restrain their anger and pardon the people" and do good to them.

The observers of these human qualities, namely restraining anger, pardoning people, and doing good to them, realize that forgiveness serves as the foundation, starting as an idea and then manifesting as behavior. Restraining anger marks the initial step towards forgiveness, with the Prophet (PBUH) reported to have said: " He who restrains his anger by his choice, Allah will call him on the Day of Judgment publicly and let him choose any of the houris he wishes," [1] 7 emphasizing the importance of self-control in anger. "There is no fit that is greater in reward from Allah than a fit of anger a servant restrains, seeking the pleasure of Allah," [2] 8 and " Strength is not measured in wrestling, but in self-control in anger." [3] 9

The Holy Quran continues to address this virtue, calling for the necessity of forgiveness as a lofty human practice. This is evident in the saying of the Most High: "...then pardon with gracious forgiveness.85"[4]

Beautiful forgiveness here is contentment without reproach, as reported from Imam Ali (peace be upon him). [5] . It is contentment without rebuke after forgiveness, and it is noble overlooking, consoling the sinner by sparing them[6] embarrassment. Hence, leaving reproach for the sinner is nobler than forgiveness. . Therefore, it is reported that Imam Ali bin Musa al-Rida to have said: "Noble forgiveness is forgiveness without punishment or reprimand." [7] And in a hadith of Imam Jaafar al-Sadiq (peace be upon him): "Do not punish

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1   The Family of Imran, verses 133 & 134.

2   Musnad Ahmad, by Ahmad ibn Hanbal, hadith 6114.

3   Sahih al-Bukhari, by al-Bukhari, hadith 6114.

4   Al-Hijr, verse 85.

5   Hidayat al-Ilm, by al-Islami, p. 401.

6   ** Odds of the Quran, by al-Asfahani, p. 282.**

7   Iʾlam al-Din, by al-Daylami, p. 375.

for sin." [1] . Reproaching for the sin and rebuking the sinner and condemning him is not considered forgiveness, as Imam Ali (peace be upon him) stated. [2]

And among the other verses of forgiveness is the saying of the Most High:

"The recompense for an evil is an evil thereof. But whoever pardons and reforms, then his reward is upon Allah. Indeed, He does not like oppressors. (40)" [3]

And it is as if the Most High has made the believers two classes: There is one who rewards the evil with its like without exaggeration and transgression in redeeming the right, and another class who forgives the sinner who has erred, whom reward is upon Allah. [4]

How can we imagine someone whose reward is upon Allah? How abundant and great is this reward, for it is in the sight of Allah's pleasure.

Then the Most High spoke about beautiful forgiveness as one of the highest forms of forgiveness.

"So pardon them and say, 'Peace.' And they will soon know.89" [5]

One of the highest human images in this noble verse is the association of forgiveness with peace. This great atmosphere of respect and love that the verse depicted is forgiveness, then peace, meaning staying away from the spirit of excitement, punishment and accountability. This is how Allah Almighty ordered His Noble Messenger in dealing with the obstinate polytheists and the infidels.

Hence, the Prophet's disregard for them was not a sign of arrogance, anger, harm, or hurt of feelings, despite the actions and harm that these polytheists committed against the believing Muslims of this true Islamic

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1   Tuhaf al-›Uqul, by Ibn Sha›bah al-Harrani, p. 349.

2   Ghurar al-Hikam, by al-Amidi, hadith 9547.

3   Al-Shura, verse 40.

4   Tafsir al-Qur›an, by al-Qurtubi, vol. 3, p. 487.

5   Al-Zukhruf, verse 89.

religion[1] . And although the polytheists were in a hopeless state of believing in the new religion and would enter into a front of harmful opposition to the Prophet, Allah addressed the Prophet Muhammad, peace be upon him and his family, to leave them alone with the word of peace, which shows the great character of the noble Prophet[2] .

In the book of Allah Almighty, also other bright verses urged and called for the spread of the forgiveness spirit for its important results in the best interests of the life of the society members. In return, it spreads noble human meanings that all eventually contribute to building a human being capable of fulfilling the responsibilities that Allah Almighty wanted for his servants on this earth[3] .

There are also some of the noble prophetic hadiths that urged and called for forgiveness and considered it a great virtue in the lives of people, especially the believing Muslims among them. The noble Prophet considered it one of the highest and best human qualities that shows the best side of the Muslim human being. The Prophet encouraged the initiative to forgive and communicate with others and to do good to those who have wronged them. It was mentioned in the noble hadith: "Shall I inform you about the best qualities of this world and the next? Forgiveness of the one who aggrieved you, reaching out with those who severed you, doing good to those who wronged you, and providing to those who deprived you"[4] .

Reflecting on these hadiths, we find that all of these good human practices of forgiving the wrongdoers, **reconciling with those who have cut ties**, doing good to those who have wronged them, or giving to those who have deprived them have their origin and root in a decision taken by these people. This act of forgiveness, overlooking past hurts, and pardoning transgressions, whether material or emotional, forms the foundation for positive interactions.

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1   Makarim Shirazi, Al-Amthal, Vol. 24, p. 375.

2   Tabatabaei, Al-Mizan, Vol. 18, p. 127.

3   For example, Surah Al-Maidah, verse 13, Surah An-Nisa, verse 99, Surah فصلت, verse 34

4   Al-Kulayni, Al-Kafi, Vol. 2, p. 107.

In another hadith, the Messenger of Allah further emphasizes the status of those who forgive: "When the servants stand (in the Reconvening Day), a caller will call out, 'Let those who have a reward from Allah stand up and enter Paradise.' It is said, 'Who are these who have a reward from Allah?' He says, 'The ones who forgive people.'"[1]

This hadith of the Messenger of Allah (PBUH) clearly shows the status of those who forgive people. The Almighty Allah honors them greatly and gives them great power and honor when He distinguishes them from His other servants by having a caller call out to them from their Lord, asking them to stand up and enter Paradise. On the Day of Judgment, the servants will see what those who have pleased Allah Almighty will receive by entering the Paradise and obtaining the pleasure and blessings of Allah.

In another hadith, the Messenger of Allah (PBUH) highlights the social benefits of forgiveness:"Forgive each other, and the grudges will fall away from you." [2]

This noble hadith teaches us about the good psychological aspect that contributes to strengthening the fabric of society and the interaction of its members with each other. The more forgiveness prevails among them, the more they will love each other, and they will become in a state of affection, friendliness, in an atmosphere of intimacy, and cooperation. Each of them will continue to appreciate the other, especially those who are wronged or transgressed against others if they find someone who forgives their sins and wrongdoings. Thus, the culture of forgiveness becomes one of the phenomena that govern the movement of society and pushes it towards cooperation and solidarity.

And once again, the Messenger of Allah (peace be upon him) tells us about the status of those who forgive the sins and mistakes of people, saying: "I saw, on the night of my ascension, palaces built high and overlooking Paradise. I said, 'O Gabriel, for whom are these?' He said, 'For those who

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1   Al-Muttaqi al-Hindi, Kanz al-Ummal, hadith 7009.

2   Ibid., hadith 7004.

suppress their anger and forgive people. And Allah loves the good doers.'"[1]

Forgiveness leads to good qualities and characteristics in addition to the personality of the forgivers. This is what is clarified by the noble hadith of the Prophet (PBUH): "Forgive, for forgiveness does increase the servant in honor." [2] In this hadith, we notice the good effects of forgiveness, reflected positively on the entire life of the forgiver. A forgiver's status increases in esteem and high position among the members of his society. Perhaps the Messenger of Allah intended in the meaning of this blessed hadith to draw attention to an important issue, which is to silence those voices and opinions that see forgiveness as a kind of renunciation of rights, an injure to pride, a wound to dignity or the like. All of this may be a provocation for the spirit of fanaticism and tyranny or the harshness that was on the Arab society before Islam. Social traditions were based on taking revenge and not making concessions in any case. This eventually leads to negative results and dangerous repercussions. It is the gateway to opening the circle of crime and revenge that may extend for a long time. The opposite is true, as happened with the Noble Prophet. The spread of the phenomenon of forgiveness, pardon, and overlooking sins and mistakes eliminates all forms of grudges and hatreds. In connection with this idea, the Messenger of God (peace be upon him) said: "Whoever forgives a wrong, God will support him with honor in this world and the Hereafter." [3]

The blessed hadith indicates that the status of honor and dignity mentioned earlier is not limited to what the people of forgiveness obtain in this world only, but rather it extends to the afterlife, the eternal abode. We know very well what the honor of the afterlife means and how it differs completely from the world. The dignity, honor, and elevation of the afterlife are much greater than the honor of the world, no matter how high its status or how great its degree. The honor of the afterlife is the pleasure of Allah, His forgiveness, and the gardens of bliss. It is a spirit, basil, and eternal bliss that does not end, and an eternal and everlasting eternity that is neither forbidden nor ended.

In another hadith, the Prophet Muhammad (PBUH) **further emphasizes**

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1   Ibid., hadith 7016.

2   Al-Kulayni, Al-Kafi, Vol. 2, p. 108.

3   Al-Tusi, Al-Amali, p. 182.

the rewards of forgiveness, "He who forgives much will have his life extended." [1] This extended life, which our noble Prophet clarified, must be free from pain and hardship, because it is a divine reward and a heavenly gift from Allah to those who forgive the sins of people and pardon the shameful deeds. It is therefore logical that His giving is a result of His pleasure and love for His servants, the people of tolerance and love and mercy.

We must also remember the transformative power of forgiveness. Many who are forgiven turn to Allah, supplicating for the well-being, success, and happiness of those who pardoned them. Their prayers, seeking Allah's mercy and not earthly rewards, demonstrate the profound impact of forgiveness.

Building on this theme, the Messenger of Allah (PBUH) said: "Overlook the mistakes of the wrongdoers, and Allah will protect you from unfortunate destiny"[2] , which may be an expression of the calamities of time and the woes of the world that lead to misery, regret, hardship, and the deterioration of a person's living, social, and psychological conditions. All of these and others like them are a picture of the unfortunate destiny.

The meaning of the noble hadith is that these unfortunate destinies will end and disappear if a person overlooks the mistakes of others who wrong him and transgress against his material and moral rights. The noble hadith also shows an important social image that shows the keenness of the Messenger of Allah (PBUH) on the cohesion of society and the importance, and even the necessity, of helping one another through forgiveness and not resorting to punishment and reckoning.

While the wronged have the right to seek retribution, forgiveness remains a noble act. It brings one closer to Allah, who rewards the forgiver with good, love, and abundance. This is further supported by the hadith: "Whoever forgives when he is able, Allah will forgive him on the Day of Difficulty." (30)

While the wronged have the right to seek retribution, forgiveness

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1   Al-Daylami, Iʾlam al-Din, p. 31.

2   Al-Halwani, Tanbih al-Khawatir, Vol. 2, p. 120.

remains a noble act. It brings a person closer to his generous Lord, who will surely reward the forgiver with good, love, and abundance. This is further supported by the noble hadith: "Whoever forgives when he is able, Allah will forgive him on the Day of Difficulty." [1] This means that whoever possesses any kind of ability, whether material or moral, and uses it to forgive others, Allah will forgive him on the Day of Difficulty, especially the Great Judgment, the Great Gathering, when, a person will be in great need of anything that will benefit him and protect him from the woes of the great event.

In other words, when this person possessed strength and ability, he used it for what Allah wanted by forgiving people, because Allah Almighty, the Possessor of the All-Encompassing Power, is pleased with him, will shade him when there is no shade except His shade. [2]

Section Two

Forgiveness in Imam Ali (PBUH)'s Sayings

It is well known that Imam Ali (PBUH) possessed noble qualities, great morals, and sublime characteristics that distinguished his personality (PBUH) from others. He became the story of the age and time, and people looked forward to him in terms of justice, charity, goodness, faith, piety, and gnosis. He became a role model for believers, an imam for the pious, and a leader for the victorious. Even though the pen is unable to write and the ink is insufficient to describe the high human qualities and characteristics of this great imam, we will try to shed light on some of his most prominent attributes:

One of his noble qualities and many virtues is the virtue of forgiveness, as he was called upon it by the peace be upon him. He has many sayings that glorify the initiative of forgiveness and call and urge others to work with it and consider it a commended human culture. He said, (PBUH): "At the apex of power, the virtue in forgiveness appears." [3] This Alawite saying contains important concepts. It clarifies the state of those who possess the reign of power or strength qualifying them to harm others and punish them, since

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1   Al-Muttaqi al-Hindi, Kanz al-Ummal, hadith 7007.

2   Al-Halwani, Tanbih al-Khawatir, Vol. 2, p. 120.

3   Al-Islami, Hidayat al-Ilm, p. 399.

the initiative is in their hand and he has all the effective tools to attack and punish others. They become at a crossroad of decisions. Either they use this power to take revenge, punish and hold others accountable, or go to the path of forgiveness and pardon. Then a character appears in its best human aspect through the virtue of forgiveness.

Perhaps Imam Ali, peace be upon him, means to say that you have the right to use your power to punish wrongdoers, but it is better to forgive. Because forgiveness and pardoning of the wrongdoers have this status in the case of possessing the power, so he called it the 'virtue of forgiveness'. This is consistent with his saying: "The habit of the nobles is generosity, forbearance, forgiveness and patience." [1]

Therefore, a noble, high-positioned person, distinguished among his peers, with high morals, acting a good example in his people and being the role model in his society, is accustomed to the act of generosity, forbearance, forgiveness and patience.

In other words, it is not a temporary condition or a temporary act, but rather it is part of the personality of this noble person.

Nobility is intelligence, decency, virtue, reason, and merit[2]   It is a praiseworthy character whose possessor has intelligence and nobility in himself, and merit and kindness in his dealings with people, with skill in opinion and action[3] .

Nobility is also what elevates a person when he is on a path of love for good morals and actions, and it is one of the characteristics of the human being himself. [4]

Thus, the meaning of nobility and the qualities of a noble person appear when has the qualities of generosity, suppressing anger, forgiveness, and patience, all of which begin when a person forgives those who make mistakes and transgress.

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1   Al-Laythi, Uyoun al-Hukm wa al-Mawa›iz, p.

2   Ibn Manzur, Lisan al-Arab, root: نيل.

3   Al-Askari, Al-Furuq al-Lughawiyyah, p. 530.

4   Al-Askari, Al-Furuq al-Lughawiyyah, p. 53.

In another brilliant saying, Imam Ali (PBUH) linked forgiveness with justice when he said: "There are two things invaluable with their reward are: forgiveness and justice." [1]   Here, Imam Ali (PBUH) puts forgiveness on the same level as justice, seeing it as having the same strength of influence and positive results. We know how important justice is in the lives of peoples and nations. It is one of the first pillars of building the individual and society as well as sustaining the continuity of states and guarding them from collapse. Justice is what Allah Almighty has commanded to follow as guidance. He said: "Surely, Allah commands justice and beneficence (90)" [2]   And also in His saying: "Surely, Allah commands you to deliver the trusts to their rightful owners. And when you judge between people, you judge with justice (58)" [3]

Hence, the status of forgiveness is demonstrated clearly to us as Imam Ali (PBUH) gave it the same importance and status in their great and countless reward by Allah Almighty.

Moreover, Imam Ali (PBUH) placed forgiveness on a par with benevolence, nay it is the apex of benevolence, "forgiveness is the best of benevolence" [4]. . This is another glorification and clear exaltation of forgiveness, especially when we know what benevolence means. It is the opposite of wrongdoing; to do good, to bring good to others[5] and to do what benefits others so that the others changes to the level of good when you give all benefits of any kind to any one[6] .

And his saying (AS), "honesty is a means and forgiveness is a virtue" [7] . Here again, we see Imam Ali (PBUH) elevating forgiveness as a concept and good behavior, placing it in the same category as honesty when he described it as a means and forgiveness as a virtue. The means, as the Messenger of

1   Al-Islami, Hidayat al-Ilm, p. 400.

2   An-Nahl, verse 90.

3   An-Nisa, verse 58.

4   Al-Laythi, Uyoun al-Hukm, Vol. 1, p. 21.

5   Al-Askari, Al-Furuq al-Lughawiyyah, p. 193.

6   Al-Kafway, Al-Kulliyat, p. 53.

7   Al-Laythi, Uyoun al-Hukm, Vol. 1, p. 28.

Allah (PBUH) described its to, "Pray for me me for the means. It was asked, what is the means, O Messenger of Allah? He answered, "It is the highest degree in Paradise that no one will attain except one man. I hope that I will attain it) [1] . And it is one of the highest degrees in Paradise[2] .

"The best means of intercession with Allah, the Almighty, are faith in Him and His Messenger, jihad in His cause, and the word of sincerity." [3]

The Commander of the Faithful, Ali ibn Abi Talib (PBUH), demonstrated to us that forgiveness is the price of victory[4] . He embodied this principle in his own life, as his actions always matched his words. This is a quality that Allah Almighty has called upon all of His servants to strive for, as He says in the Quran through his Prophet Shuaib:

"My people, consider: if I have come to you with clear evidence from my Lord and He has provided me with good provision, should I then oppose you in what I forbid you from? I only want to reform as much as I am able. My success comes only from God. In Him I trust and to Him I turn (88)" [5]

Allah also condemns those whose actions do not match their words, saying:

"O you who have believed, why do you say that which you do not do? It is greatly hateful to God that you say that which you do not do (3)" [6]

Thus, Imam Ali (PBUH) embodied forgiveness in practice. When he was victorious and in a position of power and strength, he forgave his enemies. The Battle of Camel is a clear example of how Imam Ali (PBUH) dealt with those who fought against him. After his overwhelming victory in the battle, he showed respect for Aisha and addressed her with kindness and leniency. Even though she was the main reason for the people's uprising against him

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1   Al-Tirmidhi, Sunan, hadith 3612.

2   Al-Qumi, Safinat al-Bihar, Vol. 1, p. 301.

3   Ibn Abi al-Hadid, Sharh Nahj al-Balagha, Vol. 7, p. 221.

4   . Al-Laythi, Uyoun al-Mawa›iz, Vol. 1, p. 290.

5   Hud, verse 88.

6   . As-Saff, verses 2, 3.

and the mobilization for the battle, he treated her with honor and dignity and did not consider her previous positions of inciting and instigating the war and the dangerous results of the Battle of the Camel on the Islamic nation. [1]

Imam Ali (PBUH) visited her in her place of residence, and she saw in him the man she had insisted on fighting with hatred and malice. Yet, he faced her with patience and forbearance, adopting forgiveness as an approach in dealing with her. He ordered her to be returned to Medina with a group of women, honored and respected. [2]

Another image of his forgiveness of his enemies is when he visited Aisha, a group of women who were with her in the house stood up to him and said, "You, the killer of our beloved ones!" He said, "If I were so, I would have killed everyone in this house," where some of the leaders of the Battle of the Camel were in there[3].

In the Battle of Siffin in 37 AH, Muawiyah's army prevented Imam Ali's army from accessing the Euphrates River. Later, Imam Ali's army was able to expel them from the watering place, some soldiers said, "Let us deprive them from the water as they did to us." Imam Ali (PBUH) did not agree, and he forgave them while he was in a position of power and victory. He said, "Take your water needs and return to your camp and leave them alone with the water. I will not do what the ignorant do." [4]

In his dealings with his killer, Abdul-Rahman Ibn Muljam, the most striking evidence and the strongest proof of his forgiveness at the time of victory and power is one of the noblest examples of human cases. When the killer was brought before him, Imam Ali (PBUH) looked at him with compassion, rather than the look of revenge, anger, or punishment. He said to him, "O Ibn Muljam, was I a bad Imam for you!" Ibn Muljam wept and said, "No, you are the one who saves from the hellfire." [5]

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1   . Al-Ya›qubi, Al-Tarikh, Vol. 2, p. 181

2   . Ibid., Vol. 2, p. 182.

3   Al-Qazwini, Ali min al-Mahd ila al-Lahd, p. 334.

4   Ibid., p. 335.

5   . Ibid., Vol. 1, p. 373.

The will of Imam Ali (PBUH) to his sons was, "Take your captive, feed him what you eat and give him what you drink. Be careful with your captive." [1] When one of the Kharijites said about Imam Ali (PBUH), "May Allah kill him. What a knowledgeable (eloquent) infidel he is!" Imam Ali's companions jumped up to kill him, but Imam Ali (PBUH) said, "It is either a curse (verbal abuse) for a curse or forgiveness for a sin." [2]

Another saying of Imam Ali (PBUH) is, "If you are able to defeat your enemy, make forgiveness a means of thankfulness for your ability." [3] What a refined human spirit this is! And what a human soul that has risen above the souls of humans! A soul that makes the decision of forgiveness an alternative to punishment and retribution at a time when the forgiver has the strength and ability to do otherwise. Yet, the Alawite soul with high reasoning refuses other alternatives except to pave the path of forgiveness and pardon for others, a path made from it a glory for him and a history that will remain bright forever. Imam Ali (PBUH) was created with the morals of the Only God, the Sovereign, for forgiveness is one of His names, descriptions and actions, Glory be to Him and Most High.

The Commander of the Faithful (PBUH) states that one of the factors of making glory is forgiveness of others in his saying "forgiveness necessitates glory" [4] . The word "necessitates" means that it is necessary to make glory, based on the movement of history that forgiveness, as the events of history and its courses have proven, is what made glory for its assumers, rather than retribution, accountability and punishment. The more a person forgives those who have transgressed, assaulted or erred, the greater glory he creates for himself and history will immortalize him. Hence, his stature and position increases with the passage of days and years. So, glory is the praise and honor that an individual obtains after a prominent achievement that the world testifies. This is what happened to Imam Ali, as his positions in forgiveness, pardon and tolerance, and his preference for forgiveness over retribution

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1   . Ibid., Vol. 1, p. 377.

2   Nahj al-Balagha, Hikmah 75.

3   Al-Laythi, Uyoun al-Mawa›iz wa al-Hukm, Vol. 1, p. 114.

4   . Ibid., Vol. 1, p. 32

and punishment remained. Out of the greatness of his humanity and love for the servants, he sees in forgiveness the best victory and the best triumph [1]. Perhaps this is a feeling planted inside his spirit of high honor, his soul, which is full of love for people, even those who deliberately abuse and fight him.

Imam Ali (PBUH) was aware of how embarrassing the state of asking for forgiveness is from different aspects, especially the psychological aspect. Therefore, it becomes necessary to provide immediate and urgent assistance. In this regard, the Commander of the Faithful (PBUH) said: "The one who asks for forgiveness is the most deserving of help." [2]

Hence, we realize how the Imam (PBUH) sensed the pain and suffering of people who have made mistakes and committed sins, especially those who seek forgiveness and announce their repentance and apology, vowing not to commit any act, sin, or transgression against the rights of people in the future.

The Imam (PBUH), who was known for his kindness and compassion towards others, became an example of mercy, compassion, and tenderness. Many people help the poor and visit poor families, but the only person who did this during his rule and authority was Imam Ali (PBUH). He did not limit himself to providing material assistance only, but went beyond that to share their feelings and sufferings. He would go to that family and sit with the old man or woman, the blind person, or the little child, and comfort them and bring joy to their hearts.

This is how the Imam (PBUH) was in his tenderness and compassion. Therefore, it is no wonder that he sympathized with those who asked for his forgiveness. That is why he said that the one who asks for forgiveness is the worthiest of assistance and help.

Imam Ali (PBUH) goes even further in his leniency towards those who seek forgiveness, saying: "Better that preserving your right is to waiving it." [3] This is truly another educational lesson and a high value in dealing with others when the rightful chooses to waive his right and forgive the one

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1　. Ibid., Vol. 1, p. 34.

2　Ibid., Vol. 1, p. 104.

3　. Ibid, Vol. 1, p. 105.

who transgresses him, turning away from claiming it and leaving it, whether material or moral. This wonderful saying is a sermon aimed at instilling in our souls the love of giving and rooting altruism in our actions.

Imam Ali (PBUH) has important concepts in political jurisprudence based on forgiveness. He describes important rules for rulers to deal with their subjects who have made mistakes or transgressions. This is clearly evident in his saying: "The lack of forgiveness is the ugliest of flaws and rushing to revenge is the greatest of sins"[1] , "Be gentle in power if you are able, and act with justice if you have power"[2] , and: "He who does not forgive well, abuses revenge"[3] .

These three sayings are at the heart of the nature of the rulers' treatment of the subjects in terms of power and strength. The beauty of the ruler in the eyes of the people is seen when he uses his power to serve them, not to harm them or transgress against them. So, when a ruler uses his capabilities well, whether they are financial capabilities, military power, or moral status, to direct them for the benefit of society and the interests of all, this is a good sight and an acceptable policy that everyone hopes for and the subjects accept. Then, that ruler is closer to the hearts of the people and more aware and understanding in their minds. In this regard, Imam Ali (PBUH) addressed Malik al-Ashtar in his famous covenant when he appointed him as governor of Egypt: "Feel mercy for the subjects, love them and be kind to them. Do not be a predatory beast among them, seeking to devour their provision." [4]

Imam Ali (PBUH) warned against the danger of rushing to revenge and punishment when a person is in a position of authority, whether as a ruler or as a subject, in the case of a major sin that first and foremost leads to the anger of the Almighty. He explained the necessity of doing good through pardoning. He who pardons people by following its principles and necessary requirements does not fall into the arena of revenge, which is reprehensible

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1   . Al-Islami, Hidayat al-Ilm, p. 399.

2   Ibid, p. 400.

3   . Ibid, p. 400.

4   . Nahj al-Balagha, Letter 53.

and not pleasing to Allah Almighty.

Thus, Imam Ali (AS) sees in this an important matter in his famous saying: "There is no better way to treat an evildoer than to pardon him." [1]

In his speech about forgiveness, Imam Ali (PBUH) said that when a person acknowledges their sin, there is no need for them to apologize, as this may make them feel ashamed and embarrassed, which can have a negative psychological impact. He said, 'Forgiveness is more effective when there is an admission of guilt than when there is an apology.'[2]

Here, Imam Ali (PBUH) also shows how to care for the feelings of those who feel guilty. They should not be burdened with the need to apologize after admitting to the wrongdoings they have committed against others. Hence, he describes forgiveness as the 'zakat (purification/price) of power.'[3] This is a beautiful comparison, as it links forgiveness with the purification of one's power. Just as all wealth that a person acquires must be purified through the payment of zakat, so too must the power that a person possesses be purified through forgiveness.

Interestingly, zakat is a compulsory payment that is given to those who are entitled to it. Its concept is to purify the soul and is a means of increasing and growing wealth. Linguistically, zakat means increase, blessing, praise, goodness, and purity, both physical and spiritual[4].

We can conclude from Imam Ali's (PBUH) words that forgiveness is a duty when one is able to do it, and it also has positive results. Just as zakat increases and grows wealth, so too does forgiveness increase and strengthen power and bless it, when it is used to forgive and pardon people."

Imam Ali (AS) said that walking in the path of Allah requires great sacrifice, the first of which is patience and tolerance of adversity and harm. This is met with kindness, forgiveness, and tolerance. It is even the renunciation of what others deserve of punishment and meeting it with pardon and forgiveness.

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1   Al-Laythi, Uyūn al-Mawa›iz, Vol. 1, p. 378.

2   Ibid, Vol. 1, p. 292.

3   Al-Islami, Hidayat al-Ilm, p. 400.

4   Al-Jawhari, Mukhtar al-Sahah, article on «zaka».

These are all high morals that elevate man to the highest ranks of perfection. The origin of this comes through the practice of forgiveness, which the Imam described, as we have mentioned, as a human virtue.

Imam Muhammad al-Baqir (PBUH) was reported to have said: "On the Day of Judgment, a caller will call out, 'Where are the people of virtue?' The most pious people will stand up, and the angels will meet them and say, 'What is this virtue that you have been called for?' They will say, 'We were treated unjustly in the world, yet we were patient, and we were wronged, yet we forgave.' Then a caller from Allah will call out, "My servants have spoken the truth. Free them so that they may enter Paradise without reckoning." [1]

It was narrated through Imam al-Sadiq (PBUH) that the Messenger of Allah (PBUH) advised Imam Ali ibn Abi Talib (PBUH), "O Ali, whoever does not accept an excuse/apology from a sincere or false person will not attain my intercession." [2] Also, Imam al-Kazim Musa ibn Jaafar (AS), on the authority of his fathers, "If a man insults you from your right side, then turns to you from your left side and apologizes to you, then accept his apology." [3]

Imam Ali (PBUH) called for the necessity of bearing others on seventy possible excuses in their actions and behaviors and finding the appropriate excuses to justify their actions for the purpose of forgiving them. He said in this regard: "Do not think of a word that comes out of someone's mouth as bad when you can find a good interpretation for it." [4]

In terms of forgiveness, the Commander of the Faithful, Ali ibn Abi Talib (PBUH) recommended it when he said, "Do not regret forgiveness, and do not rejoice in punishment." [5]

In this saying, we can see the spirit of humanity and love for people. The goal is not punishment, but rather the reformation and correction of people so that they can return to being productive members of society. Many people

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1   Al-Hurr al-Amili, Wasa›il al-Shi›a, Vol. 5, p. 520.

2   . Ibid, Vol. 5, p. 515.

3   . Ibid, Vol. 8, p. 412.

4   . Nahj al-Balagha, Qasar al-Hukm

5   Al-Amidi, Ghurar al-Hukm, 4317

boast about their actions, such as punishing others, bullying them, killing them, or destroying their property. Imam Ali, (PBUH), rejects this behavior. He argues that no matter how much pride or arrogance a person may feel, boasting about their punishment of others does not build strength or glory in the end.

On the other hand, forgiveness may at first seem like a concession of rights or a sign of weakness and submission. However, in the long run, the forgiving and tolerant are the winners, while those who boast about their punishments and actions, which are often based on revenge and humiliation, are the losers.

That is why Imam Ali (PBUH) calls for forgiveness when it is possible. He sees this as a sign of the perfection of the forgiver's virtue and an increase in their fortune and status[1].

Imam Ali (AS) considers those who refrain from forgiving mistakes and do not cover up people's shortcomings to be the worst of people[2]. So, what is the status of those who forgive the transgressors and sinners in the sight of Allah Almighty? And what is the status of those who are prejudiced against the mistakes that some people make and talk about their shortcomings? These are among the wicked. And if we know what it means to be wicked and why someone is described as such, and what its negative effect is on the individual and society, and how is evil removed and eliminated? This is done by resorting to the use of forgiveness. As he (PBUH) says: "By forgiveness, mercy descends"[3].

One of the positive effects of forgiving people and accepting their excuses is that it makes them brothers to you, which ultimately brings you, enjoyment, love and goodness. This is how the Imam (PBUH) indicated, using the term "enjoyment" and "companionship" that a person reaps from forgiving people, as he gains brothers whom he enjoys and finds comfort and peace in their company. They are honorable people who come very close to

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1   . Ibid, Ghurar al-Hukm, 5735.

2   . Ibid, p. 4317.

3   Ibid, al-Hikmah, 3066.

him. This is out of gratitude for what this person or that has shown in accepting the justifications and reasons they have put forward for their mistakes and transgressions.

Imam Ali (PBUH) estimated the amount of punishment, sometimes by informing the offender in words that he has made a mistake[1] , without any visible punishment. Making the wrongdoer aware of his mistake is a reason for leaving the mistake and avoiding transgression in the future.

He also set boundaries of whom deserve forgiveness. He said, "It is permissible to reward with good and forgive the bad, as long as it does not cause a breach in religion or a weakening of the authority of Islam." [2]

In another saying, Imam Ali (PBUH) spoke about political jurisprudence and how a ruler can achieve complete sovereignty over his state and control over his subjects, saying: "Forbear with power and do good with the ruling, and your sovereignty will be complete." [3]

Hence, revenge is one of the worst deeds of the powerful, as stated by Imam Ali (PBUH). He who raises himself above the evil of retribution attains all the good qualities[4]. According to Imam Ali (PBUH), accepting the apology of a criminal is a leads to generosity and best of virtues[5]. He also said: "Enough is victory to be an intercessor for the sinner." [6] (83)

Imam Ali (PBUH) offered a cure for sins, which lies in their forgiveness. He believed that there is no rush to punish, and that there must be room for forgiveness between them, through which one can obtain reward and recompense. [7] Imam Ali (PBUH) considered this to be one of the most

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1   Al-Islami, Hidayat al-Ilm, p. 399.

2   . Ibid, p. 399

3   . Ibid, p. 399

4   . Ibid, p. 399

5   . Ibid, p. 399

6   . Ibid, p. 400.

7   . Ibid, p. 400.

important things(1).

These are some of the things that Imam Ali (PBUH) admired in a man's character. He said: "I admire in a man forgiving those who have wronged him, reaching out to those who have cut severed him, giving to his family, and who meeting evil with good." (2)

The idea of this previous saying is a human need. Just as a person hopes that others will forgive him and grant him their pardon, so too do others want the same from him. Imam Ali (PBUH) said: "Give of your forgiveness and pardon as you would like Allah Almighty to give you, and do not regret your forgiveness." (3)

Imam Ali (PBUH) also gave great importance to those who forgive others, saying: "The closest people to Allah are those who are most forgiving of others, even if they do not find an excuse for them." (4)

Forgiveness is considered one of the best qualities (5), and even one of the best generosities(6) . Asking for forgiveness is like asking for repentance, because he who does not accept repentance, his sin is magnified in the sight of Allah Almighty(7) .

Conclusion

After scrutiny of Imam Ali's sayings on forgiveness and pardon, the following points are concluded:

1- Imam Ali's sayings on forgiveness and pardon stem from the spirit of Islam, which encourages forgiveness and pardon in many verses of the Quran.

2- Imam Ali followed the example of the Prophet Muhammad, his cousin and the great prophet of Islam. The Prophet was a city of knowledge and Ali

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1   . Ibid, p. 400.

2   . Al-Laythi, al-Mawa›iz wa al-Hukm, p. 556.

3   Al-Islami, Hidayat al-Ilm, p. 401.

4   . ibid, p. 401

5   . ibid, p. 401

6   . ibid, p. 401

7   . ibid, p. 402

was its gate. Ali often saw the Prophet forgiving those who wronged him and pardoning those who transgressed him. The Prophet had many hadiths on the importance of forgiveness, which Ali learned from and followed.

3- Imam Ali's personality was characterized by a high level of humanity, based on mercy, compassion, tenderness, and kindness towards others. This transparent spirit enabled him to practice forgiveness as a high moral value.

4- Imam Ali believed that those who have the power and ability to forgive should make forgiveness their goal. Forgiveness has no value or meaning if it is not accompanied by pardon and overlooking.

5- Imam Ali considered suppressing anger, forgiving people, and being patient to be qualities of noble people. These qualities raise a person's status with Allah and their position in society.

6- Imam Ali linked forgiveness with justice. This is a very important connection, as justice is highly important to Allah. Forgiveness has the same status and importance as justice.

7- If doing good is the goal of human action, then forgiveness, according to Imam Ali, is the best of good deeds. It is the head, essence, and source of its meaning.

8- Imam Ali's sayings on forgiveness and pardon highlight the wonderful positive effects that forgiveness has on the person who forgives, such as glory, dignity, increased luck, status, and long life.

9- Imam Ali had important ideas in political jurisprudence regarding rulers who practice forgiveness. He considered it a sin to rush to revenge and stressed the importance of using forgiveness when possible. He who does not forgive well does not revenge well, for there is no better way to confront an offender than to forgive them. Forgiveness is the charity of victory and power.

10- In conclusion, these Alawite educational lessons on forgiveness and pardon are moral lessons for people in general and for Muslims in particular in our present time. We must avoid extremism and reject all forms of fanaticism.

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Title: Rejecting Extremism and Terrorism in the Islamic Value System

Professor Dr: Khamees Gharbi Hussein

Iraq / Tikrit University / College of Arts

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The phenomena of extremism and terrorism have recently garnered significant attention from the media, making it an important issue for official institutions, security agencies, and psychological and social research centers, both within the Islamic world and globally. When discussing this phenomenon, accusations often point towards Islam as a religion and Muslims as individuals who adhere to it, despite Islam's foundational principles and texts advocating for dialogue, tolerance, moderation, and the rejection of extremism.

Extremism is a phenomenon that has harmful effects on individuals and communities, as it leads to the disintegration of the social fabric. This can be attributed to the misinterpretation of Islamic teachings by ignorant extremists, who influence the general public with their simplistic ideas. Often, they selectively quote verses from the Quran out of context or interpret them in absolute terms, such as those that promise victory or call for legitimate jihad in the path of Allah[1]. When readers encounter the ideas propagated by these extremists regarding the establishment of Islamic governance, caliphate, and the imposition of divine law, they are met with a profound ignorance of Islam as a religion of compassion, love, and communication with others.

Overcoming minds does not come through force, extremism, or violence, but through love, noble character, good conduct, setting a positive example, magnanimity, tolerance, and dialogue. As stated in the Quran: "Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. [2]"

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1   Surah Ar-Rum, Ayah 47.

2   Surah Fussilat, Ayah 34.

It is known that Islam aims to build individuals and organize society, leading to the achievement of social goals while preserving the ethical framework based on a balance between the spiritual and material aspects. This is aimed at providing security along with social refinement based on adherence to the teachings, etiquette, and values of Islam. It is a balanced equation between spiritual and social needs to achieve justice, happiness, and prosperity for the members of society, all in pursuit of peaceful coexistence.

Imposing personal interpretations of religion by force contradicts the principles of Islam. Indeed, Allah, the Exalted, explicitly forbade compelling people to believe, as stated in His decisive Book: "And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers? And it is not for a soul to believe except by permission of Allah, and He will place defilement upon those who will not use reason." [1]

Since the goal of Islam is the happiness of humanity, it is regarded as the master of the universe, the noblest of all creations. Allah has made humans the masters of His creation, with angels prostrating to them and all creatures submitting to their authority. Allah has subjected everything in the heavens and the earth for the benefit of humans, as mentioned in the Quran: "Do you not see that Allah has subjected to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent?" [2]

Allah has honored humankind above many of His creations, bestowing upon them the finest of forms and granting them intellect to distinguish between good and evil. This preference compels us to affirm that humans are the noblest of creatures, and safeguarding their lives and preserving their dignity are central tenets of the Islamic faith. In fact, it is not an exaggeration to say that Islam came to elevate the status of humanity, granting them freedom of action. Islam is a religion of innate disposition and balanced perspective towards humans and life. It views this diversity with a positive spirit, as it serves as a cause and motivation for action and competition among people

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1   Surah Yunus, Ayah 99-100

2   Surah Luqman, Ayah 20.

during their time on Earth, working for goodness and righteousness. Allah says in the Quran: "For each [religious following] are direction or a path on which it treads. And if Allah had willed, He could have made you [of] one religion, but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ." [1]

Furthermore, the Quran lays down the principle of respecting others, specifically referring to those adhering to faiths other than Islam and residing within Islamic societies. This inclusive term encompasses all non-Muslim communities, whether constituted as groups or individuals. Respect for diversity, championed as a fundamental tenet within Islam, denotes the peaceful coexistence among various religious affiliations. This fundamental aspect finds explicit endorsement within the Quran, where Muslims are enjoined to extend respect to those professing divergent religious beliefs. As articulated in the Quranic verse, "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes – from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion – [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers." [2]

One of the primary reasons that prompted me to choose this title for the conference is the deliberate defamation and distortion that has emerged worldwide under the guise of Islam. Islam is innocent of all such defamation and retaliatory actions perpetrated by a misguided faction claiming affiliation with Islam and Muslims. This research aims to shed light on the call for peaceful coexistence as a means to reject extremism and violence, traits that are not characteristic of Islam. Rather, Islam stands in opposition to extremism, radicalism, violence, and the exclusion of others.

Islam has been able to spread its tolerant creed, humanistic principles, and moral ideas to various corners of the earth, prioritizing its presence in

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1   Surah Al-Ma›idah, Ayah 48.

2   Surah Al-Mumtahanah, Ayah 8-9.

all regions. This achievement was only possible because Islam has based its policies on human compassion, virtuous ethics, wisdom, and good counsel, leading to the establishment of security and stability. People have entered into the fold of Islam in multitudes, rallying under the banner of affection, brotherhood, love, tranquility, and purity. Islam, being the seal of heavenly messages, is a universal religion for all of humanity. Therefore, it is inherent in the nature of this message to be suitable for humanity in every era and generation. In the persona of the Prophet and his characteristics lies the essence of the chosen messenger for all of Allah's servants. [1]

Therefore, we find that the social legislation brought by Islam is capable of creating a cohesive society characterized by virtuous ethics and human values. Additionally, Islam embodies a message of brotherhood and human harmony. Moreover, the call to establish a path of moderation, tolerance, and dialogue still exists in Islamic thought and has not been harnessed to serve humanity during the recent epoch of history. [2]

The humanitarian aspect of Islam is evident in all aspects of life. The first thing that a person should recognize is that they are a dignified creation in the eyes of God, preferred over many of His other creations. One of the signs of this preference is that God created humans in the best form, endowed them with intellect, and provided them with the necessary abilities for a dignified life. Additionally, He subjected other creatures for their benefit. All of this empowerment enables humans to fulfill their great function, which is worship and stewardship for the construction of the Earth according to the directives of their Lord. [3] As mentioned in the Quran, when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority.'"[5] [4]

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1   Muhammad Yousif Musa: Islam and Humanity›s Need for it, Dar al-Fikr al-Arabi, 2nd edition, Cairo, 1961, p. 52.

2   Yasser Al-Zaatra: The Islamic Phenomenon Before September 11: Experiences, Challenges, and Prospects, Dar al-Arabiyah for Science, 1st edition, Beirut, 2004, p. 11.

3   Sur HamnHidayat: Peaceful Coexistence Between Muslims and Others), p. 23.

4   Surah Al-Baqarah, Ayah 30

5   Mahmoud Shaltout: Islam: Creed and Law, Dar al-Shooroq, 6th edition, Cairo, 1972, p. 472.

Thus, Islam views everyone from a humanitarian perspective. Therefore, Islam has established the principle of human unity as an immutable law, as expressed in the Quran that they are one nation living in one human family, and the strength of this unity increases or decreases according to the extent to which individuals in this family perceive its components and fulfill its rights. [1] As for the diversity and variation among people, it occurs in abilities, talents, and related matters, in line with the differences in the capacities, abilities, and talents of each individual.

The moderate path, devoid of extremism and excess, is the Sharia brought by Muhammad (peace be upon him). This principle is inherent in the message of Islam, as it is a message of mercy to the worlds. As mentioned in the Quran, "And We have not sent you, [O Muhammad], except as a mercy to the worlds.". Moderation in Islam means justice and equality, and it is a characteristic of this religion. Justice is its slogan and its characteristic, and justice is the straight balance that determines relationships among people in times of peace and war. It is the upright balance by which human society is regulated. [2]

The research hypothesis is based on the following question: What is Islam's stance on religious pluralism, and what is the intellectual perspective on respecting religious diversity within the Islamic framework? Why have Muslims descended into the emergence of extremist factions and radicals who, due to their narrow-mindedness, believe that Islam does not permit interaction with others or respect their religions? Instead, we observe a faction of those who claim to be Islamic preachers propagating such ideas.

The research was divided into an introduction, three main sections, and a conclusion where we summarized the key findings and conclusions. The introduction provided an overview of the significance of the topic, its main themes, and the reasons for its selection. The first section focused on studying the humanitarian aspects of Islam. In the second section, we examined the differences among people in terms of religion, sect, and belief, considering

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1   Surah Al-Anbiya, Ayah 107.

2   Muhammad Abu Zahra: International Relations in Islam, Dar al-Fikr al-Arabi, (Cairo, without date) p. 35.

them as natural aspects of life. Finally, the third section discussed the approach of moderation and tolerance within Islamic thought.

First Section: The Humanity of Islam

Islam regards all humans as equal, free beings created to develop the Earth and fulfill the trust of God upon it, acknowledging that they have one Creator. This belief in human equality is clearly reflected in the proper and ideal way Muslims are instructed to interact with others, as demonstrated by the righteous predecessors among the Muslims.

The Quranic verse states: Allah says (in the Quran): "Mankind was one community [united in religion], then Allah sent the prophets as bringers of good tidings and warner and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path." [1]

And for all people in the Muslim community, there is the right to preserve their dignity, which must not be insulted or ridiculed by anyone. Allah says: 'O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.'[2]

Professor Abdul Karim Al-Khatib summarized this Islamic perspective on humanity by saying: "Through this conduct, Islam has established the most magnificent humaneness that life has ever known, in every aspect and in every horizon. Through this conduct, Islam established in a few years a community with wide-reaching borders, noble and dignified, governed by

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1   Surah Al-Baqarah, Ayah 213.

2   Surah Al-Hujurat, Ayah 11.

justice, dominated by love, and regulated by security and peace." [1]

In Islamic thought, every human being, any human being, is endowed with a status that raises them as the most superior and noble of all creatures. In Islamic thought, every human being, due to the distinction and honor bestowed upon them by Allah. Allah says: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference." [2]. This honor bestowed by Allah upon humanity, without specifying their gender, color, religion, or faith, calls upon us as Muslims to extend bridges of communication, harmony, and cooperation with others. This will lead to peaceful coexistence among all human beings collectively.

In the Islamic perspective, because humanity holds a high position in the eyes of Allah, having been created in the best manner and with all that is in the heavens and the earth made subservient to them, Allah says: "He has made subservient to you the ships that run through the sea by His command, and He has made subservient to you the rivers, and He has made subservient to you the sun and the moon, steady [in their courses], and He has made subservient to you the night and the day. And He gives you of all that you ask for, and if you were to count the blessings of Allah, you could not count them. Indeed, mankind is truly unjust, ungrateful." [3]

Thus, Islamic teachings aim to elevate and honor humanity – every human being – by emphasizing their value in the sight of Allah, establishing a clear connection between form and content. Allah says: "This is a Book which We have revealed unto you, [O Muhammad], that you may lead mankind out of darkness into the light, by their Lord's leave, unto the path of the All-Mighty, the Praiseworthy. [4]

Islam aims to realize the humanity of human beings regardless of their

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1   Allah and the Man, Dar al-Fikr al-Arabi, 2nd edition, Cairo, 1971, p. 13.

2   Surah Al-Isra, Ayah 70.

3   Surah Ibrahim, Ayah 32-34.

4   Surah Ibrahim, Ayah 1.

gender, color, or religion. The value of human beings is manifested in the Quran when Allah addresses them as "O mankind," thus highlighting the most honorable aspect of their existence, which is their humanity. This distinguishes them from all other creatures, elevating them to the most noble position where Allah's generosity and honor are manifested upon them. [1] Therefore, we notice that the political thought in Islam focuses on achieving the humanistic and ethical aspects that ensure the happiness and preservation of human dignity. This is the ultimate goal of this ideology.

With this righteous approach, the personality of the individual is developed, beginning by drawing a righteous path from the unity of Allah to fearing Him and drawing closer to Him through kindness towards all human beings. Then, the responsibilities entrusted to this individual commence, including loving people and interacting with them, [2] as well as preparing oneself and safeguarding one's soul to confront anything that distances humanity from injustice towards fellow human beings. Islam prioritizes in the Muslim's conscience a sense of human brotherhood, encompassing emotions, personal interactions, justice, fairness, and kindness towards all human beings, indeed towards all living beings". [3]

Furthermore, Islam is not merely a religion of rituals and worship; rather, it is a religion of good conduct, noble character, thought, civilization, and a call to realize the humanity of human beings. Its history bears witness to this fact. Islam welcomes different opinions, opposition, and freedom of expression in order to reach the truth and resolve political, social, and economic issues facing humanity. The diversity in Islamic jurisprudence, debates, and intellectual discussions among Muslims is evidence of this. [4] This signifies that Islam calls for peaceful coexistence and communication with others with a steadfast

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1   Saeed Abdul Khader Youssef Al-Ju›ani: Human Personality in the Noble Quran, Contemporary Islamic Studies of Series, 1st edition, Baghdad, 2009, p. 17.

2   SayyidQutb: In the Shade of the Quran, Dar Ihya al-Turath, 5th edition, Beirut, 1967, Vol. 1, p. 487.

3   SayyidQutb: Elements of Islamic Conceptualization, Dar al-Shorooq, 6th edition, Cairo, 2006, p. 369.

4   NajiMa›ruf: The Authenticity of Arab Civilization), Dar al-Thaqafa, 3rd edition, Beirut, 1975, p. 264.

human spirit that rejects extremism and fanaticism.

In Islam, the status of human beings represents a supreme value derived from the humanity of this religion and its ethical characteristics. The Prophet Muhammad (peace be upon him) is a messenger for all of humanity. Allah says: "Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets." [1] The universality of Islam's message was an accepted fact among Muslims, and there was hardly any doubt or questioning about it until much later, as a result of shortcomings among members of this nation or due to their mistaken understanding of Islam and their weak affiliation with it.

The Quran was revealed as a book of guidance, mercy, and enlightenment for all humanity. Allah says: "There has come to you from Allah a light and a clear Book." [2] Islam, with its delicate sensitivity towards humanity and its compassion towards mankind, flows in this invoke as its custom to achieve tranquility, peace, and love among the members of the human family. Naturally, it reveals a humanistic conception of life for all humanity, thereby promoting domestic peace in society. Thus, the Quranic call to all people is to cooperate in doing good and to distance themselves from discord, enmity, and aggression. The Quran lays down the foundational principles and rules governing this matter. Allah says: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression." [3]

Islam, with its teachings rooted in a humane inclination coupled with generosity and goodwill towards all people, is deeply entrenched in humanity since its inception. It is elevated by the divine breath infused by Allah into humans, which guides their souls back to their origin. [4] This divine touch within humans is evident in the Quranic verse: "So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in

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1   Surah Al-Ahzab, Ayah 40.

2   Surah Al-Ma›idah, Ayah 15.

3   Surah Al-Ma›idah, Ayah 2.

4   Muhammad Qutb: The Battle of Traditions, Dar Ihya al-Turath al-Arabi, Beirut, 1983, p. 132.

prostration". [1]

The humane inclination in Islam towards humanity – every human being – begins from childhood, as every individual is born upon a natural disposition (fitrah) that is inherent in them since birth. Allah says: "So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know." [2] Additionally, the Prophet Muhammad (peace be upon him) said: "Every child is born upon the fitrah, then his parents make him Jewish, Christian, or Magian." [3]

The Quran affirms that the heavenly religions converge in their goals and purposes towards one objective: affirming the Lordship and the Oneness of Allah, exalted be He. That is, believing in the One and Only God. Following this belief comes the practice of righteous deeds and loving all people regardless of their religions or races. One who reflects on the noble Quranic verse finds the matter clear. Allah says: "Indeed, those who have believed [in Islam] and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah - Allah will judge between them on the Day of Resurrection. Indeed Allah is, over all things, Witness." [4]

Based on these principles and values of equality, justice, peace, and peaceful coexistence, the city-state of Medina, under the leadership of the Prophet Muhammad (peace be upon him), was established. In this city-state, there was no discrimination observed. Relations among its inhabitants, whether Jews, Christians, or polytheists, were organized on the basis that all residents, Muslims and non-Muslims alike, were part of one community. [5] Everyone was free to practice their own religion without any attempt at

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1   Surah Al-Hijr, Ayah 29.

2   Surah Ar-Rum, Ayah 30.

3   Al-Bukhari, Muhammad Ibn Ismail Abu Abdullah: «Sahih Al-Bukhari», Edited by Mustafa Diab Al-Banna, Dar Ibn Kathir, 3rd edition, (Beirut, 1987), Vol. 1, p. 465.

4   Surah Al-Baqarah, Ayah 62.

5   Muhammad Sharif Ahmed: Lessons in Openness to Other Opinions, Publications of the Islamic Thought Forum, 1st edition, (Erbil, 2013), p. 78.

exclusion or imposition of religion by force.

Section Two: Diversity as a Fact of Life

"It is inherent to human nature to differ, as diversity is fundamental to their creation. The life we live is founded upon contradictions and opposites in many instances. This trait, instilled by Allah in humanity, is imbued with profound wisdom. After appointing humans as the noblest of His creations and as His stewards on Earth, Allah states: 'And He has subjected to you whatever is in the heavens and whatever is in the earth - all from Him.'"[1]

And this diversity is for acquaintance and cooperation, for the sake of peaceful coexistence based on love, affection, and tolerance. In reference to diversity, Allah says: "And had your Lord willed, He could have made mankind one community [of belief], but they will not cease to differ. Except whom your Lord has given mercy. For that He created them." [2]. The Prophet Muhammad, peace be upon him, does not declare from personal desire. He clarified in a hadith about those who believe in Allah, their cooperation, and communication among them, likening them to a single body, saying: "The believers in their mutual kindness, compassion, and sympathy are just like one body. When one of the organ suffers, the whole body reacts to it with wakefulness and fever." [3]

It is inherent in human nature to have differing opinions, as diversity is fundamental to their creation. This diversity carries a profound wisdom in appointing humans as stewards on Earth, [4] as stewardship necessitates diverse roles and varied preparations for various tasks. Islam views this diversity as a catalyst for competition in performing acts of goodness and righteousness. Allah says: "For every one of you did We appoint a law and a way. And if Allah had pleased He would have made you a single people, but that He might try you in what He gave you. So vie one with another in

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1   Surah Al-Jathiyah, Ayah 14.

2   Surah Hud, Ayah 118-119.

3   Al-Bukhari: Sahih Al-Bukhari, p. 6556.

4   Saleh Khalil Hamoudi: The Islamic Family, Al-Zahra Modern Printing Press, (Mosul, 2000), p. 16.

virtuous deeds. To Allah you will all return, so He will inform you of that wherein you differed." [1]

Furthermore, Allah has created people differently in their appearances, colors, and even in their perceptions and ideas about life, such that each individual possesses a unique fingerprint, making no two alike in creation. In this lies a deep wisdom. Islam views this diversity with a positive spirit, as it serves as a reason and motivation for action and competition among individuals, all aiming to contribute to the betterment of the earth and the welfare of humanity as a whole.

If that is the case, then diversity becomes a positive characteristic in human life, enabling them to collaborate in doing good deeds. As SayyidQutb expressed, "This diversity achieves a sublime wisdom in the stewardship of this being on earth. Such diversity necessitates varied functions and diverse preparations of multiple colors, so that they all complement and harmonize, fulfilling their collective role in stewardship and reconstruction according to the comprehensive policy prearranged by the knowledge of Allah." [2]

From this perspective, Islam views the creation of humanity as purposeful rather than arbitrary. Humans are created with a mission in life: to develop and construct the earth and to govern its affairs. This is evident from the context of the Quranic verse: "when your Lord said to the angels, 'Indeed, I will make upon the earth a succeessor (Khalifa) authority.'"[3]

Since humanity is one family despite their differences in colors, races, and religions, Islam views this diversity positively. This is because all humans share common qualities and attributes: the unity of divine Lordship under one God, the unity of lineage from a single ancestor, the unity of creation and design, and the unity of the law that governs them. Moreover, they share a common mission and purpose ordained for them. This diversity serves as a catalyst for competition and motivation for work among individuals, all aimed at building and developing the earth.

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1   Surah Al-Ma›idah, Ayah 48.

2   In the Shade of the Quran, Dar al-Shorooq, 10th edition, (Cairo, 1982), Vol. 1, p. 215.

3   Surah Al-Baqarah, Ayah 30.

The judgment of others who differ is referred back to God, as He is the ultimate judge and arbiter, as indicated in the Quran: "Say, 'O Allah, Creator of the heavens and the earth, Knower of the Invisible and the Visible, Thou wilt judge between Thy slaves concerning that wherein they used to differ.'"[1] Furthermore, Islam calls for refraining from denigrating or insulting the beliefs of others, even if they adhere to polytheistic beliefs.

All divine religions have come with the call to monotheism, starting from Adam, peace be upon him, and ending with the Prophet Muhammad, peace be upon him. Their unified call was to worship and devote oneself to God alone. This is evident in several verses of the Quran, as God says: "And to the people of 'Aad [We sent] their brother Hud. He said, 'O my people, worship Allah', [2] and He also says: "And to Thamud [We sent] their brother Salih. He said, 'O my people, worship Allah'"[3], and says: "And to the people of Madyan [We sent] their brother Shu'ayb. He said, 'O my people, worship Allah'" [4] and He says: "And [mention] when Abraham said to his people, 'Worship Allah and fear Him'" [5]. There are various verses that demonstrate the creed of pure monotheism and the unity of the religion brought by the messengers.

The call in the Quran to believe in the messengers and the scriptures revealed to them is fundamental to the Islamic faith. Allah says: "O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray"[6]

From what has been presented, we can conclude that Allah, glorified and exalted be He, did not send multiple religions to humanity through His

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1   Mahmoud Shaltout: Islam: Belief and Law, Dar al-Shorooq, 6th edition, (Cairo, 1972), p. 272.

2   Surah Az-Zumar, Ayah 46.

3   Surah Hud, Ayah 50.

4   Surah Hud, Ayah 61.

5   Surah Hud, Ayah 84.

6   Surah Al-Ankabut, Ayah 16.

messengers; rather, He revealed one religion, which is Islam. This signifies the unity of the divine religion, not the plurality of religions. [1] The Quran calls all religions by the name of Islam, as Allah says: "Say, 'O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.' But if they turn away, then say, 'Bear witness that we are Muslims. [2]

Although Islam adopts a stance of tolerance towards other religions, this does not imply that Islam acknowledges that all religions are equally valid or on par with it. Such recognition would contradict Islam's declaration that Islam is the religion accepted by Allah. [3] The belief in pluralism in Islam allows Muslims to interact with followers of other religions in many worldly matters unrelated to doctrinal or worship issues. Muslims can engage with followers of Judaism and Christianity, even in marital relationships, communal meals, cooperation, and constructive endeavors. [4] Islam has decided to maintain good relations with those of different faiths, far from extremism and fanaticism, in order to preserve an atmosphere of peace and mutual respect among individuals or groups with diverse beliefs, opinions, and principles. This principle is affirmed in verses from the Quran, Allah says: "And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds.Then to their Lord is their return, and He will inform them about what they used to do[5]". Additionally, it is stated: "And when they hear ill speech, they turn away from it and say, 'For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the

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1   Surah An-Nisa, Ayah 136.

2   HimamHidayat: Guidance›s Principles: Peaceful Coexistence Among Muslims and Others), p. 51.

3   Surah Al-Imran, Ayah 64.

4   «HimamHidayat: Guidance›s Principles: Peaceful Coexistence Among Muslims and Others), p. 65.

5   «HimamHidayat: Guidance›s Principles: Peaceful Coexistence Among Muslims and Others, p. 65.

ignorant'" [1]. He said: "To you your religion and to me my religion"[2]

third section: the approach of moderation, tolerance, and dialogue in Islamic thought

The study of communication and harmony between Islam and other diverse entities is not merely a theoretical or philosophical inquiry. Rather, it stems from a conviction supported by Islamic legislative texts from the Quran, Sunnah (traditions of the Prophet Muhammad), and scholarly interpretation (Ijtihad). Our pursuit of this subject is not solely for cultural knowledge but also aims to transform this knowledge into a driving force to actualize its implications in interacting with diverse others. This is to showcase the bright face of Islam in its dealings and tolerance, attributes that some superficial Muslims have attempted to distort due to their limited understanding of the true essence of Islam. Such misunderstandings have paved the way for the enemies of Islam to level accusations against this noble religion, alleging its lack of recognition for others and its promotion of extremism and aggression.

Undoubtedly, the term "the Other" that we intend to use here refers to individuals of other religions who are non-Muslims, whether they live within Islamic societies or even outside these societies, as is the case in the present time. The advancement of communications and transportation methods has made the world akin to a small village where people of different religions easily interact, necessitating new methods of interaction for Muslims that were not present in the early period of Islamic history. Despite this, we find the righteous predecessors, foremost among them the Prophet Muhammad (peace be upon him), as the ultimate example and role model for Muslims. When he concluded the covenant with the inhabitants of Medina, later known as the "Constitution of Medina," the signatories included diverse others, even among the polytheists, who were part of this covenant based on cooperation between them and the Muslims. This cooperation aimed at repelling enemies and establishing justice, or what is commonly known as peaceful coexistence.[3]

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1   Surah Al-An›am, Ayah 108.

2   Surah Al-Qasas, Ayah 55.

3   Surah Al-Kafirun, Ayah 6.

Respect for others in the Islamic approach is evident in the imperative to honor and respect guests, even if they do not adhere to the Islamic faith. Ibn Kathir reported that the Prophet Muhammad (peace be upon him) honored and welcomed the Christian delegation from Najran, personally arranging the necessary preparations for their reception, to the extent that he spread his cloak for them to sit on. [1]

Both the Quran and the purified Prophetic tradition (Hadith) have outlined a clear and correct method for dealing with adherents of other religions, portraying them as people of integrity and fairness. Allah says in the Quran: "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly." [2]

Islamic teachings urge its followers to interact with non-Muslims with love, kindness, and humanity. The history of Muslims attests to their good treatment of others. Under Islam, they enjoyed contentment, security, and safety. The righteous predecessors walked this path of treating others with kindness. [3]

In order to foster bridges of friendship with others for the sake of peaceful coexistence, Islam permits its followers to eat with and socialize with non-Muslims. Allah says in the Quran: "The food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you."Undoubtedly, such interactions, behaviors, and actions create integration between Muslims and non-Muslims. The cousins of children may be non-Muslims, raising integration. Sharing meals with them can raise affection and love. In this lies a significant bond permitted by Allah between Muslims and non-Muslims,

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1   Muhammad Abu Zahra: The Organization of Islam for Society, Arab Thought Forum Publications, (Cairo, without date), p. 46.

2   Imad al-Din Abu al-Fida Ismail Ibn Umar: The Prophetic Biography, Da›wah Library, (Cairo, without date), Vol. 3, p. 25.

3   Surah Al-Mumtahanah, Ayah 8.

indicating that Islam rejects bigotry and isolationism. It is a religion of compassionate humanity, seeking the goodness of all people and calling for communication and the extension of bonds of love.

One of the great humanitarian aspects of Islam is that even if a son embraces Islam while the parent remains on their own faith, Islam instructs the son to maintain kindness and good companionship with their parent, despite the difference in religion. Allah says in the Quran: "But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do." [1]

One of the indications of Islam's recognition of the diverse Other and the importance of befriending them for peaceful coexistence is that the Quran directs its followers to engage in good speech and polite dialogue. Allah says: "And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, 'We believe in that which has been revealed to us and revealed to you. And our God and your God is one, and we are Muslims [in submission] to Him.'"[2]

One of the manifestations of Islam's tolerance towards the People of the Book (Jews and Christian) is that it permits them to consume certain foods and beverages that are prohibited for Muslims. There is no objection for the People of the Book (Jews and Christian) to consume alcohol or eat pork, [3] despite the negative effects this may have on the Islamic society. However, this highlights the importance of tolerance, which leads to peaceful coexistence in society.

As for the Prophet Muhammad, peace be upon him, he set a lofty example in his dealings with the People of the Book(Jews and Christian). It is narrated that he would attend their gatherings, participate in their feasts, join their funeral processions, visit them when they were sick, and honor them. It is also

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1   Ahmad Shalabi: Comparative Religion, Al-Nahda Al-Misriya Library, 3rd edition, (Cairo, 1967), p. 162.

2   Surah Al-Ma›idah, Ayah 5.

3   Ahmad Shalabi: Comparative Religion, p. 163.

mentioned that he would borrow money from the People of the Book(Jews and Christian) and pledge his belongings as collateral with them. At the time of his passing away, his shield was pledged as collateral with some Jewish individuals in Medina for a debt he owed. He did not do this out of necessity, as there were companions who were capable of lending him money. Some of them were well-off, and many were willing to sacrifice themselves and their wealth to please their Prophet. Indeed, he did so as a teaching and guidance for the Muslims. [1]

It was among the ethical principles of Muslims to fulfill their obligations to the dhimmis (non-Muslim citizens under Muslim rule). It is known that the Kharijites would consider the blood of Muslims who disagreed with their beliefs permissible to spill, yet they would not harm non-Muslims who were under the protection of a treaty. There is a narration that Waṣīl ibn ʿAṭāʾ, a leader of the Muʾtazili, once encountered a group of Kharijites while traveling. He realized that the only way he and his companions could escape imminent death was by claiming that they were dhimmis (protected non-Muslim citizens). So, he did just that, and thus they were spared from this ordeal. [2]

The righteous predecessors among the Muslim leaders used to interact with the dhimmis (protected non-Muslim citizens) and seek their assistance in fulfilling their tasks. Al-Mas'udi narrated that Imam Ali ibn Abi Talib (may Allah be pleased with him) employed a Jewish man as an messenger to negotiate with the Kharijites before the Battle of Nahrawan, referring to him as "a man from the Jewish community of as-Sawad." [3] This undoubtedly confirms the spirit of communication and harmony between Muslims and those of different faiths, indicating the approach of peaceful coexistence practiced by the early generations of Muslims.

The "other" has always been a subject of respect and honor in Islam, even in the form of a body carried on a bier. The Prophet Muhammad (peace be upon him) once stood up out of respect for the

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1   Surah Luqman, Ayah 15.

2   Surah Al-Ankabut, Ayah 46.

3   Ahmad Shalabi: Comparative Religion, p. 163.

funeral procession of a Jewish man. When it was mentioned to him that it was the funeral of a Jew, he responded, "Was he not a soul?" [1] Islam is a religion that calls for brotherhood, cooperation, and mutual support, advocating for stability and peaceful coexistence not only among Muslims but with all people, regardless of their religions and beliefs. [2] The diverse facets of Islamic civilization, spanning legislation, science, literature, art, and culture, are all aimed at promoting peace and tranquility in the world. [3]

Islam bridges hearts and minds, calling all people to communicate and reconcile with love, tolerance, and brotherhood. It directs everyone in their prayers and worship towards the majesty of the true Creator. [4] Undoubtedly, when one looks at the Heavenly religions by revelation from God, their minds become more open to accepting others and engaging in communication and reconciliation with them.

The Quran addresses humanity by saying "O human beings", not exclusively "O Muslims." This is evident in the frequent repetition of terms like "people," "children of Adam," "worlds," "humankind," and "servants" throughout the Quran. These terms do not solely refer to Muslims but encompass all of humanity. [5]

This perspective on the reality of Islam raises a sense, followed by conviction, that Islam is the religion of humanity. It is a religion of solidarity, communication, and love for all people. Accordingly, Islam refines the character of its followers and enhances their ethics, aiming for the elevation of their souls. Thus, the individual Muslim perceives their value in this life, accepting it by obeying God through righteous deeds and embracing goodwill towards all humanity, along with love and tolerance for everyone.

One of the sayings of the Prophet Muhammad (peace be upon him) that

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1   AfifTabarah: The Spirit of Islamic Religion, p. 199.

2   Al-Mubarrad: The Complete in Language, Vol. 2, p. 254.

3   Abu al-Hasan Ali: The Gold Refinery and the Metal Mines, Edited by Charles Pellat, Lebanese University Press, (Beirut, 1965), Vol. 3, p. 156.

4   «HimamHidayat: Peaceful Coexistence Among Muslims and Others, p. 25.

5   Narrated by Muslim in the Chapter of Funeral (Chapter of Standing for the Funeral).

overwhelm with compassion, mercy, and love for all people, wherever they may be and whoever they are, embodies the humanistic tendency that Islam calls for in its highest and noblest forms: "All of creation are the dependents of God, and the most beloved of them to Him are those who are most beneficial to His dependents." [1]

This view of humanity in the Islamic perspective was not the result of adopting quotations from previous or contemporary philosophies in the East or West, as claimed by some Orientalists. Rather, it was an inherent inclination within Islamic religion, affirmed by the texts of the Quran, the purified Sunnah (traditions) of the Prophet, the noble actions of the righteous predecessors among the companions, the successors, and the pious caliphs, as well as the opinions and arguments of the scholars and jurists. [2]To elevate the status of humanity in Islamic thought, humans are considered the noblest and most honorable of all creatures on Earth. Indeed, everything on Earth exists to serve them, as God says: "We have certainly created man in the best of stature." [3]

In order for life to be upright and for the human species to be preserved, and so that a person's life is only taken rightfully or as a punishment for a crime committed, one of the greatest prohibitions after associating partners with God is the unfair killing of a human being. God has severely condemned this act and equated it with associating partners with Him, and has decreed eternal punishment in the Hellfire for whoever intentionally takes a life without just cause. Allah says: "And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a punishment. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated." [4]

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1   Mahmood al-Azab Musa: «Peaceful religion in Islam, Introduction by Badawi Abdul Latif, Nasar Foundation for Publishing, (Cairo, without date), p. 4.

2   Mahmood al-Azab Musa: Peaceful religion in Islam, p. 4.

3   Hashim al-Daftaradar al-Madani and Muhammad Ali al-Zu›bi: Al-Islam between Sunnah and Shi›ah, Dar al-Insaf, 1st edition, (Beirut, 1950), Introduction, Part A-B.

4   Hashim al-Daftaradar al-Madani and Muhammad Ali al-Zu›bi: Al-Islam between Sun-

In Islam, its call for peaceful coexistence among religions is evident. Islam does not oppose or denigrate previous religions; rather, it acknowledges them, venerates the prophets and messengers, and mentions them in the best light. [1] This is in accordance with the Quranic verse: "Mankind were one community [i.e., upon the same religion]. Then Allah sent the prophets as bringers of good tidings and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity between themselves." [2]

Islam viewsto the followers of other religions as part of a unified structure, each complementing the other, with a desire to sustain the process of building and safeguard it from crumbling and decay. This is particularly important as the construction belongs to all humanity collectively, and it is not the exclusive possession of any particular religion or nation. [3]

In this context, Dr. Abdel Aziz Fahmi presented his views, emphasizing the necessity of overcoming religious racism that some inherit from their descendants. He stated: "When one can think with complete rationality and objectivity, then they must realize through sound logical analysis that Judaism, Christianity, and Islam together constitute a single, comprehensive religion that God revealed in successive stages, and at intervals somewhat spaced apart, in accordance with the intellectual maturity and evolving spiritual and social needs of humanity." [4]

The researcher further emphasized that the goals for which these three heavenly religions came to clarify the precise laws governing the universe in terms of its integrated composition and its well-ordered and harmonious

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nah and Shi›ah, Introduction, Part B.

1   NajibMaruf: The Origin of Arab civilization , p. 181.

2   Al-Tabarani, Sulaiman ibn Ahmad ibn Ayyub: Comprehensive Dictionary, Edited by Hamdi bin Abdul Hamid al-Salafi, Al-Zahra Library, 2nd edition, (Mosul, 1983), Vol. 1, p. 186.

3   NajibMaruf: The Origin of Arab civilization, p. 181.

4   Surah Al-Balad, Ayah 4.

movements. [1] He affirmed the reality that these messages are interconnected that cannot be separated. They came to reveal to humanity the sources of goodness, urging adherence to them, while highlighting aspects of evil and rejecting them. Furthermore, they demonstrate that the religion of humanity is not complete without Islam, an approach that aligns with every time and place and is comprehensive of diverse religious objectives. [2]

Because politics is based on contradictions and differences, and there is an attempt to exploit religious emotions, people have been led towards conflict in a desire to maintain power. This has diverted adherents of religions from the true spirit of their faith, and has divided people into conflicting groups under the semblance of defending and supporting religion. This was evident during the Crusades when Europeans invaded Islamic lands under the pretext of saving Christian holy sites. The teachings of Christianity were innocent of these aggressive acts. Similarly, what is happening currently, such as excommunication, extremism, and violence in the name of the noble Islamic religion, is nothing but another manifestation of the misunderstanding and extremism towards Islam, the religion of love, tolerance, coexistence, and communication for peaceful coexistence among individuals, nations, and all of humanity.

The Islamic call is universal for all humanity, and the Prophet Muhammad (peace be upon him) is a messenger to all mankind. Allah says in the Quran: "And We have not sent you, [O Muhammad], except as a mercy to the worlds." [3] . Prophet Muhammad (peace be upon him) is the last of the prophets, sent by Allah as a mercy to the worlds. [4] The logic of the verse is not limited to mercy for Muslims only.

The life of Prophet Muhammad (peace be upon him) is characterized by clarity, illumination, and steadfast progress in a comprehensive religion that confirms the unity of the divine religions. Allah says in the Quran: "And We

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1   Surah Al-Furqan, Ayah 68-69.

2   Surah Al-Baqarah, Ayah 213.

3   Surah Al-Baqarah, Ayah 213.

4   Mahmoud al-Azab Musa: Peaceful religion in Islam, p. 78.

have enjoined upon those who were given the Scripture before you as well as upon you, that you fear Allah [and avoid all evil]. [1]

The Quran came to clarify the unity of perspective among the people of different religions and to bond their words. Allah says in the Quran: "And We have revealed to you the Book only for the purpose of making clear to them those things about which they differ, and as a guidance and mercy to a people who believe.". Therefore, Muhammad (peace be upon him) is the last of the prophets and messengers, "and Islam is the religion of innate human nature, harmonious with the laws of existence, as the God who revealed Islam is the same God who created nature. Thus, there exists a profound harmony between Islam and nature due to the unity of law between them".[2]

In reality, the revelation of the Holy Quran is considered grand event in the history of humanity. It came to bring happiness, fostering love and harmony among people, not hatred, discord, or enmity. Allah testifies: "Allah bears witness that there is no deity except Him, and [so do] the angels and those of knowledge[3] - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise. Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account"[4]

Indeed, Islam is the revelation of God to humanity in all ages, as perceived by a group of modern researchers. [5] Researchers provide evidence to support this view, stating that Islam, as portrayed in the Quran, is "the belief in the existence of Allah, the submission to Him, and the sincerity of faith in

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1   Introduction to Islamic Economics, Dar al-Nahda al-Arabiya, (Beirut, 1983), p. 9.

2   Abdul Aziz Fahmi: «Introduction to Islamic Economics», p. 9.

3   Muhammad Shahrour: The Holy Quran: A Contemporary Reading), Dar al-Matbuat for Distribution and Publishing, 9th edition, (Beirut, 2009), p. 713.

4   Abdul Aziz Fahmi: «Introduction to Islamic Economics», p. 9.

5   Surah Saba, Ayah 38.

Him,"[1] as stated by the founders of the major world religions. They argue that Islam represents the essence and reality of the heavenly religions, with nothing behind it but monotheism and the rejection of polytheism".[2]

In the Quran, there are logical evidences that support their conclusion. For instance, Prophet Noah (peace be upon him) addressed his people after prolonged debate with them, saying, "If you turn away [from my advice], then I ask of you no reward. My reward is only from Allah, and I have been commanded to be of the Muslims"[3]. Similarly, when Prophet Joseph (peace be upon him[4]) was released from prison and he prayed, "My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Make me to die submissive a (Muslim) and join me with the righteous"[5].

Hashim al-Daftaradar al-Madani and Muhammad Ali al-Zu'bi: Al-Islam between Sunnah and Shi'ah, p. 60.

Hashim al-Daftaradar al-Madani and Muhammad Ali al-Zu'bi: Al-Islam between Sunnah and Shi'ah, p. 60.

Surah Yunus, Ayah 72.

93- Surah Yusuf, Ayah 101.

Conclusion

After completing this research, we conclude the following:

Firstly, extremism in Islam does not represent the essence of Islamic religion, but rather contradicts the values of tolerance and religious pluralism embraced by Islam, leading to tarnishing its image in the eyes of others.

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1   Surah An-Nahl, Ayah 64.

2   Surah Al-Anbiya, Ayah 107.

3   Surah An-Nisa, Ayah 131.

4   Surah Al-Imran, Ayah 18-19.

5   Hashim al-Daftaradar al-Madani and Muhammad Ali al-Zu›bi: Al-Islam between Sunnah and Shi›ah, p. 29.

Extremism gives Islam a negative image that doesn't match its tolerance for different religions in life. Sometimes, extremists appear and cause problems for Muslims, often being used by people who are against Islam. They wrongly accuse Islam, a religion of kindness and peace, of being prejudiced, terrorist, and intolerant.

Secondly, some religious leaders who claim to represent Islam have strayed from the true teachings of Islamic values, which promote tolerance, peace, and love. Instead, they have abandoned the fundamental principles and focused on minor details. This stems from the narrow-mindedness of those who fail to understand the essence of Islamic teachings and how to interact with others who hold different beliefs. Consequently, this has allowed several Western writers to depict Islam as extremist, violent, and terrorist, despite Islam being a religion of love, tolerance, and communication that embraces diversity and respects others.

Thirdly, personal desires and worldly interests have driven some scholars and religious authorities to advocate for the rejection of those who hold different beliefs. They have promoted discrimination based on gender and religion. This, unfortunately, has led to extremism and fanaticism, which are far from the true spirit of Islam. The only solution lies in using rationality, renewing Islamic jurisprudence and religious rulings, and critically examining traditional texts to distinguish between what is rational and what is not. It is imperative to rely on the writings of enlightened Islamic scholars who possess a tolerant cultural background and engage in positive and effective dialogue with others.

Fourthly, all divine religions have come to establish the correct position for humanity, chosen by God to be His representatives on Earth. Islam is not a religion detached from people's lives; its rituals are intertwined with human interaction and conduct. The ultimate goal of worship in Islam is to influence human behavior positively, making individuals loving, forgiving, and compassionate towards others. This essence of humanity is the spirit of Islam.

Fifthly, from the Islamic perspective, all divine religions advocate for harmony, compassion, empathy, and peaceful coexistence. Each individual

has their own faith, and others have theirs. This concept is not novel; rather, it reflects a return to the pure essence that ignorance and backwardness have obscured. The Quran, as the constitution for Muslims, is explicit in its directives towards humanity. If it were God's will to make all people one community with a single religion, it would not have been difficult for Him to do so.

The Moral Dimension of Tolerance in the Thought of Imam Ali (peace be upon him) (40-35 AH) (660 -655 AD)

And its Impact on Rejecting Religious Extremism

Asst. Prof. Dr.   Wasan Hussein Muhaymid, University of Baghdad / Center for the Revival of Arab Scientific Heritage

Wasanhussein4@gmail.com

Abstract

The sublime principles of Islam derived from the Muslim constitution, the Holy Qur'an, preserved the rights of non-Muslims." The policy of the generous Prophet Muhammad (may God's prayers and peace be upon him and his family) was with them in application of these principles in order to achieve coexistence away from religious extremism, which reflects negatively on the fabric of society. So long as the Prophet Muhammad (God bless him and his family and grant them peace) is considered as a city of knowledge and Imam Ali (peace be upon him) as the door for this city , who overflows with mercy, humanity, and moral highness that overwhelms all his subjects, including the non-Muslims. The paper has been divided into paragraphs, starting with the view of Imam Ali (peace be upon him) to the people of non-Muslims , and his relationship with their clergy, granting them freedom of belief and worship, and his dealings with them, his justice and compassion towards them, and his standing with them before the judiciary, and then his debates with them and many people of them has been converted to Islam by him.

Introduction

Moral values are closely related to religious values, because there is no contradiction between moral teachings and religious teachings, because moral values are essentially a struggle for the soul and aim to raise higher spiritual values over sensual values. Divine commands are not only related to devotional rituals but rather include moral values and virtues. Forcing people to follow a religion other than the one they follow is invalid because a person's belief in his belief is a matter of the heart in which there is no

room for coercion. Therefore, the Noble Messenger Muhammad (may God's prayers and peace be upon him and his family) preserved the rights of non-Muslims and granted them covenant and security, that safeguard their dignity and preserve their rights. They have rights just as Muslims have. Thus The prophet's relationship with them was an example that Muslims were obligated to imitate , and the Caliphs followed his approach.

Here, the morality and humanity of Imam Ali bin Abi Talib (peace be upon him) emerge in dealing with his non-Muslim subjects, and he is the embodiment of the prophet alMustafa (may God bless him and his family, peace be upon him).

1- Imam Ali's (peace be upon him) view of the Non- Muslims people

If we carefully consider the commandments of Imam Ali (peace be upon him) regarding his loyalty, we find that he confirms the values of Mutual partnership between Muslims and others, and his well-known will to Malik bin Al-Harith Al-Ashtar when he appointed him governor of Egypt, saying.. Make your heart feel compassion for the subjects, love for them, and kindness to them, and do not be a devouring satiation for them, devouring their food, for they are of two types: either your brother in religion or your equal in creation. They frequently slip, and ills are exposed to them, and they suffer at their hands whether intentionally or accidentally. So give them your pardon just like you are pleased with God 's giving of pardon to you , since you are the ruler over you, and God is above the one who appoint you, and know that the subjects are classes that are indispensible to each other , and some of them are indispensable to others. Among them are the soldiers of God, and among them are the writers of the common and private people including justice judges. Among them are those who work justly and kindly, and among them are those who are entitled to tribute and tax from among the people of Muslim. Allah has named each one of them , and has placed an obligation in His Book or the Sunnah of His Prophet (may God's prayers and peace be upon him and his family) as a covenant from Him preserved with us.[1]

The same thing to be said when Imam Ali (peace upon him) appointed

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1   Ibn Abi Talib , Abu Al-Hasan Ali , Nahj Al-Balagha, 1st edition, Ansarian Printing and Publishing Foundation, Qom - 2000, pp. 500-505

"Muhammad ibn Abi Bakr" as a ruler in Egypt, the same emphasis is placed on "Muhammad ibn Abi Bakr" when he said to him " how to deal with non- Muslims: "This is the covenant of Abdullah Ali, the Commander of the Believers to "Muhammad ibn Abi Bakr" when he appointed him as a governor of Egypt. He commanded him to fear God in secret and in public, and to fear God Almighty in the dark and in sight, and commanded him to be gentle with the Muslim and harsh with the immoral , to be just with the non-Muslim people , to be fair to the oppressed, to be harsh with the oppressor, to forgive people, and to do good to the extent that he is able, and God rewards it with greatness and great reward, the amount of which they cannot estimate and do not know its nature. And His command is to collect the tax on the land as it was collected before, not to detract from it, then to divide it among his family according to what they used to divide it by before, and to be lenient to them. His command is to judge between people with truth and to do justice, and not to follow desires and not to fear for the sake of God Almighty the blame of a blamer, for God Almighty is with those who fear Him and prefer obedience to Him and His command over others. [1]

2- His relationship (peace be upon him) with Non- Muslims people

Imam Ali (peace be upon him)'s keenness extended to his non-Muslim subjects to take care of them and of their affairs. He addressed Jathli , advising him to take care of his non-Muslims People and of their protection [2], so the demand of the clergy increased to encourage their children and push them to study and learn, so many students graduate from their schools. [3]

3- Freedom of Belief and Worship

During the era of Imam Ali (peace be upon him), the people of Nin-Muslims enjoyed the freedom to practice their religious rituals and refer to

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1   Al-Tabari, Abu Jaafar Muhammad bin Jarir, History of the Messengers and Kings, edited by: Muhammad Abu Al-Fadl Ibrahim, vol. 4, Dar Al-Maaref, Egypt - 1970, p. 556.

2   Ibn Suleiman, Mary, News of the Patriarchs of the See of the East, edited by: Gismondi, Rome - 1899, p. 62.

3   Ibn Matta, Amr, News of the Patriarchs of the Throne of the East, edited by Gismondi, Rome - 1896, p. 57.

their spiritual leaders, as the peace treaties with the liberated areas carried the spirit of tolerance and mercy. Islam preserved for them their homes and temples [1], with freedom of action ,with their money and choosing their work, they respected their rights and places of worship wherever they existed. The atmosphere of tolerance that the Non- Muslims people experienced during his reign encouraged the establishment of many churches, perhaps the most famous of which is the Church of Mar Marqas in Alexandria, which was built between (3956- AH / 659-(675 AD). [2]

4- His dealing with non-Muslims

Imam Ali (peace be upon him) embodied the nature of social relations with them as an integral part of the society of the Arab Islamic state. Among his dealings with them was that he mortgaged his armor with a Jew when he proposed to marry the daughter of the Holy Prophet (may God bless him and his family) Fatima Al-Zahra (peace be upon her) [3] and once he took a bushel of barley [4]from a Jew in exchange for spinning some wool for him. [5] He (peace be upon him) also sought the help of a Jew to be an ambassador in his war with the Khawarij [6], and Imam Ali (peace be upon him) entrusted the management of some states to people of other religions who were honest and righteous [7]

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1   Abu Yusuf Yaqoub bin Ibrahim Al-Kharraj, Cairo - 1392, p. 148.

2   Al-Maqrizi, Taqi al-Din Ahmad bin Ali al-Khattat al-Maqriziyya, vol. 2, Beirut - Lat, p. 492; Mustafa, Shaker, Cities in Islam until the Ottoman Era, 1st edition, vol. 2, Kuwait - 1988, p. 311.

3   Ibn Saad, Muhammad, Al-Tabaqat Al-Kubra, 8th edition, Dar Beirut - 1957, p. 23.

4   Saa: A measure for the people of Medina, and its weight is 1/5 a pound sometimes and a pound at other times. The capacity of the Prophet's saa may God bless him and his family and grant them peace was exactly 2125.4 liters. Hents, the liter of Islamic measures and weights, translated by: Kamel Al-Asali - Amman 1970, p. 63.

5   . Ibn al-Arabi, Muhyi al-Din, Lecture on the Righteous and the Compassionateness of the Righteous, M., Beirut - 1968, p. 151; Al-Tabarani, Suleiman bin Ahmed, Al-Mu'jam Al-Kabir, edited by: Hamdi Abdel Majeed, vol. 6, Mosul - 1984, p. 136.

6   Al-Masoudi, Ali bin Al-Hussein, Murooj alTHahab Wa Maadin al Jawhar» , International Book Company for Printing and Publishing, Beirut - 1989, p. 691.

7   . Al-Nuwairi, Shihab al-Din Ahmad ibn Abd al-Wahhab « Nihayat al-Arb fi Fanun

During his reign, many doctors became famous, the most prominent of whom was Abu al-Futuh al-Mustawfi (7 century AD), who was a genius doctor [1] And many others. [2]

5- His justice and compassion towards the people of other religions

During the reign of Imam Ali (peace be upon him), non-Muslims enjoyed his justice and compassion, which was evident in one of his commandments to his workers regarding the tax, when he said: See, when you come to them, do not sell to them winter or summer clothing, nor livelihood in Kufa, nor any animal to work on, and do not strike any of them with a single whip for a dirham, and do not set him on his foot to ask for a dirham, and do not sell any of them any of the tax, for we have only been commanded to take forgiveness from them. [3] His tax policy towards non-Muslims was also characterized by kindness towards them and consideration of their circumstances and conditions. He used to take from the people of every industry what he produced from his industry and the work of his hand, and he would take from the people dealing with fluids , threads, and ropes. [4]

6- The judiciary and the people of Non- Muslims

The just principles of Islam allowed non-Muslims to stand before the judiciary, just like Muslims. At other times, the caliphs themselves and non-Muslims stood before the judges, and this is what happened with Imam Ali (peace be upon him), who stood before Judge Shurayh [5] in his dispute with a

al-Adab» , vol. 20, Cairo - 1954, p. 219.

1   Issa, Ahmed, Dictionary of Physicians, 1st edition, Beirut - 1942, p. 97; Hebi, Youssef, Christian ministers and writers in the two centuries 87, Bain al-Nahrain Magazine, no. 63-64, year 16, Baghdad - 1988, p. 207.

2   See: Ibn Abi Usabi'ah, Ahmad bin Al-Qasim, «Uyun al-Anba' fi Tabaqat al-Atabaa, vol. 1, Wahhabi Press 1882.

3   Ibn Abi Talib, Nahj al-Balagha, p. 498; Abu Yusuf Al-Kharraj, pp. 16-17; Al-Zain, Hassan, People of the Book in The Islamic Society, 1st edition, Beirut - 1982, p. 28

4   Al-Nuwairi, Nihayat al-Arb, vol. 20, p. 219

5   Shurayh: Abu Umayyah Shurayh ibn Qays was one of the senior followers who was appointed to justice in Kufa by Caliph Omar ibn al-Khattab may God be pleased with him,

Jew [1] , the judge treated him fairly, considering he had no evidence, which led to Jew's converting to Islam and confessing his guilt towards the Caliph and then his participation and fighting among Muslims after that. [2]

Islamic legislation made the life of a non-Muslim equal to the life of a Muslim, and this is what Imam Ali (peace be upon him) followed. It is narrated that Imam Ali (peace be upon him) brought a Muslim man who had killed a non- Muslim man , and so he ordered to kill this a Muslim . Then brother of non-Muslim man came and said: I have forgiven him, but Imam Ali (peace be upon him) said: Perhaps they threatened you or beat you. He said: No, but killing him does not return my brother , and they compensated me and I was satisfied. He said (peace upon him) You know best; Whoever is under our protection, his blood will be like our blood, [3]

7- His debates with the NON- Muslims people

Imam Ali (peace be upon him) gave the ideal foundations for dialogue and debate with others objectively and in an atmosphere of respect and familiarity. He (peace be upon him) laid the foundation for the Islamic society, a society in which individuals could differ in opinion and argue with each other about his opinion without accusing him of disbelief or drawing a weapon in his face. So , many non – Muslims came to argue with him , one

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Al-Hajjaj Bin Yusuf Al-Thaqafi excluded him from the judiciary. He died in the year 870 AH / 706 AD. Ibn Khallikan Shams al-Din Ahmad, « Wafiyat alAyan wa Anbaa Abnaa al-Zaman « , edited by: Muhammad Muhyiddin, 1st edition, vol. 2, Cairo - 1948, pp. 167-169.

1   . Abu Ya'la, Muhammad bin Al-Hussein Al-Ahkam Al-Sultaniya, edited by Muhammad Hamid , Egypt - 1938, pp. 50-151. Al-Isbahani, Ahmed bin Abdullah, The Ornament of the Saints and the Classes of the Pure Ones, vol. 4, Egypt - 1933, pp. 140-141. But other sources mention that he was a Christian, Abu Al-Fida, Imad Al-Din Ismail, «Al-Mukhtasar fi Akhbar Al-Bashr», vol. 1, vol. 1,Beirut 1960, pp. 94-95; Ibn Kathir, Imad al-Din Abu al-Fida, al-Bidayah Wa alNihaya» , vol. 8, Beirut – p4-5

2   Al-Asbahani, Hilyat Al-Awliya', vol. 4, pp. 140-141; Al-Mawardi, Ali bin Muhammad, Adab al-Qadi, edited by: Muhyi al-Din Hilal al-Sarhan, vol. 2, Baghdad - 1972, pp. 250-251; Waki`, Muhammad bin Khalaf, «News of Judges» , investigated by Abdulaziz al-Muraghi.

3   Al-Shaybani, Muhammad bin Al-Hussein Al-Hujjah, edited by: Mahdi Hassan Al-Kilani, ed., c, Alam Al-Kutub, Beirut.1403, p. 355; Al-Shafi'i, Muhammad bin Idris, Al-Umm, 2nd ed., vol. 7, Dar Al-Ma'rifa, Beirut - 1393, p. 321.

of them was a Jew who said to Imam Ali (peace be upon him): You did not shake your hands of the soil of your Prophet's burial until you said: "Among us is a leader and from you is a leader." He said to him: Your feet did not dry up from the parting of the sea until you said, "Make us a god as they have gods." So the Jew stopped and did not find an answer, because among us is a leader and from you is a leader and "There is nothing therein to destroy the religion, but rather the greatest catastrophe is what the disbelieving Jews brought, then they worshiped the calf as a result of that. [1]

Ka'b Al-Ahbar[2] met with a group of companions at the door of Uthman bin Affan (may God be pleased with him), during the days of his caliphate, and was waiting for one of the companions of the Prophet Muhammad (may God's prayers and peace be upon him and his family) to come out to him, to ask him about things that no one on the face of the earth knew except one or two men.

Then the Commander of the believers approached him, and the people smiled. Imam Ali asked them about the secret of their smiles? They replied: Ka'b wished to have with him the most knowledgeable companions of the Messenger of God (may God bless him and his family and grant them peace), and to ask him about things that no one knows how to explain except one or two men. So Imam Ali (peace be upon him) sat down and said: Give me your questions, O Ka'b Al-Ahbar, and he said: O Abu. Al-Hassan, tell me about a tree that shook the face of the earth? Imam Ali (peace be upon him) said to

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1   Al-Sakouni, Abu Ali Omar Oyoun Al-Mandarat, edited by: Saad Ghorab, Tunisian University Publications - 1976, p. 167.

2   Ka'b al-Ahbar: He is Ka'b bin Maati' bin Dhi Hajn al-Himyari, nicknamed Abu Ishaq, one of the greatest Jewish scholars. He converted to Islam. . At the hands of Abu Bakr, and it was said at the hands of Omar may God be pleased with them both, and he was from the first class of the Tabi'een in the Levant. He took from him the Companions learned a lot of news from ancient nations, and he took from the Qur'an and Sunnah from the Companions. He went out to the Levant and lived in Homs until he died there in the year 32 AH during the caliphate of Othman bin Affan may God be pleased with him Al-Asbahani, Hilyat Al-Awliya, p. 364. But if Ka›b al-Ahbar had converted to Islam at the hands of Caliph Abu Bakr or Omar ibn al-Khattab, then this means that he met Caliph Uthman while he was a Muslim. So how did he debate Imam Ali? From the form of the debate, we notice that Imam Ali is addressing a a Jew man , as in his saying: In our saying or in your saying? So most likely the debate took place before Ka'b al-Ahbar converted to Islam.

him: In our saying or in your saying? He said: In our saying and your saying. Ali said, "You, Ka'b, and your companions claim that it is the tree from which the plank of the ship was split." Ka'b said, "You also say, 'Ali.'" Ali said, "You lied, O' Ka'b. But it is the palm tree that God Almighty sent down to Adam (peace be upon him) from Paradise, so he took shelter in its shade and ate of its fruit." Ka'b said: O Abu Al-Hassan, tell me about the first spring that sprung on the face of the earth? Ali (peace be upon him) said: Is it our opinion or your opinion? He said: According to both opinions. Ali (peace be upon him) said: You, Kaab, and your companions claim that it is the spring on which is the rock of Bayt al-Maqdis. Kaab said as you say. Ali said: You lied, O Ka'b, but it is the source of life from which Al-Khidr (peace be upon him) drank in this world. Ka'b said: O Aba Al-Hasan told me about someone who has no father or mother, about someone who has a mother but no father, about someone who has no clan, and about a mosque that has no qiblah? Ali (peace be upon him) said: As for the one who has no father or mother, then Adam (peace be upon him), God created him from dust. As for the one who has a mother and no father , it is Jesus (peace be upon him). As for the one who has no clan or tribe, then Adam is the father of humans. As for the mosque that has no qiblah, it is the Sacred House, which is a qiblah and has no qiblah. Ka'b said: O Abu Al-Hassan, there are three things I would like you to tell me about: Why did they spread [1] into the womb and did not come out of the body? Ali (peace be upon him) said: The staff of Moses, the camel of Saleh, and the ram of Ibrahim Al-Khalil. Ka'b said: O Abu Al-Hassan, tell me about a characteristic that has remained. If you tell me about it, then you are the most brilliant. He said: Bring it, Ka'b. He said: Tell me about a grave that walked with its companion. He said: That is Yunus bin Matta, when God Almighty imprisoned him in the belly of the whale, and took him on the sea until he threw him into the land of Nineveh. [2]

Christians also hesitated to debate Imam Ali (peace be upon him). From that, a Christian asked him and he said: "Why was the Lord Almighty?" He

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1   Moving and rushing.

2   Al-Ghazali, Abu Hamid Muhammad bin Muhammad, The Status of Scholars in the Hands of Caliphs and Princes, edited by: Muhammad Jassim Al-Hadithi, Freedom Printing House - 1988, pp. 201-203

said: "There is no counterpart to Him, . He interpreted it as negating the opposites in relation to His Essence, the Most High, and His attributes, so existence was established for Him (and made impossible) except for a place in His right, the Most High   God Almighty, since He has no equal, [1]

8. Non- Muslims converting into Islam

The tolerance and justice that non-Muslims experienced during the caliphate of Imam Ali (peace be upon him), led many of them in his time to enter Islam. A Jew came and declared his conversion to Islam before him [2], and some of the Magi announced their conversion into Islam before him. [3]

It is worth noting that Imam Ali (peace be upon him) asked for guidance from one of the non- Muslim people who converted to Islam, intending to search for the wisdom that is the most important thing for the believer, including what took place between him and the bishop of Najran [4], who converted to Islam at the hands of Imam Ali (peace be upon him), when he asked From him (peace be upon him) to advise him. The bishop said: O Commander of the Faithful, was the Book not revealed to you ? He said: Yes, but I would like to hear from others. The bishop said: If God is with you, who do you fear? He said: Well done, give me more. He said: If God is upon you, who do you hope for? He said: Well done, give me more. He said: Suppose that God Almighty pardoned the sinners, would they not have deprived the reward of the righteous? He said: Then the Commander of the Faithful Ali (peace be upon him) cried and started repeating this word forty days. [5]

Footnotes

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1   Al-Sakuni, Uyun al-Muandarat, p. 179

2   . Ibn Asakir, Ali bin Al-Hussein, Tahdheeb Tarekh Damascus, Huzbah Abdul Qadir Badran, vol. 2, Beirut - 1979, p. 302.

3   Yahya bin Adam Al-Kharraj, corrected by Ahmed Hamid, 1384, p. 58.

4   Bishop: Collected by bishops and bishops, a Greek word meaning observer or over-seer He is the High Priest , Hadad, Peter, churches and Monasteries of Baghdad, Al-Diwan Printing Company, Baghdad 1994, footnote 6, p. 35.

5   Al-Ghazali, Maqamat al-Ulama', p. 187.

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5. Abu Yusuf Yaqoub bin Ibrahim Al-Kharraj, Cairo - 1392, p. 148.

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12. Issa, Ahmed, Dictionary of Physicians, 1st edition, Beirut - 1942, p. 97; Hebi, Youssef, Christian ministers and writers in the two centuries (87), Bain

al-Nahrain Magazine, no. 6364-, year 16, Baghdad - 1988, p. 207.

13. See: Ibn Abi Usabi'ah, Ahmad bin Al-Qasim, "Uyun al-Anba' fi Tabaqat al-Atabaa, vol. 1, Wahhabi Press 1882.

14. Ibn Abi Talib, Nahj al-Balagha, p. 498; Abu Yusuf Al-Kharraj, pp. 16-17; Al-Zain, Hassan, People of the Book in The Islamic Society, 1st edition, Beirut - 1982, p. 28

15. Al-Nuwairi, Nihayat al-Arb, vol. 20, p. 219

16. Shurayh: Abu Umayyah Shurayh ibn Qays was one of the senior followers who was appointed to justice in Kufa by Caliph Omar ibn al-Khattab (may God be pleased with him, Al-Hajjaj Bin Yusuf Al-Thaqafi excluded him from the judiciary. He died in the year 870 AH / 706 AD. Ibn Khallikan Shams al-Din Ahmad, " Wafiyat alAyan wa Anbaa Abnaa al- Zaman " , edited by: Muhammad Muhyiddin, 1st edition, vol. 2, Cairo - 1948, pp. 167169-.

17. Abu Ya'la, Muhammad bin Al-Hussein Al-Ahkam Al-Sultaniya, edited by Muhammad Hamid , Egypt - 1938, pp. 50151-. Al-Isbahani, Ahmed bin Abdullah, The Ornament of the Saints and the Classes of the Pure Ones, vol. 4, Egypt - 1933, pp. 140141-. But other sources mention that he was a Christian, Abu Al-Fida, Imad Al-Din Ismail, "Al-Mukhtasar fi Akhbar Al-Bashr", vol. 1, vol. 1,Beirut 1960, pp. 9495-; Ibn Kathir, Imad al-Din Abu al-Fida, al-Bidayah Wa alNihaya" , vol. 8, Beirut – p45-

18 - Al-Asbahani, Hilyat Al-Awliya', vol. 4, pp. 140141-; Al-Mawardi, Ali bin Muhammad, Adab al-Qadi, edited by: Muhyi al-Din Hilal al-Sarhan, vol. 2, Baghdad - 1972, pp. 250251-; Waki`, Muhammad bin Khalaf, "News of Judges" , investigated by Abdulaziz al-Muraghi , Abdul Aziz Al-Maraghi, vol. 2, Cairo - 1947, pp. 194200-; Ibn al-Wardi Zain al-Din, the continuation of the summary in Informing Humans, edited by: Ahmed Rifaat, vol. 2, 1st edition, Beirut - 1970, p. 250.

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 20- Al-Sakouni, Abu Ali Omar Oyoun Al-Mandarat, edited by: Saad Ghorab,

Tunisian University Publications - 1976, p. 167.

21- Ka'b al-Ahbar: He is Ka'b bin Maati' bin Dhi Hajn al-Himyari, nicknamed Abu Ishaq, one of the greatest Jewish scholars. He converted to Islam. . At the hands of Abu Bakr, and it was said at the hands of Omar (may God be pleased with them both, and he was from the first class of the Tabi'een in the Levant. He took from him the Companions learned a lot of news from ancient nations, and he took from the Qur'an and Sunnah from the Companions. He went out to the Levant and lived in Homs until he died there in the year 32 AH during the caliphate of Othman bin Affan (may God be pleased with him Al-Asbahani, Hilyat Al-Awliya, p. 364. But if Ka'b al-Ahbar had converted to Islam at the hands of Caliph Abu Bakr or Omar ibn al-Khattab, then this means that he met Caliph Uthman while he was a Muslim. So how did he debate Imam Ali? From the form of the debate, we notice that Imam Ali is addressing a a Jew man , as in his saying: In our saying or in your saying? So most likely the debate took place before Ka'b al-Ahbar converted to Islam.

22. Moving and rushing.

23- Al-Ghazali, Abu Hamid Muhammad bin Muhammad, The Status of Scholars in the Hands of Caliphs and Princes, edited by: Muhammad Jassim Al-Hadithi, Freedom Printing House - 1988, pp. 201203-

 24. Al-Sakuni, Uyun al-Muandarat, p. 179

25. Ibn Asakir, Ali bin Al-Hussein, Tahdheeb Tarekh Damascus, Huzbah Abdul Qadir Badran, vol. 2, Beirut - 1979, p. 302.

26. Yahya bin Adam Al-Kharraj, corrected by Ahmed Hamid, 1384, p. 58.

27. Bishop: Collected by bishops and bishops, a Greek word meaning observer or overseer He is the High Priest , Hadad, Peter, churches and Monasteries of Baghdad, Al-Diwan Printing Company, Baghdad 1994, footnote (6), p. 35.

28. Al-Ghazali, Maqamat al-Ulama', p. 187.

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Problem The relationship between Religious extremism and national identity (Iraqi youth as an example)

Prof. Dr. Ghani Nasser Hussein

Ghninasr1@gmail.com

Prof. Dr. Ahlam Muhammad Shawai

ahlamshawy@gmail.com

Al-Mustansiriya University - College of Arts - Department of Anthropology and Sociology

 abstract:

The research aims to identify the factors associated with religious extremism among Iraqi youth, and then reachWays toConfronting the protection of Iraqi youth from the danger of this extremism, the research is based on descriptive research that relies on a qualitative description of the phenomenon or topic at hand, and the various ideas and information surrounding it were collected from several scientific references to determine the true causes and factors associated with extremism among Iraqi youth and its danger to national identity. The most important conclusions he reached are:

1- One of the most important external factors for the religious extremism is the politicization of religion. And The globalization of extremism.

2- The most important internal factors of religious extremism are the gap between individuals' aspirations and their reality, the imbalance in the distribution of wealth in society, and the relative deprivation of services.

3- The danger of religious extremist thought to young people and their national identity is embodied in the triple threat (isolation, alienation, and terrorism).

Keywords: extremism, religious extremism, identity, national identity, youth

introduction:

There are several aspects of identity, including cultural, religious and social identity, which integrate with each other to form the comprehensive national identity of any state or nation.[1]. The more harmonious and complementary the elements of this identity in any country, the more cohesive they will be, and vice versa. When ethnic, racial or sectarian affiliations emerge, they represent a threat to the cohesion and unity of the social structure of society. Perhaps the most prominent threat to this identity is religious extremism, especially among young people, which is a contributing factor to the emergence of disharmony and decay, leading to terrorism and belonging to violent and extremist groups as an alternative to salvation from marginalization and loss of the meaning of life, and the danger it poses to national identity. To study this topic, we found it useful to divide it into the following aspects:

The first section - an introduction to studying the topic and includes:

First - the research problem:

There is a crisis experienced by Iraqi youth, which indicates that there is a larger crisis that Iraqi society is experiencing, and its manifestations are clear, starting with neglect and indifference and ending with violence and extremism. Even more serious is the loss of national identity among young people, phenomena that threaten the security and safety of society and thus constitute an obstacle to its development and progress. Perhaps this research answers the following question:

What are the factors behind the phenomenon of religious extremism among Iraqi What are the factors behind the phenomenon of religious extremism among Iraqi youth? How dangerous is this for national identity? What are the ways to confront this phenomenon?

Second: The importance of research:

In light of the research problem, the importance of our research lies in:

1- Trying to identify the factors associated with religious extremism among Iraqi youth.

2- Trying to reach ways to confront the protection of Iraqi youth from the threat of religious extremism.

Third: Research Objectives:

The research aims to identify the following:

1- Identify the factors causing the emergence of religious extremism among Iraqi youth.

2- Identify the dangers of religious extremism among Iraqi youth on the national belonging of young people.

Fourth - Research Methodology:

This research is one of the descriptive research that adopts a qualitative description of the phenomenon or topic at hand, and therefore the diaspora of ideas and information surrounding it has been collected from several scientific references to find out the truth of the causes and factors associated with extremism among Iraqi youth and its danger to national identity.

Fifth - Research Terms and Concepts:

Extremism: Extremism language: It came in the dictionary surrounding extremism i.e. the party came. In the matter it exceeded the limit of moderation, and in the Webster dictionary extremism refers to a strong departure from what is logical and reasonable, such as extremism in opinion... etc(2). .[2].

Extremism idiomatically: "Mustafa Altair" defines it as "a state of clinging to personal opinion, rejecting dialogue and discussion, and believing that the opinion of the person concerned is truth, honesty and goodness... Etcetera. An extremist is a person whose ideas are controlled by an ideology or group of groups, in which he believes in their absolute truth, and does not even allow himself to question it, he deliberately interprets phenomena and events in the light of this dominant ideology, and determines his relations with others within the framework of what this ideology advocates)[3].

Extremism is thus a rigidity of opinion, fanaticism, and extremism in belief and behavior, and may turn into terrorism when the threat of violence is used as a means to achieve the goals of extremists.

Religious extremism: Religious extremism is defined as "exceeding the limit of moderation in religious behavior in thought and practice, or as a misunderstanding of Quranic texts and hadiths that leads to exaggeration and

extremism. Among its manifestations are: intolerance of opinion, intolerance that does not recognize the opinion of others, militancy in the performance of religious duties, violence in dealings, cruelty in style, severity in preaching, mistrust of others, pessimism and disparagement. and even permissible to kill them." [4].

Young:

Youth: In Arabic, it means bully and modernity[5]. English dictionaries further state that the word "youth" means the first stage of one's life, adulthood to full development, adolescence or the early stage of everything[6].

Many specialists in the field of youth sociology have differed in developing a single definition of the concept of youth, although they agree that the stage of youth constitutes a decisive turning point on the road to the formation of the personality of the individual., there are those who define it as the age group (1525-) years, and there are those who believe that young people are individuals aged between (1824-) years, that is, those who have completed the habit of public education, and this stage is characterized as a transitional stage to parenting or motherhood. Individuals skip the stage of guidance and care and are freer, and therefore this stage needs special attention[7].

The second topic: Factors of religious extremism among Iraqi youth

First of all, it must be said that the extreme approach to dealing with matters is a natural human phenomenon that has existed since the existence of man, and will continue to exist as long as human life exists, because it is linked to human natures, tendencies and psychology. The recognition of the existence of a phenomenon is natural not an attempt to diminish its magnitude and gravity, but to place it in its proper context that helps to understand it as a natural phenomenon, does not negate the fact that it is a pathological phenomenon and not a healthy one. If their total eradication is a difficult requirement, reducing them and reducing their dangers and negative effects on societies remains constantly required. The most important factors that call for religious extremism among Iraqi youth can be read as follows:

First: External factors, the most prominent of which are (8):

1- Using religion for private interests: 1- Using religion for private interests: Don't just limit yourself to Iraq And Middle East region ;but rather It includes many regions around the world One of the most important foreign policy tools of countries, it falls within the concept of soft power, and is generally accepted by societies; But the problem lies mainly when religion is used to serve the orientations of some countries or religious, political, extreme right or sectarian groups, and also seeks to provide specific interpretations and analyzes of the concept of religion that serve their own and narrow interests Perhaps the most effective way to achieve this goal is to emulate the minds of young people. The new political realities in this region indicate that extremist religious currents adopt calcified conceptions of identity that intersect with national belonging and triumph over fanatical sectarian and religious affiliation, and this would lead to rejection of the other, fanaticism, superiority, incitement to hatred and the ease of killing in the name of religion, and thus the victory of religious identity seemed a major cause of sectarian violence and extremism.

2- Despite the defeat of ISIS and the collapse of the so-called caliphate in Syria and Iraq, the organization's ideology and ideas still exist, and may remain a source of inspiration for extremist movements in the near term, especially with regard to the possibility of repeating the short experience of the so-called caliphate, if the opportunity is repeated again, at the same time, especially after this organization contributed to the globalization of extremism, if the jihad movement that was formed In the eighties and nineties of the last century against the Soviet presence in Afghanistan limited to Arabs and Muslims, the organization was able in its experience in Syria and Iraq to attract thousands of extremists from all over the world to the Middle East, in a clear indication of the globalization of the phenomenon of extremism, the development of its tools and the transformation of its goals over time.

3- Communications, modern technology, the globalization of extremism and the politicization of religious identity The emergence of the phenomenon of global jihad It is clear that there is a relationship between technological development and the escalation of the activities of extremist groups and terrorist organizations in the region and the world, which have succeeded in effectively exploiting the outputs of this technology in all its forms in

recruitment, propaganda, coordination and planning to carry out terrorist operations. No doubt that The proliferation of new means of communication, such as social media and digital satellite channels, has provided a window for extremist groups to communicate their message and spread their ideas and ideologies that promote violence and incite hatred, thus feeding on sectarian tensions.What causes concern is the globalization of terrorist groups that exploit religious motives, and one of its clear results is the phenomenon of foreign terrorist fighters, who are a group of terrorists who lack any formal affiliation to a state or regular army. Their motives range from the search for adventure, ideological enthusiasm, or inclination to violence**.**

4- Second - Internal factors, the most prominent of which are (9):

1-The gap between reality and aspirations: Admittedly, the hopes of individuals in any society outweigh what can be achieved. But as long as the gap between hope and reality remains reasonably large, individuals accept it as one of the norms of life. But when the gap widens and continues to widen, it generates a sense of failure and frustration and leads to internal aggressive charges, and here individuals may blame themselves and lead to motivation or resignation and despair. But if individuals conclude that failure is not due to them but to the prevailing political, economic, and social structure around them, internal aggressive charges turn into a willingness to use violence against the existing socio-political order.

2-Imbalance in the distribution of wealth in society: Its essence is that the widening gap between hope and reality and the frustration it causes to individuals is not in itself a decisive factor in preparing them to reject the existing order as long as there is justice in the distribution of this frustration (equality in injustice is justice). However, frustration turns into aggression and then social behavior if these individuals appear to be equal or even less accomplished than their peers, yet receive a higher share of wealth, power, and status in society itself. Equality here is relative equality, each according to his effort, competence and achievement. Failure to do so turns into a sense of injustice or deprivation that may eventually lead to extremism and violence.

3-Relative deprivation of services and benefits: The unfair distribution of national income, when the development dividend is distributed in an unfair

manner among the members of society in a way that makes social segments more willing to extremism and aggression as one of the available means to express their position. The examiner of these statements finds that they are triggers for violent behavior and extremism among members of society and are not the only ones in interpretation, but they are the most likely from the point of view of the researcher.

4-The economic and social changes that have occurred in the Arab countries and Iraq in the past thirty years have led to the intensification of migration from the countryside to the city, and the spread of slums in the cities of some countries. These slums have a high percentage of extremists; due to the spread of unemployment, especially among young people, extremist or violent groups have been attracted to them or joined them voluntarily, especially for marginalized groups where their living conditions deteriorate due to unemployment and deteriorating services. The effects of this serious imbalance on young people from the poor classes are reflected in frustrations that shake their being and affect their status, and they tend to isolation and introversion, or to delinquent behaviors . People are driven by hunger, poverty and destitution and can be silenced with money, and poor economic conditions increase their hatred, discontent and extremism against the political system and its symbols as responsible for their sources of frustration, and frustration may generate a negative feeling for them towards society, and its effects include not belonging to the homeland and refusing to feel national responsibility, and for this reason they have a sense of revenge and this feeling may be invested by some uninterested and frustrated people who adorn them with their ability to improve their economic situation without considering the consequences and consequences of this. From evils and harms .

The third topic: The danger of religious extremism among young people to national identity:

After a brief presentation on the factors behind youth extremism, we try to clarify the danger of religious extremist ideology to young people and its reflection on national identity through three social problems that destroy national identity, namely (isolation, alienation, and terrorism):

1- Isolation:

Isolation "linguistically is isolation and stepping aside, and isolation is a widely observed social phenomenon in ancient societies and was due to ethnic, racial, religious, linguistic considerations, and heterogeneity in the general features of social life. The isolation of extremist groups is justified, as the strong fabric of relations between members of the extremist group and the intolerance of the ideas and principles they share in them push them to retire from those around them, especially if they feel challenged by the social and political system, or in a situation where they represent the minority against the majority. Extremism is essentially a movement with the direction of a social, legal or moral norm, but a movement whose scope goes beyond the limits reached by the norm accepted by society . Here, the extremist begins his march as others do, from within al-Qaeda and in the right direction, and he cannot be held accountable during this period because he moves with al-Qaeda and in its direction, unlike the case of the criminal, who the state can hold accountable because his movement is contrary to social norms from the beginning.

In the field of religious extremism, the individual begins as an ordinary religious, takes himself to the teachings, principles and etiquette of Islam, and invites people to follow all of this. This is a good attitude, one towards which society can only express satisfaction and encouragement. Then the religious person continues his march towards extremism with himself and others, and then goes beyond that to issue categorical convictions on those who do not follow him in his career, and may go beyond that to take a firm and permanent stance towards society, its institutions and government. This attitude usually begins with isolation and boycott, based on an individual judgment on that society by apostasy or a return to ignorance . In our opinion, the idea of retiring from society represents the most dangerous component of the intellectual and kinetic approach of extremist groups, as this idea leads to aggression against society and work to destroy its components in order to get closer to God Almighty because society does not rule by what God has commanded.

Isolation from society performs two functions: the first is to avoid the extremists (evils) that fill aspects of society and protect them from participating in the approach of society; Clearly, the first function is religious ideology, while the other function is a political dynamic. Later, this isolationist approach

has an impact on national unity and a sense of belonging and citizenship, as this approach works to cause dispersion, division and aggression between the people of the same homeland and even the same social environment within the same family, which hinders the most important processes of society leading to social cohesion, it is the process of social interaction between members of society through which they are integrated into the same society and its culture, and that the social structure in it must reflect the unity of culture, language and religion, so as not to distort and monetize the identity of society, Instead of containing characteristics that distinguish it from other identities, it may include conflicting cultural identities within it and thus lose its advantage and importance in defining the society it represents.

2- Alienation:

Because concepts can be defined by their opposite, and by addressing the concept of "belonging", Horace English defines it as "a trend through which the individual senses his unity with the group and being an acceptable part of it, and acquires a privileged position in the social milieu in which he lives", and in contrast, alienation is "separation from society. and failure to adapt to the prevailing conditions in society" (.

For example, about cultural alienation, Salah al-Din al-Jama'i [1]• says in his book: (Psychological and Social Alienation) that the Arab person "suffers from severe alienation, because of the lack of clarity of vision in front of him, and the duality in the life he lives, and the duality in the role model and education, and all the areas that contribute to the formation of the personality of the Arab person and his intellectual fabric.". "Arab youth hear about religion, its truths and values, and the need to establish society on its foundations, and on the other hand, they hear about secularism and the use of materialist thought to solve every problem and liberate every land, and then he puts his hand on the crisis accurately: "Young people feel and live

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• Salah al-Din Ahmed Muhammad al-Jama›i, author of a psychological researcher born in   ١
and grew up in the village of (Al-Akima), in the district of (Al-Sabrah), in Ibb Governorate. ,١٩٦٢
Among his books: Attitudes of Sana›a University students on some social issues in Yemen. Research,
psychological and social alienation and its relationship to the compatibility of Yemeni students relative
.to Arab students studying in Yemeni universities

this dangerous contradiction wherever they go: the TV show begins with the Qur'an and ends with an American film. The Arabic magazine starts with local news, then pages about religion, then pages about the latest fashion struggles in Paris and London. .

As for Halim Barakat[1]•, he sees in the Arab political systems " Systems alienate people and make them live in alienation that turn peoples into powerless beings, as peoples are simply powerless, robbed of their rights, material and moral property, achievements and institutions, and threatened at the heart of their lives and entities.. When a person is incapacitated and aware of his inability in his relations with society and its institutions, what alternatives or behavioral options are available to him to overcome his alienation? Or in other words: what to do?

Halim Barakat believes that an expatriate "may accept the situation compelled and live it, but he may not be able to bear it and look for a way out in different ways"(. Barakat proposes three behavioral alternatives :

A -Withdrawal, non-confrontation, isolation from public activities and indulgence in private activities. Immigration outside the country may be the best possible solution for this option, and abroad the person indulges in recreational activities that make the expatriate forget his suffering.

B -Submission and surrender to the status quo and adaptation to it at least outwardly, which is considered "another option that expatriates often resort to because of despair and weakness, and the justifications for adapting to reality, such as flattery, courtesy, endearment, piety, justification, dealing and bargaining, may end up in harmony with reality.

C-Rebellion and confronting reality, whether through revolutionary action to change the regime or through participation in movements that are concerned with reforming society from that person's point of view.

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1   • Halim Barakat (١٩٣٣ – ٢٣ June ٢٠٢٣) was a Syrian sociologist, university professor and novelist. Born in Kafroun, Syria in ١٩٣٣. His father died when he was ten years old, so his family moved to Beirut, where he grew up. He received his bachelor›s and master›s degrees in sociology from the American University of Beirut and then his doctorate in social psychology from the University of Michigan in the United States (Ann Arbor) in ١٩٦٦. He has many published publications and articles.

The truth is that many of these movements are closed to themselves, fanatical to themselves, and isolated from society because they believe that society is an infidel and must be boycotted, and then the state of alienation is strengthened in the individual's self from society and its interactions and seems to be directed by those movements with their negative behaviors against his original society, and so at a time when the individual's belonging within these movements is strengthened, his sense of alienation from his society, identity and citizenship increases, and then he has a special identity and a world of his own ideas and beliefs. Antisocial. Over time, the individual appears to be alienated from his society and confronts it with violence that may develop beyond and more dangerous to society and its national identity.

3-Terrorism:

Religious extremism is associated with beliefs and ideas that are far from the usual and recognized politically, socially and religiously without those beliefs and ideas being associated with violent physical behaviors in the face of society or the state, but if extremism is associated with the threat of violence, it turns into terrorism.

The phenomenon of terrorism is one of the dangerous phenomena that has cost The phenomenon of terrorism is one of the dangerous phenomena that has become costing countries billions of dollars in order to protect the interior from some terrorist operations. According to Noam Chomsky's partial definition of terrorism in his book International Terrorism: Myth and Reality, terrorism is an act carried out by a small group against the state, whereas if the state practices violence (terrorism) on a group or groups is not considered terrorism. . So here we are talking about legitimacy as the controller of the definition of terrorism or not. This phenomenon of terrorism expresses terrorism as a global phenomenon and there is no doubt that it represents a greater challenge to Islam and Muslims, as terrorism in the Western sense is the most important accusation of Islam and Muslims. , While the West justified for itself the crimes committed against Muslims, whether they are peoples or governments. Hence the concept of Islamophobia, or fear of Islam, where terrorism has become a feature close to Arabs and Muslims, to the point that it is associated with a distorted mental image of a man with a big beard,

a short dress, a curly forehead, and hateful features, who is undoubtedly an Arab and a Muslim He has excluded the rest of the races and religions from this charge, even though the history of many countries that pay lip service to freedom, justice and democracy is full of massacres and crimes that are, to say the least, terrorist.

Terrorism is the cancer of our time, because it means the rebellion of terrorist cells against the human body, the destruction of its immune systems and the tampering with the foundations of the State known by human society since the dawn of history. Terrorism also targets political, cultural and economic nerve centres.. Have we forgotten what the terrorist organization Daesh and its followers did towards historical museums and ancient monuments, in an attempt to obliterate the memory of peoples and tamper with their identity? We have seen how they smashed the symbols of different eras by breaking the necks of statues and destroying their landmarks; they even increased this by striking the Islamic monuments themselves and destroying shrines and graves until we reached what can be called the war of mosques. It may be recalled here that the media and the presence of takfiri intellectuals and extremists who distorted the Holy Qur'an and interpreted some of its verses that were revealed on specific topics were the ones who published fatwas of murder, incitement and beheading, and contributed greatly to distorting the image of Islam and Muslims, thus distorting the image of national and Islamic identity.

Conclusions And recommendations:

Most importantConclusions:

1-One of the most important external factors for the religious party is the politicization of religion.AndThe globalization of extremism.

2-   The most important internal factors of religious extremism are the gap between individuals' aspirations and their reality, the imbalance in the distribution of wealth in society, and the relative deprivation of services.

3-   The danger of religious extremist thought to young people and their national identity is embodied in the triple threat (isolation, alienation, and terrorism).

Most important recommendations:

1- a dialogue with extremists and cooperating with them in the political, social and religious fields as a way to stop the spread of extremism in them.

2- Fighting poverty, ignorance, disease, unemployment and corruption, and then achieving security, stability and social justice.

ResurrectionRelated institutions BSocialization has its assigned role in building social upbringing based on a culture of dialogue, tolerance, and rejection of extremism and violence. This goal will not be achieved except in light of the unification of the efforts of these institutions and the integration of their roles, which are united by a religious discourse that rejects violence in all its forms and spreads moderation and moderation.

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Woman in the thought of terrorist movements

Between social interaction and Quranic data

Research presented at the second conference on combating Extremism and International Terrorist held in Karbalaa on February 2024

D.Munif Ahmed Hamidoush

College of Arts and Human Science – AL Furat University – ALHasaka – Syria

monefhamidosh@gmail.com

D. Dhahir Mohammad Murad

AL Mustansiriyah University – Baghdad – Iraq

d.mured88@gmail.com

Abstract:

Praise be to Allah ,the Lord of all worlds, and blessings upon the seal of Prophets and Massengers, our Prophet Mohammad, his pure and noble family.

When the phenomenon of terrorism represents a danger to all of humanity, and it was necessary for all members of society and its institutions to face it. It was very difficult to highlight the role of society's institutions in facing the phenomenon of terrorism and extremism.

As Islam depicts a vived and comprehensive image of Islamic society according to accurate principles and concepts and this includes activating all society's components including women and men. Extremism as the ailment of Islam which suffers from it for ages , it is not limited on the man but it affects on both genders. Woman's extremism may be voluntarily or by force. Woman has a great impact on society generally. We need to understand the social roles of woman in combating and preventing violent extremism as she represents half of society. It is necessary to respect the social type in preventing violent extremism because some factors affect on females in different way from

males.

Thus, this research addressed the roles and responsibilities of the woman in Islam and within extremist movements through determining the type of participation and its leadership, roles and contributions within these movements as an extremist woman who live alongside man in his extremism and violence.

Key words: Extremism – Social Interaction – Terrorist Thought – Woman.

Introduction:

Today, the issue of terrorism concerns the world because of its negative effects on family, social and national relationships as well as its disastrous effects on state institutions. Terrorism has various forms and motivations.

Providing a comprehensive understanding of reform in social interaction with woman through the critical study of terrorist movements on the basis of Quranic data, it had to be understood terrorism and extremist movements. It should be also understood the social reform and its components, and the real understanding of woman's status and her role in society and within terrorist movements.

Thus, this research addresses the role of woman in Judaism, Christianity and Islam and through Islamic Ages until today. This study provides a strong foundation to know the motivations and causes of extremism and terrorism practiced by some groups whether for religion, social, ideological, or political reasons.

Despite the Quranic' principles of gender equality, the Quran addresses both man and woman in honor speech. Both man and woman have a human value. The Quran recognizes mutual guardianship between them. They are responsible for each other. Allah says, "The believing men and believing women are allies for one another. They enjoin what is right and forbid what is wrong." Al –Taubah 71.   Allah says, "Whoever does righteousness, whether male or female, while he is a believer _ We will surely cause him to live a good life, and We will surely give them their reward according to the best of what they used to do."

From this point, the idea of reform in social interaction with woman

through critical study for terrorist movements based on Quranic data is rooted in this study to highlight the importance and activity of woman's role in terrorist movements whether voluntarily or by force.

Chapter one: principles and concepts

The first topic: principles

1- Statement of the issue: Woman is a mother, a sister, a wife, and a daughter. In fact, she is greater and more significant than being described as half of society or the maker of the other half. Islamic law has given care and proved the ways for dealing with woman according to her status and responsibilities. Recently, terrorist movements such as Al-Qaeda and ISIS interacted with woman in different ways and contributed that to the Islamic law falsely. For the necessity of woman's role in society, there was the need for ways to develop the dealing with her depending on Islamic law and Quranic verses. It was essential to have a systematic study on the social interaction of woman within terrorist extremism movements such as Al-Qaeda and ISIS and divine discourse. This study aims to reach positive results about the woman and her rights in society.

The problem that prompted this research is that strategically extremist movements such as ALQaeda and ISIS crafted their discourse addressed to both men and women in different ways to recruit new fighters including women for building their own state.

These movements provided space for women to express their opinions and make great efforts to portray it as empowerment. However, compared to various women's voices exploiting by these movements, it is clear that the essence of these messages revolves around empowering extremism (AL Qaeda- ISIS) rather than empowering woman.

2- Objectives of the research:

- Getting to know the woman and primary duties as a mother and a wife in Islam law and differentiate them from the extremism terrorist movements.

- Recognizing the woman and her valuable political status in society according to Islamic law and differentiate it from the extremist terrorist

movements.

3- The importance of research:

- Highlighting the positive role of woman in the Quran by the space which was granted to her to practice her political, social, religious and educational powers.

- Highlighting the position of woman in deviant ideologies, and their dealing with her and in the extremist terrorist thought by treating women as a tool rather than partner in life.

4- The Methodology of research:

This study adopts a descriptive analytical approach about the social interaction of woman in the Quran and compare it with the views of terrorist movements.

5- The question of research:

- Primary question: How can the approach of deviant movements in social interaction with woman be reformed from the perspective of the Quran?

- Sub Questions: How do terrorist movements interact with woman socially?

- How can the social interaction of deviant movements be reformed according to the Quran?

6- The Hypotheses of research:

- Primary Hypotheses: Extremist terrorist movements have published a distorted idea about woman and her status in Islamic society. It is attributed to religion and religious teachings falsely, whereas the Quran emphasizes the honorable status of Muslim woman and her great influence in the advancement of society. This grants the woman space for healthy activity in all political, social, and cultural fields.

- Sub Hypotheses: The ways of the social interaction with woman by extremist terrorist movements such as AL Qaeda, ISIS and AL Nusra stemmed from issues not related to Islamic principles and jurisprudence such as captivity of women, forcing them on early marriage, burning them and hitting them violently that reflect a narrow and unjust view of woman who is

considered half of the human society.

Common points in the treatment of woman between extremist movements and the Quran are found in some Fiqh rules related to woman.

7-Previous studies:

- Hasan AL Jawahiri , The status of Muslim woman and her social role from an Islamic perspective, Centre of Doctrinal Research- Qum – Iran-2007.

- Malek Mahdi Khalsan, Ways to confront terrorism from the perspective of the Quran. Master Degree- Denominations and Religion University- Department of Islamic Religion,2019.

- And many scattered articles in Arabic and International Journals.

The second Topic: The concepts

A- The definition of woman linguistically and terminologically:

- Linguistic Defintion of woman: It is said that Marr without (a) is the female of almar' (AL Farahidi- ALayn)8299/. And almar' means man (AL Fayruzabadi Mohammad Ibn Yakoub, Basa'ir Thawi ALTamyiz Fi Lataif AL Kitab AL Aziz- Tahqeq Mohammad Ali AL Njar, Abdl Aleem AL Tahawi- AL Mjlis AL A'la Lil Shu'un AL Islamiyyah,1996,4496/. They made her female and said mar'a. then they softened standardly. They said mar'a with leaving the hamza and open the (r) and this is steady. Sibawayh said, they said mara'a a little. For Arabs, there are three languages. It is said, "she is Imara'tuh, she is mara'tuh and she is martuh." Ibn Manzur-Lesan Al Arab.1154/.

- Terminology Definition of woman: "a name for an adult female from Adam's children" Ibn AL-Jawzi Abd AL Rahman Ibn Ali Ibn Muhammad AL Jawzi AL Karashi AL Bagdadi, Abul Faraj: Nazhat AL Ayoun AL Nawazer Fi Ilm AL Wujouh Wal- Naza'ir. AL Risalah Foundation 1987-p.571. It is not called a woman after maturity," the young girl is not called a woman in the customary language of the people. Al Baydawi- Tuhfat AL Abrar – Ministry of Awqaf – Kwait T1344/2 ,2013/. In some effects of the reason for calling her (Imra'a) that she was taken from (al mar') AL Qurtubi: AL Jami Li Ahkam AL Quran, AL Risalah Foundation.

B- The Definition of Terrorism Linguistically and Terminologically:

- Linguistic Definition of terrorism: It is derived from the root "raheba" which means "fear" and the noun "ALrahab". God says" from fear" which means alrahba. Ibn Manzur, Abu AL Fadl Jamal ALdeen Muhammad Ibn Makram Dar Sader and Dar Beirut,1955,8337/. The word terrorism is drived from "Raheba" with the "kasra". Yarhab, rahba, rohba with the "aldamu" and "rahaba" with altahrik that means fear. Tarhhaba another one if he threatened. Arhabahu and rahabahu means scared and terrified him. Rahaba and ruhba and the name "al rahab"AL Jawhari :Ismail Ibn Hammad AL-Sahah, tahqeq Ahmad Abdul Alkafor Attar,Dar AL Ilm Lel Mallaeen, Beirut T 21975/. Term : raheba.

- Terminology Definition of Terrorist: There are no legal or terminological definition of the term "Terrorism" neither in legal texts nor in the words of scholars because in the past Islamic society had no this phenomenon in its modern image which understand it in this study. We found many modern definitions for terrorism written by many scholars mentioning some of them: "Terrorism is organized violence to produce a state of general threat directed towards a state or a political group committed by an organized group with the aim of achieving political goals. AL Nuaim Nasrah- Mawsua't Nadrah AL Nuaim, group of specialists,1st edition 1418 Hijri,Dar AL Wasilah,from Mujam Mustalahat AL Olum AL Egtemaia 3828.

C- The Definition of Data Linguistically and Terminologically:

- Linguistic Definition of data: Linguistically "muetaa" is a noun and its plural is "muetayat". In philosophy and logic, it refers to taken issues leading to the knowledge of unknown matters. Omar Ahmad Mukhtar, Mu'jam AL Lugah AL Arabiyah AL Muasirah, Alam AL Kutub,Cairo,1st edition,2008, madeh (atea). Almueti is one of the name of Allah. The man took means he stands on his toes and raised his hands to catch thing and in the Quran,"And he dared and hamstrung her" AL Qamar 29.

- Terminology Definition of data: The basic data is a group of conditions that affect on the events and the basic ideas taken as a stepping stone. Omar Ahmad Mukhtar, Mu'jam AL Lugah AL Arabiyah AL Muasirah, Alam AL Kutub,Cairo,1st edition, 2008,madeh(atea). Data is the thing that has to achieve the commitments of the treaty to the level of service or contact.

The term of data is used with the meaning of outputs planning for it in any process inoffically. Omar Ahmad Mukhtar Mu'jam AL Lugah AL Arabiyah AL Muasirah, madeh (atea).

D-The Definition of the Quran Linguistically and Terminologically:

- Linguistic Definition of the Quran: Linguistically, the Quran comes from the root" qara, yaqra,qira'a and Quran in the meaning of the plural and aldum. He reads thing this means he makes it in plural and joins each other. Malluf : Louis, AL Munjid Fi AL Lugah AL Matba'ah AL Katholikiyyah, Beirut ,19th edition,2010 p616.

- *Terminological Definition of the Quran*: It is the speech of the Lord of the worlds revealed by the Trustworthy Spirit to the Seal of the Prophets and Massengers for the guidance of all people. Ibrahim Muhammad Ismail. The Quran and Its Scientific Miracles- Dar AL Fikr,Beirut, D,Ta,P.2.

Muhammad Ali AL Sabuni said: The Quran is the miraculous speech of Allah to the Seal of the Prophets and Messengers through the intermediary of the Trustworthy Angel Gabriel written in the transmitted text conveyed to us by continuous recitation beginning with Surah AL Fatihah and concluding with Surah An Nas". AL Sabuni: Muhammad Ali, AL Tebyan in the sciences of the Quran , Dar AL Kitab,Jakarta D,T,P.8.

Chapter Two: Woman in Divine Religions and Terrorist Movements:

Section one: Woman in the Divine Religions

- In Christianity: Regarding woman in Christianity, Julia Hernandez, a woman's right advocate in America in the late 19th century says" The derogatory view of woman among Jews and then Christians is due to the teachings of the Holy books such as The Torah and the Gospel. The Gospel placed woman in a position inferior to men for centuries and the woman burdened with pregnancy, childbirth and submission to her husband. The Lord says: "I will greatly multiply your sorrow and your conception. In pain you shall bring forth children; your desire shall before your husband, And he shall rule over you". The Holy Bible, (Genesis 316/).

And also:" A woman must be silent and submissive to her husband for Adam was created before Eve, and she led him into sin". And Jesus Christ leads man and man leads woman. Saint Aquinas says:" woman has a defect and is worthy to contempt because she is the product of a flawed seed. (The British Electronic Encyclopedia, search term: Christ in English). And in the New Testament:" Indeed, sin entered the world through one man."(The Holy Bible: new Testament Romans 521/). This way of thinking about woman persisted in many statements in the New Testament to indicate the similarity through repetition that woman is responsible for the first sin referring to Eve. This signifies a great similarity between the two religious institutions Judaism and Christianity(the Synagogue and the Church) later. The famous Christian scholar EcoYenass considered that woman is inferior to slaves because the slavery of slaves is not natural, while a woman is naturally commanded by her father ,husband, and son."(Mir. Sajid, Christianity Nazarene study and analysis, Dar AL Salam publishing. Riyadh,1st edition,2002.p.299).

- In Judaism: The treatment of Judaism with woman varies according to the circumstances surrounding with Jewish tradition. A person is not considered Jewish unless he was born to a Jewish's mother. Despite the father's name is used in the Torah. For example, we the name Dinah bint Yakoub. Regarding the position of woman in Judaism through the Old Testament, we can say that the Jewish conception of woman revolves around the moment of sin "In sin my mother conceived me and in sin my mother gave birth to me."(Old Testament- Book of Psalms, Psalm 7:51). She is the cause of ongoing temptation. In summary as described in the Book of Ecclesiastes," Her heart is like snares and nets, and her hands like fetter" (Old Testament- Book of Ecclesiastes 7:26).

Judaism considered woman a source of sin and blame them for Adam's temptation and expulsion from Paradise, Making him evade responsibility. These perception, and others influenced on Jewish Jurisprudence, which saw significant restrictions on menstruating, postpartum and menstruating woman considering her impure. Jews consider woman a curse because they believe she seduced Adam and led him into the snare of sin. It is mentioned in their Torah that the Lord asked Adam:" Have you eaten from the tree I

commanded you not to eat from? Adam replied," The woman you put here with me- she gave me some fruit from the tree and I ate it." The Holy Bible : Old Testament, Book of Genesis, Chapter 3 verses 1112-. Reflecting on the situation of woman in Jewish society, he finds that it does not differ from primitive societies. She is owned by her father before marriage then sold by him for marriage. The dowery was paid to her father or brother as a purchase price and thus she becomes owned by her husband who is her absolute master. Marriage in their law is a contract of dominion not a marriage contract. Some Jewish sects considered the daughter in the position of a servant. Her father had the right to sell her while she was a minor, and she would only inherit if her father had no male offspring, otherwise her father would dispose of her in his life.(Nasif, Fatimah Omar. Woman's rights and duties in light of the Quran and Sunnah,peace center.1st edition 2010p.34).

- Woman in Islam: If we go back to the Arabian environment before Islam, we find that Arab woman was deprived of many rights. She had no right to inheritance, no authority over her husband ,no limited number of divorces and no specific limit on polygamy. There was no system to prevent the husband from marrying her, nor did she have the right to choose her husband. The heads of Arab tribes and their nobles alone consulted their daughters on the matter of marriage, as we can infer from some historical stories. Islam took care of woman as she was dishonored by other religions and civilizations, raised their status, protected their dignity and gave them their rights. This was achieved in many aspects which I will highlight in the section that I have divided into ten demands:

(1)- Equality both of genders in the origin of creation: Islam has equalized woman and men in many essential aspects declaring their honor and equality with men in explicit and clear texts. Islam distinguishes between man and woman in many other matters giving this distinction to man as a real honor for woman not as a means of demeaning or placing them in a position of inferiority as alleged by critics of the status of woman in Islam. The Quran states that woman was created from the same soul as man. Allah says: "O mankind, fear your Lord, who created you from one soul and created from it its male and disposed from both of them many men and women. And fear

Allah through whom you ask one another and the wombs. Indeed Allah is ever, over you, an observer." An-Nisa 1.

(2)- Exoneration of woman from the original responsibility of sin: This is what the Quran has brought about, exonerating woman from the curse with which man had been teaching her in previous religions, that she was responsible for Adam's disobedience to the command of Allah. Rather, the punishment of expulsion from Paradise originated from both of them. Allah says: " But Satan caused them to slip out of it and removed them from that condition in which they had been. And We said, "Go down, all of you ,as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."

(3)- The woman is eligible for accountability, reward and punishment: Islam came with the principle of justice and equality between men and women in religious obligations, rewards, and punishments without any distinction between them in that regard. " Islam equates man and woman in managing life affairs by will and work as they are attachment to what human nature requires for survival such as eating, drinking and other necessities of life. (Tabtabai, Muhammad Hussein, AL Mizan Fi Tafsir AL Quran, Dar AL Kutub AL Islamiyyah, Tahran 1402 Hijri, 3rd edition,2265/). Allah says: " you are of one another"AL-Imran195. She has her own determination and work as man with no difference between them. Allah says: "It will have the consequence of what good it has gained and it will bear the consequence of what evil it has earned" AL Baqarah286 and Allah says: " Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and the obedient women, the truthful men and the truthful women, the patient men and patient women, the humble men and the humble women, the charitable men and the charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so- for them Allah has prepared forgiveness and a great reward " AL Ahzab35

(4)- The desire of upbringing of daughters and treating them kindly: Islam encourages this because it is a manifestation of honoring for woman . It urges nurturing daughters and maintaining good companionship with them

promising great reward for doing this. This was also done during the pre-Islamic era. Allah says: " And when one of them is informed of the birth of a female, his face becomes dark and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably evil is what they decide."(An-Nahl 5859-).

(5)- Mother's Righteousness: The concept of Islamic religion is associated with obedience to parents, which is one of the pillars of monotheism and a cornerstone of obedience. Allah says: " Worship Allah and associate nothing with Him and to parents do good and to relatives orphans, the needy, the near neighbor the neighbor farther away, the companion at your side, the traveler and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful." An- Nisa 36.

(6)- Inheritance Right: Islam guarantees woman's inheritance rights whether as a mother, a wife and a daughter regardless of her age or unborn status. Allah specified the share of daughter in inheritance saying: " For man is a share of what the parents and close relatives leave and for woman is a share of what the parents and close relatives leave be it little or much an obligatory share." An-Nisa 11.

(7)- Islam regulates the rights of spouses equally, granting women rights similar to those of men: Islam made provisions for and against woman, keeping her the social life with man for intercourse and reproduction. Islam says that man have a degree over the woman and this degree is a rank, "AL Tabataba'I, AL Mizan2269/. Allah says:" And men have a degree over them" this verse is a complementary entry to the previous sentences. The word "all" refers to one meaning that women and divorced equal men in judgment but not in degree. Thus, Islam equated woman with man in all matters and rules, with exceptions made for the benefit of woman herself. Allah says: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women"An-Nisa1.

(8)- Islam regulated divorce to prevent men from being unjust: Islam served as an example of humanity and justice when it allowed divorce in cases of severe conflict. It played a role in organizing disputes and regulating

divorce to prevent man from committing injustice or abusing woman's rights. Divorce laws is Islam gave woman rights more than any of other religion in terms of justice and humanity. Allah says:" But if you want to replace one wife with another and you have given one of them agreat amount in gifts, do not take back from it anything. Would you take it in injustice and manifestsin?"An-Nisa20.

(9)- Islam regulates polygamy: These texts comes to meet the needs of society, considered it one of the fifth necessities in the perspective of Islamic law which includes religion, self, progeny, wealth, and intellect. Preserving lineage is one of these necessities, which can only be achieved through legitimate marriage. These texts allow polygamy, which was not legislated arbitrarily but rather to bring general or specific benefits and to prevent harm. Islamic jurists justified this with Quranic statement. Allah says: "And if you fear that you will not deal justly with orphan girls then marry those that please you of other woman, two or three or four. But if you will not be just, then marry only one or those your right hand possesses. That is more suitable that you may not incline to justice" An-Nisa2.

(10)- Islam granted woman full capacity in financial obligations: Islam restored the woman's status to the extent that Allah hears her complaints even if they reach the heavens as Allah says: "Certainly has Allah heard the speech of the one who argues with you , concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing." AL Mujadilah1. The follower of Islamic jurisprudence does not observe a difference between the financial capacity of man and woman in various financial transactions such as buying, selling, employment, dismissal, exchange, renting, mortgage, division, declaration, agency, guarantee, transfer, deposit, gift, and endowment among others.

Section Two: woman in terrorist movements: Extremism is a universal phenomenon that has existed since ancient times, representing a form of false consciousness and a state of forward escapism based on an unrealistic view, often in response to other extremism or as a protest against moderation. Therefore, it represents a negative rather than a positive stance, and thus extremism is a marginal condition that does not make history and does not

last , as the level of extremism and its expressions depend on the relationship with a set of factors : the level of backwardness and progress of society, and the spread of knowledge. Therefore, the phenomenon of extremism spreads in conditions of backwardness, ignorance, and crises usually associated with bigotry, rigidity and a mixture of mythological culture with definitive and hostility judgments. The spread of such deviant ideas far from genuine human thought, ends up imposing them, not allowing their fear or rejection, but rather accounting for and punishing those who reject them, and perhaps even killing them. Thus, such a society is exposed to intellectual terrorism and then to physical terrorism.

The status of woman in deviant movements: woman has a prominent position in extremist movements such as ISIS, AL Nusra, AL Qaeda and among the most important reasons for the recruitment of woman by terrorist organizations in logistical and military roles are:

= The difficulty for men to carry out organizational tasks due to intensive security siege and the drying up of terrorist sources, as all terrorists have become targeted and known to security agencies.

= The need for attention and the desire to create a big media stir after the decline of those organizations and their tightening and the drying up of many of their sources. All terrorist operations in which women were involved have created a great media reaction and attention.

= The ease of recruiting women by playing on the strings of revenge for killing of one of their loved ones such as a husband, father, brother or son who is usually a member of the organization. In many cases, AL-Qaeda kidnapped some woman's guardians to force the women to carry out these criminal acts in order to release their relatives, according to analysts. Ignorance of religion and lack of awareness among most of them play a significant role in enticement and influence and brain washing process.

= The ease of their access to targets compared to men, as they succeed in passing through security barriers without inspection. woman does not often arouse suspicion.

= In addition, woman can make up excuses easily like pregnancy to carry a bomb weighing more than five kilograms or to wear a suicide vest around

her rib cage, which would make it difficult to check her due to customs and traditions followed especially in Arab and Islamic countries.

= The absence of qualified female security elements as required by the situation a fact that AL Qaeda took advantage about 60 female suicide bombers who carried out operations that the lives of thousands of Iraqis died.

= There are many cases in which woman has played important roles in spreading deviant ideas, defending them and promoting them through writing, debating on the internet, and direct and indirect invitation among women.

=Woman has actively participated in the ideological aspect of the organizations, similar to their involvement in logistical and military roles. Their roles extended to composing and preparing messages, pamphlets and various ideological aspects. An example of this is a message titled "woman, Your Role….. Men Have Fallen Asleep." Published in 15 pages by a website called " Voice of Jihad" attributed to Mona Saleh AL- Sharqawi. In this message, the author advocates extremism, radicalism and excommunication, specifically addressing women, urging them not to hesitate in supporting the religion and relying on men.

(5) The reasons of joining women to terrorist organizations: Arab and Muslim woman has found themselves engaged in terrorist factions due to ideological, jurisprudential and social reasons. The percentage of women in terrorist organizations worldwide has reached15% according to a study by Robert Rabb (Abu Zakariya, Yahya, woman of suicide). Woman has been prominently present in both old and current terrorist organizations considering themselves religiously obligated like man to uphold the faith, establishing Islamic caliphates and reviving absent religious duties. Woman shares many reasons with man that lead to involvement in violent extremism, including religious, psychological, social, economic and political factors. There are some of the reasons including:

1/ Lack of opportunities for political and social participation due to the environment that she lives in.

2/ Gender inequality, lack of education, protection and social services are from groups of extremism and terrorist.

3/ The desire for revenge due to frustration, cruelty and rights violations so that the motivational of revenge is stronger.

4/ Violence and rights violations which woman is exposed during armed conflicts and domestic abuse.

5/ Cyber bullying and harassment in private, public places and workplaces.

6/ Sense of inequality, marginalization and underutilization of woman's efforts so that woman proves her ability showing violence because of the only option.

7/ Exposure to rap and fear of becoming victims of honor crimes. The United Nation does a study showing that39% of women are exposed to rap. This reason forced them to join to the terrorist organizations and go into conflict areas.

8/ Pressure to marry extremists, with some guardians forcing their daughters to marry followers of extremist ideologies. This is the reason to continue in marriage and fear of divorce. During the time they find themselves in this deviant environment.

9/ Acceptance of religious discourse and emotional. Most of them who join to the terrorist movements attract to it due to influence with extremist groups.

10/ Lack of female religious scholars and advisors adopting a moderate interpretation of religious teachings, hindering ideological transformation. Women who give the guidance

themselves use websites to encourage the discourse of intolerance unofficially.

2) The social interaction of the extremist organizations with woman:

Despite of social definition for the role of women in the society, we find that terrorist organizations always search and check everything which causes psychological anxiety for individuals in living life. The image of encouragement lasts to achieve the goal to involve women in these organization. Then the innocent mask falls to reveal the bloody truth of organizations. This becomes true to explain the relation between social role and personal characters. This leads to self conflict between the role that

already exists and the role that should be and this appears clearly when we compare between using the concept of role as the science sees and using that concept as the terrorist organizations sees. The self acceptance of woman's social role within the terrorists movements has existed when there are dark thoughts that organization succeeds in teaching to her for reaching to the absolute obedience. The rejection of women for roles that are ordered by terrorist organization is against the nature of the feminine or social of woman. The alternative of acceptance that roles is the fatal conflict in those women's minds. Those women are forced to live in a humiliate way and physical violations or die by followers to this bloody organization and its leader.

* Forcing on early marriage: The document issued by the terrorist organization(ISIS) in early 2015 highlighted the role of women in the organization stating that the legal age for girls to marry fighters is nine years old emphasizing their roles as wives, mothers, and housewives.(IZ ALdeen, Nader, ISIS women from sexual toys to a tool for killing).

* Capturing Woman: Despite the diversity of names and forms that leads to the same direction of violence and the same way, violence is a methodology for it. Women are considered important element for terrorist organization to recruit more members. The phenomenon of capturing women and eslaving them confirms the exploitation of women by these terrorist organizations to achieve their goals through false interpretations of the concept of Jihad in Islam. This happens when there are people who have a weak faith and with less education from Muslim youth who transform women into sexual slaves to be sold them for those who pay much.

* Woman's role in materials and supplies transportation: woman provides secret movements and transportation of resources and supplies due to her ability to conceal herself and make it difficult to track and check her. She also participates in terrorist propaganda and has leadership positions such as training armed battalions. Woman has also contributed to create numerous extremist websites to publish the extremist through and enhance the strong image of the organization among young people. The most dangerous of all is moving to the frontlines and participating in weapons transportation and she has suicide tasks due to the chance to escape from security members is luckier

than man.

* Educating a radical generation: One of the most dangerous tasks for woman is raising the upcoming generation of terrorist extremists and instilling extremist ideas in the minds of the youth. Woman works on raising generation believes in group's ideas and this generation will be excited to carry out tasks. The danger increases from women coming back from extremist areas and conflict areas without changing their ideas which we can called conceal extremist. Woman continues work under the guise of social acceptance which is difficult to be noticed.

* Using woman in media: some terrorist movements and organization rely on foreign woman for their knowledge of foreign languages, using them social media and another websites to recruit men and women in foreign countries through secret Jihadist networks operating abroad. Woman plays a significant and dangerous role in social media networks like Twitter, Facebook, WhatsApp ,…..etc as a crucial link in fundraisings and recruiting of organization members. Today, social media networks has popular widely. Thus, they represent a means of connecting individuals within organizations to collect supporters, recruit individuals and get funding with all methods. Social media networks are not used for funding activities but also used for recruiting activities. It has a central role in many of terrorist organizations such as ISIS, AL Nusra, AL Qaeda as ideological guarantor and moving it to the upcoming generation of fighters regarding with the first category of women who are foreign fighters but the best discourse which gives a high value for women is not international anyway. It relates with a discourse that justifies the practices that deny any human value for women who are not worthy under Islamic law where terrorist thought distinguished women into two classes.

* Reserving woman as slaves: woman is recruited by terrorist movements and organization to work as women in their ranks and as slaves or concubines for the organization's member, attracting fighters and enticing extremists. Moreover, some terrorist movements rely on foreign women for their knowledge of foreign languages using them websites to recruit men and women in foreign countries.

* Participation in frontline for AL Jihad: woman has acquired a central role in many terrorist organizations such as ISIS, AL-Nusra Front and previously AL Qaeda as a guarantors of ideology transmission to the next generation of fighters, especially the foreign female fighters.

* Forcing women into suicide operations: As women's roles within extremist organizations shifted from traditional roles such as marriage, childbearing and raising new generations to non-traditional roles like carrying out suicide operations and obtaining intelligence information and these organization formed specialized teams to accommodate women under their banner.

3) Characteristics of woman in terrorist organization:

Woman in terrorist organizations possesses unique traits including:

- Her ability to mobilize, attract and arouse emotions by employing values like honor, dignity and shame, calling on men to protect vulnerable women and defend the nation.

- A culture of hatred that woman exhibit more effectively than men.

- Their significant role on social media platforms and the internet.

- Her important role in spreading news of extremist movements and terrorist organizations and promoting them through the internet.

- Woman's role in fundraising, providing care and treatment for outlaw individuals and recruiting other women.

- Engaging in smuggling arms and carrying out suicide operations and other various tasks.

- Women's involvement in advocating for the displacement of women to areas where terrorist groups are present to provide psychological and moral support to male fighters.

- The persuasive power of the female discourse in terrorist organizations has an ability to motivate. We notice that in a lot of advocates for woman not man when woman persuade with a matter man can do it but when woman opposed, this leads to prevent man from doing it.

- Establishing support service organizations led and operated by women.

4) Woman's patterns:

There are several studies divided the types of exploited woman into four patterns:

A) Independent leadership personality: terrorist movements work on reforming woman's mind in this pattern exploiting her traits and weaknesses. Through social media these movements praise her opinion that indicates on her strong personality and her analytical ability on management and guidance. When the suitable chance comes, terrorist movements convince her that her personality is suitable for leading weak women in Islamic society. Before moving to her recruiting phase to be a leader on weak ones, she promotes virtue and prevents vice; she also punishes the guilty women with the most sadistic ways.

B) Rebellious personality: the most important trait is that she likes adventure which is far away traditions in her society . she also likes uniqueness in actions, ideas and behaviors. The organization satisfies the desires of that personality is a simple affair . the illusion of marrying of hero is good for these women.

C) Motivated personality: extremist groups exploit the difficulties that face her in personal life for their desire for attention, care and acquisition new skills which help her to manage its affair to be successful. This organization attracts this type of woman through its extremist publications which take guidance character. Later, this leads to closeness between followers to these publications. Gradual convinced phase begins with the ideas of interested people. This can explain when we see those who are mentally submissive to extremist ideas without actual joining to the terrorist movements.

D) Peaceful personality: this type of women has tenderness of heart and the flow of emotion, this makes women get carried away the appearance of speech not its content. Thus, we find them believe fake news and hold it because they touch heart without mind. For this, we find some women affiliated with terrorist movements and repeating sentences and phrases that have extremist quality without understanding its meanings.

Third chapter: the Quranic Methods for dealing with woman:

The initial dealing: It is known that AL Khawarij are the first who used intellectual terrorist against their enemies and fighting with them. There are modern religious groups like them. The Quran does not advocate terrorism but responds to evil forces and malicious intentions. It does not employ terrorism against innocent people or even natural creatures. The Quranic expression in " And prepare against them whatever you are able of seeds of war by which you may terrify the enemy of Allah and your enemy" is accurate in indicating for achieving the meaning and utilizing strong language to deter evildoers while also conveying other meanings. The similarities between extremist movements and Al Khawarij are evident despite differences in tactics, both exploit various incentives, including the exploitation of these groups:

* The promised paradise: where efforts are made to recruit and attract members through exporting a unified religious discourse based on Jihadist narratives that appeal to many young people lacking a sense of identity or belonging particularly those who seek adventure within an Islamic framework without awareness or insight.

* Women: It is considered an important element in attracting to such organizations, contributing to increase the number of members affiliated with them. This has been observed previously through groups like (The Assassins) who exploited young women to represent the role of celestial maidens in Paradise. Now, they are used by terrorist organizations, in what is referred to as "sexual jihad".

* Absence of Rationality: By using substances like opium as a tool to dull their minds, reflected in their actions and blind obedience to their leaders' orders and their faith in the benefit and harm but modern extremist movements may use social media and modern technology to influence their followers as these platforms play an active role in spreading extremist violent ideologies.

* Woman as a mother: The Quranic mentions righteous wives who played a significant role in inviting people to Allah, especially in supporting their husbands in spreading the message of Islam and enduring its consequences. The Quran also highlights the importance of Prophet Muhammad's wives, who endured hardship in promoting the message like The Lady Khadija

daughter of Khouwailid peace upon her. Allah in downloading the Holy Book, He makes Prophet's wives as mothers of believers. Allah says," The Prophet is more worthy of the believers than themselves, and his wives are in the position of their mothers" AL Ahzab 6. That is in an explicit sign to the importance of their status in spreading Islam and embodiment the ethical values in their ideal family behavior, which is an example, Islamic woman follows to make her family. After appearance of extremist and deviant currents on the real understanding of Islam which Prophet of mercy Mohammad peace be upon him comes it, these currents exploit women to carry out its terrorist strategy in any way and at the expense of society.

* Woman as a wife: The Quran mentions the wives of prophets in stories, many of whom had significant roles in supporting the monotheistic religion brought by the prophets for instance, the patience and obedience of Prophet Ibrahim's wives, Sarah and Hajar, to Allah's commands. Sarah does not give birth and Ibrahim peace upon him reached old age then she gets married him from her neighbor Hajar who gives birth Ismail peace upon him. After that Allah honored Sarah on her patience about an act of God and gives birth Isaac. Allah says, "And his wife approached with a cry of alarm and struck her face and said, "I am a barren old woman! * They said," Thus has said your Lord; indeed, He is the Wise, the Knowing." Additionally, the Quran mentions examples of wicked women who incurred the wrath of Allah, serving as lessons for believers despite being wives of prophets like the wives of Prophet Noah and Prophet Lot. Allah says, "Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all and it was said, "Enter the Fire with those who enter." At Tahrim 10.

These lessons emphasize that women should not be complacent with their lineage but should strive for their hereafter and seek Allah's obedience and satisfaction. Women have played prominent and pivotal roles in violent extremist organizations throughout history including spreading extremist ideologies, supporting their husbands in terrorist organizations, raising their children with extremist ideas, and recruiting others. They have acted as a link

between various extremist organizations, whether through strategic marriages or through the transfer of money and weapons and have contributed to planning and executing terrorist operations. Emily Winterbotham states that the use of the term "Jihadi brides" is an attractive title, and most people we met believe that women were attracted to ISIS because of men, social media and marriage. (Woman and Extremist Movements)

* Woman as a sister: The manifestation of Islam's respect for woman are manifold. For example, woman was not granted inheritance rights in pre-Islamic society, with the belief that 'only those who wield the sword shall inherit. Islam elevated the status of woman in this aspect and granted them inheritance rights as wives, mothers, daughters, and sisters. Allah says," For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much – an obligatory share." An Nsa7. However, in terrorist organizations women are assigned various roles. We see a leader of one terrorist organizations (ISIS) stating, "Many mujahid sisters have been sent to the land of the rivers (Iraq) seeking martyrdom operations. They persistently request this. This marked the beginning of a new phase of "woman's inclusion" in the global jihadist structures, where the discourse shifted regarding the roles of jihadist woman, as evidenced by slogans like the martyrdom woman versus the cowardly man in joining the battle field. The roles of woman escalated during the time of the terrorist organization (ISIS).

* Woman as a daughter: Allah honored woman, provided for their care and respected them, making them distinct from men in certain matters according to their natural inclinations. Thus, woman's roles depend primarily on a set of social obligations and standards subject to customs, traditions and Islamic teachings. However, the struggle of social and jihadist roles in a woman's life, whether as a mother, wife, daughter, or sister within terrorist organizations, leads to tension, frustration or a miserable life for woman. This conflict arises from the desire to fulfill social roles inherent in woman and the masculine roles faced upon women within terrorist organizations, such as carrying out suicide operations, bearing various weapons or inevitable death due to refusal or attempts to escape from such violent organizations.

Conclusion and Results:

Woman may be both perpetrator and victim of violence simultaneously, as woman still suffers from discrimination, exclusion, and gender-based on violence. Loss of family members in armed conflicts, in addition to depression and despair, may lead woman to turn to extremism and violence, compelled by the roles required by terrorist organizations to achieve their goals. Through the above, it can be concluded the following:

1. The True Islamic religion teachings and Muslim traditions in the treatment of women are not as the terrorist organizations claim from forcing and humiliation.

2. The approach taken by terrorist organizations in the treatment of women has been one of the main motives that have increased western hostility towards Islam, leading them to reject religious heritage, believing it to be the cause of women's ignorance denial of their rights and enslavement.

3. The research results indicate a difference in defining the concept and causes of terrorism with the lack of consensus attributed partly to each society's perspective on the concept of terrorism and terrorists. Terrorism is defined as the use of terror as a symbolic act at influencing political behavior through unconventional means.

4. There is no unified or common strategy at the level of major countries to combat extremism and terrorism, nor at the level of international civil society organizations. This lack of agreement is due to conflicting interests between countries and their inability to agree on a signal definition of terrorism.

Recommendations:

* Empower women and support their ability to confront extremism and violence.

* Develop a nation action plan, among other issues to enhance women's and girls' participation in public life, decision-making, conflict resolution, peace-building and preventing violent extremism and combating terrorism.

* There is a need for legislation to ensure equality within independent bodies elected authorities at both regional and national levels, decision-making position and civil, judicial and military responsibilities, in partnership

with relevant civil society organizations.

* There is a need for a plan to support woman's effective participation in negotiation and national dialogue as a means of preventing and combating violent extremism.

* Governments and civil societies should promote gender equality to create societies more capable of confronting extremism and violent extremism.

* Consultation of women by civil society organizations in the sectors of education, religion, and security and their involvement in designing, implementing and evaluating programs to prevent and counter violent extremism.

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The legal foundations of the jurisprudence of peaceful coexistence with others In light of the school of Ahl al-Bayt (peace be upon them)

Dr. Arkan Hussein Zidan Al-Tamimi

Imam Al-Kadhim College

Gmail: arkanhussein@alkadhum-col.edu.iq

Abstract:

Peaceful coexistence is the safest option with others who are different intellectually, religiously, ethnically, or otherwise, and it is one of the remedies for the widespread phenomenon of violence and terrorism. Islamic law has an integrated vision of creating sublime human relations between members of one society, dominated by tolerance, forgiveness, acceptance of others, and peaceful coexistence with them.

Our research entitled (The legal foundations of the jurisprudence of peaceful coexistence with others, in light of the school of Ahl al-Bayt (may God bless them)) is concerned with studying the Qur'anic and narrative foundations and foundations for the jurisprudence of peaceful coexistence with non-Muslim others, and since the Imami school of thought has its own approach and visions coming from the Messenger of God (may God bless him and grant him peace). (peace be upon him and his family) and the infallible members of his pure family (peace be upon them), I decided to approach peaceful coexistence with others from this authentic perspective, that is, from the vision of the school of the Ahl al-Bayt (peace be upon them) and their blessed heritage, and since the two weights that the Most Noble Chosen One (may God bless him and his family) recommended were By adhering to them for their infallibility, which are the Book of God Almighty and the pure family, since they were the main sources of legislation according to the Imamis, it became necessary for us to seek the foundations of the jurisprudence of peaceful coexistence in the Holy Qur'an and the Noble Sunnah, and this was what was in the course of the research.

Keywords: jurisprudence, peaceful coexistence, the other.

Introduction:

Peaceful coexistence is an urgent need for the stability and prosperity of societies, and a call adopted by the heavenly religions, and it appeared clearly in the true Islamic religion, and with the increasing wave of hatred, violence and terrorism, many calls appeared to spread tolerance and forgiveness among members of society, and to establish the rules of peaceful coexistence and coexistence, and the need for coexistence with diversity is intensified. Ethnic and religious, and the national, religious and cultural clashes that emerge from it.

With the emergence of puritan ideas and extremist opinions that transferred the speech of hatred and violence to terrorist behavior that claimed the lives of thousands, or even hundreds of thousands of innocent people, and these movements, which were covered by the garb of Islam, brought back the terms captivity, slave labor, tribute, and other terms that had their own special circumstance emerging from a lived social reality, Which created a bleak image of Islam in the eyes of many, and the opponents of Islam wanted this. Rather, they paved the way, planned and supported everything that would consolidate this distorted image and spread what was known as (Islamophobia).

Hence our research (The legal foundations of the jurisprudence of peaceful coexistence in light of the school of Ahl al-Bayt (peace be upon him)) came as a participation in the efforts and calls urging to spread the spirit of dialogue, love and tolerance among societies, and to reject the language of violence and the practice of terrorism of all kinds.

Since the doctrine of Ahl al-Bayt (peace be upon them) was full of nurturing the language of rapprochement, coexistence, and tolerance, I saw it appropriate to endorse the texts that form the foundations of what can be called the jurisprudence of peaceful coexistence.

The research was organized with an introduction and four sections. An introductory section dealt with explaining the main concepts in the title of the research, which are coexistence, peaceful coexistence, and the other. The first section was concerned with the Qur'anic foundations of the jurisprudence of peaceful coexistence with others, while the second section was concerned

with the narrative foundations of the jurisprudence of peaceful coexistence with others, and the third section was devoted to presenting examples of the jurisprudence of the Ahl al-Bayt (peace be upon him) doctrine of peaceful coexistence.

We ask Allah Almighty for success, payment and guidance.

Preliminary research: conceptual framework

The first requirement: the concept of peaceful coexistence

First: peaceful coexistence linguistically

A - Coexistence in language: Whoever lives, in the Middle Dictionary: "(He lived), living, living, and living. He became a person with life, so he is living. (He lived) made him live. It is said, "May God give him a contented life." (Aisha) lived with him. (Aisha) made him live. (Coexist) They lived on familiarity and affection, including peaceful coexistence" .([1])

B - Al-Salami linguistically: in analogies: "(Salam) Al-Sin, Al-Lam, and Al-Mim, most of its chapter is on health and well-being..., so safety: that a person is free from infirmity and harm. The people of knowledge said: Allah, glory be to Him, is peace, for His safety from the defect that befalls created beings." And deficiency and annihilation. Allah Almighty said: {And Allah calls to the abode of peace} [Yunus 25], so peace is Allah, glory be to Him, and His abode is Paradise. Also from the door is Islam, which is obedience, because it is free from arrogance and abstinence. And peace: peace" .([2])

Second: peaceful coexistence in terms

Peaceful coexistence was defined as a term composed of the words (coexistence) and (peaceful) with several definitions, including: "the meeting of a group of people in a specific place, linked by the means of livelihood, including food and drink, and the basics of life, regardless of religion and

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1   . Mustafa, Ibrahim, and others, Al-Mu'jam Al-Wasit, Dar Al-Da'wa, Bab Al-Ain, vol. 2, p. 639.

2   . Ibn Faris, Dictionary of Language Standards, edited by: Abdul Salam Muhammad Haroun, Dar Al-Fikr, 1399 AH - 1979 AD, Chapter Salam, vol. 3, p. 90.

other affiliations, each knowing the other without Merger and fusion" .([1])

It was defined as: "integrated societies in which people of different races, genders and religions live in harmony with each other, and does not require the slightest idea of coexistence other than that the members of these groups live together without one of them killing the other" .[2]

Al-Tuwaijri defined it as: "An agreement between two parties or parties based on organizing the means of life between them according to a rule that is determined by the paths leading to it" .[3]

Another definition was summarized as "mutual living with others in peace and appeasement" .[4]

The second requirement: the concept of the other

First: The other linguistically: "(The other) is one of two things and they are of the same type." Al-Mutanabbi said:

(And leave every voice other than mine, for I am the one who shouts and speaks, and the other is the echo)

In a different sense, Imru' al-Qais said:

(If you say, "This is a friend with whom you are pleased and with whom both eyes are pleasing," you will change to another one.)

(The last) versus the first, and it is said: They came from the last of them" .[5]

From these definitions, we conclude that coexistence occurs between individuals or communities of different races, religions, or ideas, and there is

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1   . Al-Kubaisi, Sobhi, Al-Hadithi, Abdullah, Economic Means of Coexistence with Non-Muslims in Islamic Jurisprudence, Medad Al-Adab Magazine, No. 3, p. 324.

2   . Chase, Antonia, Imagining Coexistence together, Renewing Humanity after Ethnic Conflict, translated by Fouad Al-Sarouji, Dar Al-Ahlia, 1st edition 1426 AH, p. 29.

3   . Al-Tuwaijri, Abdul Aziz, Islam and coexistence between religions in the context of the twenty-first Qur'an, publications of the Arab Islamic Educational, Scientific and Cultural Organization - ISESCO - 1419 AH, p. 2

4   . Al-Jarari, Abbas, The Concept of Coexistence in Islam, a magazine issued by the Islamic Educational and Scientific Organization, ISESCO, 1417 AH, No. 14, p. 27.

5   . Mustafa, Ibrahim, and others, the Intermediate Dictionary, another article.

harmony and peace among them, without some of them merging with others intellectually, doctrinally, politically, socially, etc.

Secondly: the other, technically

The term "other" may be used and it is intended to have a broad meaning, which is other than the self, or it may mean a specific meaning, which in Islamic civilization is a non-Muslim. The "other" here is what is expressed by the people of the Dhimmah, who are non-Muslim citizens of the Islamic state, and they are Jews and Christians. Then it was expanded. The terminological meaning includes other religions.

Non-Muslims are known as the people of the dhimma, and the dhimma in language is a covenant and security, and in the terminology of Islamic jurisprudence, the dhimma is the covenant that is given to those who do not convert to Islam, and they are given security over their lives, their money, and their honor, so they are the people of the dhimma. They were called this because the Prophet (may God's prayers and peace be upon him and his family) gave them his protection and trust, and they are the Jews, Christians, and others who reside in the land of Islam.

Accordingly, what is meant by "the other" in our research is non-Muslims.

Coexistence has three main trends [1]:

1- The political trend, which attempts to surround the sectarian conflict and dissolve it for the benefit of the conflicting parties.

2 - The economic direction, which seeks to create economic cooperation between peoples or groups of society, and to create an economic environment with which the parties are compatible.

3- The religious-cultural trend, which is the most important trend, and this trend seeks to create a kind of religious coexistence, or cultural and civilizational coexistence. What we are talking about belongs to this trend, even if it has extensions with the first two trends.

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1 . See: Al-Tuwaijri, Abdul Aziz, Islam and Peaceful Coexistence between Religions, Publications of the Islamic Development, Scientific and Cultural Organization, ISESCO, 1980, p. 2

The first topic: Qur'anic foundations for peaceful coexistence with others

Since the Holy Qur'an is the primary source of legislation for Muslims, it was necessary to first establish the jurisprudence of peaceful coexistence Qur'anically, and I am not exaggerating when I say that the researcher of Qur'anic verses does not find difficulty in finding what would be a legal basis for peaceful coexistence, and these Qur'anic foundations are abundant. It indicates the clarity of the Qur'anic theory of peaceful coexistence, and that each of these foundations urges a Muslim person to coexist with another person - regardless of his religious and cultural orientation - in peace and harmony.

The first basis: the unity of the Creator

The unity of the Creator is one of the foundations that can be presented as a foundation of the jurisprudence of peaceful coexistence, as the Qur'an's affirmation that all of humanity returns to one Creator is a call not to be arrogant to others, to belittle them, or to attack them, but rather to respect them and coexist with them in peace. The Almighty said: {That is Allah, your Lord; there is no god but Him, the Creator of all things} [Al-An'am: 102]. And the Almighty said: {O people, worship your Lord who created you, and those before you That you may fear.} [Al-Baqarah: 21], and God Almighty said: {It is He who He created you, and some of you is a disbeliever and some of you is a believer, and God is All-Seeing of what you do. Al-Taghabun: 2 and 3]

Thus, we see that the principle of creation conveys a message to human beings that they are all created by one Creator, and to Him they are equal, all His servants, and they must treat each other in their human relationships based on the principle that their Creator is one, and differences in characteristics, affiliations, and beliefs do not deviate them from this principle, which is They are the creation of Allah Almighty, and "all creation is Allah's children, and the most beloved to Allah Almighty are the ones who are most beneficial to His children," and then everyone will coexist in harmony and peace, each one of them preserving his own characteristics, but respecting the other and coexisting with him. The Messenger of Allah, may Allah bless him and his

family:

The Messenger of Allah (may Allah's prayers and peace be upon him and his family) said: "O people, your Lord is one, and your father is one. You are all descended from Adam, and Adam was from dust. {Indeed, the most honorable of you in the sight of Allah is the most pious of you}, and an Arab has no superiority over a non-Arab except through piety" .([1])

The second basis: the unity of human origin

As a reminder of the unity of human origin, that is, the unity of belonging to one soul, it has an influential role in peaceful coexistence, as each individual feels his equality with the other individual in terms of creation. The Qur'an considers humanity as one family that shares in servitude to God Almighty, and sonship to Adam: {O people, fear your Lord. Who created you from a single soul, and created from it its mate, and dispersed from them many men and women, and fear Allah, by whom you ask one another, and the relatives. Indeed, Allah is He is a watcher over you.} [Surat An-Nisa: 1], and the Almighty said: {And it is He who produced you from a single soul, then a stable and a depository. We have detailed the verses for a people who understand} [Surat Al-An'am: 98], And Allah Almighty said: {He created you from a single soul, then made from it its mate} [Surat Al-Zumar: 6], and: {It is He who created you from a single soul} [Surat Al-A'raf: 89]

The third basis: Difference from the laws of life

One of the requirements of the universal laws is that people should not be one nation. The Almighty said: {And among His signs is the creation of the heavens and the earth, and the differences of your tongues and colours. Indeed, in that are signs for the worlds} [Surat al-Rum: 22], and these differences in language, color, or race are evidence of the wisdom and greatness of the Creator. The difference that arises between people is due to the nature and norms of life, so this diversity should not be a reason for division, fanaticism, and disharmony among people.

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1 . Al-Himyari Al-Qummi, Abu Al-Abbas Abdullah bin Jaafar, near the chain of transmission, Al-Bayt (peace be upon him) Foundation for the Revival of Heritage - Qom, 1413 AH, 1st edition, p. 120

Human beings are not like vessels with equal qualities that were made in one factory, in one shape, at one pace, in one size, and for one purpose of use. If they were like that, they would not be able to coexist with each other for a single day.([1])

Allah Almighty said: {And mankind were not but one community, so they differed. And had it not been for a word that had preceded from your Lord, it would have been decided between them concerning that in which they differed} [Surah Yunus: 19]. And Allah Almighty said of the one who said: {And We have sent down to you the Book in truth, confirming what was before it of the Book and establishing control over it, so judge between them according to Allah has revealed, and do not follow their inclinations from the truth that has come to you. For each of you We have made a law and a course of action. And if Allah had willed, He could have made you a single nation, but that He might test you. In what He has given you, strive for good deeds. To Allah is the return of all of you, and He will inform you of that concerning which you differed.} [Surat Al-Ma'idah: 48]

Since the unity of creation is achieved and real, it entails the establishment of universal principles, such as: justice, mercy, equality between the human species, and the value of man's humanity, where there is no difference or distinction, and no superiority for one human being over another except through piety" .([2])

The fourth basis: Man is honored by Allah Almighty

Human dignity calls for dealing with a human being, regardless of his race, religion, or color, with respect. Allah Almighty said: {And We have honored the children of Adam, and We have carried them on land and sea, and have provided them with good things, and have favored them over many of those who have created them. [Surat Al-Isra: 70] and He, Glory be to Him, said: "Indeed, we created man in The best evaluation} [Al-Tin: 4], and the expression "man" and "human beings" indicates generalization, as honor

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1   . Al-Harrani, Ibn Shu'bah, Tuhaf al-Uqul, Islamic Publishing Foundation affiliated with the Teachers' Community in Qom al-Musharafa, 1404 AH - 1363 AH, p. 34.

2   . Al-Shirazi, Nasser Makarem, Al-Athmal fi Interpretation of the Revealed Book of Allah, vol. 16, p. 47

is not for a specific race, or a specific religion, or a specific affiliation, but rather honor is for all of humanity, for all of humanity, and therefore this honor cannot be taken away. From him, and he remains treated as a human being honored by Allah Almighty, and the expression (he honored us) in the past tense is an indication of the emphasis on honoring, and the emphasis is increased with (we have), combining the investigative may and the emphatic lam.

Among Allah Almighty's honor for man is His successor on earth: {And when your Lord said to the angels, "Indeed, I will place a successor on earth" [Surat Al-Baqarah: 30]

This honor requires the values of respect and good dealings with people, regardless of their religion, belief, or gender. This leads to community cooperation and solidarity among themselves, and the spread of peaceful coexistence among its members.

The fifth basis: Calling for constructive dialogue

Allah Almighty said: {And do not dispute with the People of the Book except in a way that is best, except with those of them who are unjust. And say, "We believe in that which has been sent down to us, and it has been sent down to you, and our Allah. Your Allah is One, and to Him we submit}. [Surat Al-Ankabut: 46]. There is no doubt that this Qur'anic restriction of negation and exception to the debate of the People of the Book and limiting it to what It is the best call to make dialogue a basis for peaceful coexistence, and if the debate is not the best, it is rejected because it harms the social fabric and human relations.

He concludes the verse with a prominent statement of "arguing in the best way" and can serve as an example for any research. The Holy Qur'an says: {And say, "We believe in what was revealed to us and revealed to you, and our Allah and your Allah are one, and to Him we submit." How beautiful is this expression! And how wonderful is this melody. And the dialect! The dialect of unity and faith in all that the One Allah has revealed, and the elimination of all fanaticism, and we and you are all united to Allah and submitted to Him" .[1]

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1   . An elite group of scholars and intellectuals, Coexistence and acquaintance in Islam,

The sixth basis: impartiality in evaluation

God Almighty said: {And among the People of the Book is he who, if you entrust him with a quintal, he will return it to you, and among them is he who, if you entrust him with a dinar, he will not return it to you, except as long as you abide by it. This is because they said, "We have no way against the unlettered people." And they say a lie about God while they know it.} [Surat Al Imran: 75], Al-Insaaf Objectivity in criticism and neutrality in evaluation is a great lesson presented by this blessed verse. Despite the disagreement with the People of the Book - and here they are the Jews - this did not prevent the evaluation of the Jews in terms of their faithful performance from being objective and accurate. Rather, the verse presented the faithful model over the traitorous model, and this is a lesson for the People of the Book. The Qur'an promotes fairness, piety, and accuracy in describing and evaluating others, and thus dealing fairly with them, and this is one of the important matters in peaceful coexistence.[1]

The seventh basis: justice in dealing

Justice and dealing with piety and piety are extremely important. The Almighty said: {O you who have believed, be upholders of Allah, witnesses to justice, and let not the pride of a people incline you to do not be just. Be just. "It is closer to piety, and fear Allah. Indeed, Allah is Aware of what you do." [Surat Al-Ma'idah: 8] "And he said Ibn Abbas: Allah Almighty commanded the believers to speak the truth, even if it is against themselves or their children, and not to favor a rich person due to his riches, nor a poor person due to his poor condition, and this is better, because it is appropriate to what is apparent without turning away from it" [2], And Allah Almighty said: {And let not the behavior of a people incriminate you. Keep you away from

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easy concepts, Organization of Islamic Cooperation, Jeddah - Saudi Arabia, 1441 AH, p. 325

1   . Al-Shirazi, Nasser Makarem, Al-Athmal fi Interpretation of the Revealed Book of Allah, vol. 12, p. 415

2   . Al-Tusi, Abu Jaafar Muhammad bin Al-Hasan, Al-Tibyan fi Tafsir Al-Qur'an, edited and corrected by: Ahmad Habib Qasir Al-Amili, Islamic Information Office Press, Qom - Iran, 1409 AH, vol. 3, p. 355.

the Sacred Mosque lest you transgress, and help one another in righteousness and piety, but do not help one another in sin and aggression, and fear Allah. Indeed, Allah is severe in punishment} [Surah Al-Ma'idah: 2]

This fair and precise dealing with which the Holy Qur'an teaches Muslims is an effective behavior in maintaining peaceful coexistence among members of society.

The eighth basis: preference for peace

The religion of Islam is not a religion of war, but rather it is a religion of peace, and verses of the Holy Qur'an explicitly call for choosing peace. The Almighty said: {And if they incline to peace, then incline to it and put your trust in Allah. Indeed, it is He who is the Hearing, the All-Knowing} [Surat Al-Anfal: 61], and the Almighty said: {O you Those who have believed, enter into peace as a whole, and do not follow the steps of Satan. Indeed, he is your clear enemy.} [Surat Al-Baqarah: 208]

The Holy Qur'an called on everyone to enter into peace {Enter into peace, all of you}. This is evidence that choosing peace is the Quranic choice, and that everyone is responsible for achieving this choice, and everyone must achieve security and peaceful coexistence.

The ninth basis: Prohibition of insulting the sanctities of others

Allah Almighty said: {And do not curse those whom they call upon besides Allah, lest they curse Allah in enmity without knowledge. Thus We have adorned for every nation their deeds. Then to their Lord is their return. Inform them of what they used to do} [Surat Al-An'am: 108]. The blessed verse warns of the reaction of others when their sanctities are exposed to insults and curses. And mockery. In order to preserve the social fabric from tearing and societal peace from collapse, the noble verse forbids believers from cursing the sanctities of others, which leads to them responding in kind, cursing Allah Almighty due to their ignorance, and this leads to hatred and disharmony. Therefore, respecting others and not attacking their beliefs, rituals, and religious symbols is an important part and paves the way for peaceful coexistence.

The tenth basis: Meeting with the participants

The Holy Qur'an was keen on the unity of society and the inclusion of its members under the banner of coexistence, regardless of the diversity of religions and affiliations. The Almighty said: {Say, O People of the Book, "Come to a common word between us and you: that we worship none but Allah, and that we do not associate with Him." nothing, and let us not take others as lords besides Allah. If they turn away, So say, "Bear witness that we are Muslims" [Al Imran: 64]. The noble verse provides a lesson for dealing with others that includes searching for commonalities and making them the points at which members of society meet to ensure harmony, coexistence and harmony between them. This spirit calling for rapprochement reveals to us Islam's keenness to keep society away from division and disharmony, and to make peaceful coexistence the norm in social relations between people.

We affirm that the above-mentioned Qur'anic foundations on which the Qur'anic culture of peaceful coexistence is based are not all of the foundations and foundations. Rather, this is what the position allows and the abbreviation imposes. From all of this, we know that the jurisprudence of peaceful coexistence has its clear Qur'anic foundations, and each of these foundations constitutes a solid stone in building a compact society. Harmonious and harmonious despite its ethnic, religious, or other diversity.

The second topic: the narrative basises of peaceful coexistence with others

Since the Noble Sunnah - which is the words, actions and decrees of the Infallible - represents in the school of Ahl al-Bayt (peace be upon them) the second source of legislation after the Holy Qur'an, we will stop at what the Infallible said, did or decreed, which establishes the jurisprudence of peaceful coexistence with others. In fact, by citing the texts, we want here to depict the state of society that is managed or wanted by the Infallible One (peace be upon him), more than we want to infer the permissibility of coexistence. Therefore, we did not see a need to follow up on the chain of transmission of the texts mentioned, after their frequency, or their elaboration, or the fame of their contents, and we divide the hadith here. To two requirements: the verbal basises and the actual basises:

The first requirement: the anecdotal basises of peaceful coexistence

We are not here to investigate what was reported from the Noble Prophet (may Allah's prayers and peace be upon him and his family) and his infallible household (peace be upon them) in terms of spoken or written statements. Rather, we provide examples of their sayings urging peaceful coexistence. If we had wanted to investigate, we would have stayed longer, and from what was reported from their words. And their sayings (peace be upon them):

The first text: The Medina Document written by the Messenger of Allah (may Allah's prayers and peace be upon him and his family) could be the most prominent model for codifying peaceful coexistence within the Islamic state, between Muslims themselves, and between Muslims and others, and among what was stated in the document: "And the Jews of Bani Awf are a nation with the believers, for the Jews Their religion and the Muslims have their religion: their friends and themselves, except for the one who is unjust and sinful, for he does not harm anyone except himself and his family" .

Among them: "And the Jews are responsible for their maintenance, and the Muslims are responsible for their maintenance. Victory is among them against those who fought the people of this document. And among them is advice, advice, and righteousness without sin. And that no one sins by his ally, and victory is for the oppressed. And that the Jews spend with the believers as long as they are warriors. And that." The forbidden part of her heart is forbidden to the people of this paper. And the neighbor is like a soul, neither harmed nor sinful" .[1]

This is a clear manifestation that Islam makes peaceful coexistence the safest and best form of society, with each individual and group preserving its religion, belief, and ideas. Hence, Sheikh Muhammad Mahdi Shams al-Din (may Allah bless him and grant him peace) said: "This text indicates that Islam accepts the idea of establishing a political society." diverse in one state,

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1   . Ibn Kathir, Abu Al-Fida Ismail, The Beginning and the End, edited by: Ali Shiri, Dar Ihya' al-Tarath al-Arabi, Beirut, 1408 AH - 1988, 1st edition, vol. 3, p. 275. See the sources of the document and its explanation in: The Messenger's Writings, Dar al-Hadith Cultural Foundation, Tehran, 1419, 1st edition, vol. 3, p. 36

and one system of government, based on Islam, in which everyone enjoys the right to full citizenship, and it is not a condition for establishing the state that it be for a pure and pure Islamic society... ” .[1]

The Medina Document is not the only text that crystallized peaceful coexistence between the components of civil society, and revealed the Islamic theory of the coexistence approach. We find that in his book (may Allah's prayers and peace be upon him and his family) by Abu Al-Harith Alqamah, Bishop of Najran:

“[In the name of Allah, the Most Gracious, the Most Merciful] From Muhammad the Prophet to Bishop Abu Al-Harith and the bishops of Najran and their priests and those who followed them and their monks: They have what is under their hands, little and much, from their trade, their prayers, their monasticism, and the neighborhood of Allah and His Messenger. No bishop changes his bishopric, nor does a monk change his order. And there is no soothsayer from His soothsayers, and none of their rights, nor their authority, nor anything of what they used to be [on that is ever the protection of Allah and His Messenger] will be changed, as long as they are sincere and amend what is upon them, and are not burdened by injustice or oppressors” .[2]

The second text: The words of Imam Commander of the Faithful Ali (peace be upon him) to Malik al-Ashtar (may Allah be pleased with him) during his reign when he appointed him ruler of Egypt: “And fill your heart with compassion for the subjects, love for them, and kindness by being kind to them. And do not be upon them as a predatory beast, taking advantage of their food, for they are of two types: either your brothers in religion.” Or someone like you in creation” .[3]

Sheikh Muhammad Jawad Mughniyah said in his explanation: “A person must not commit aggression or abuse against his fellow man in any way,

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1 . Shams al-Din, Muhammad Mahdi, in the Islamic Political Meeting, Beirut, 1992 AD, 1, p. 290, quoted from: Al-Saffar, Hassan, Diversity and Coexistence, Publisher: Author, 1439 AH - 2018 AD, 4th edition, p. 78

2 . Al-Ahmadi Al-Mianji, Ali, The Writings of the Prophet, Dar Al-Hadith Al-Thaqafiyya, Tehran, 1419, 1st edition, vol. 3, p. 148.

3 . Al-Sharif Al-Radi, Muhammad bin Al-Hussein, Nahj Al-Balagha, Book No. 53

and he must do justice to him on his own behalf, and be of assistance to him against his oppressor, whether he follows his religion or the religion of Satan." Imam Jaafar Al-Sadiq (peace be upon him) said to his Shiites: Return the trust to its owners, even if they are Magians. And one of his companions and followers said to him: I fell into possession of money from a Jew, and he slandered me about it and swore. Then I had money that fell to him. Should I take it in exchange for my money and deny it and swear to him, as he did? Then the Imam said: If he betrays you, do not betray him. And do not interfere with what you blame him for" .[1]

The third text: The words of Imam Commander of the Faithful Ali (peace be upon him) to the owners of the tax: "And do not touch the property of any of the people who are praying or in treaty, unless you find a horse or a weapon with which it attacks the people of Islam..." [2], so he (peace be upon him) recommends making treaties. He is a non-Muslim, just as he advises a praying Muslim.

Fourth text: The words of Imam, Commander of the Faithful, Ali (peace be upon him): "And I have heard that a man among them used to enter upon a Muslim woman, and the other a married woman, and take away her parts, her heart, her necklaces, and her hair. She did not abstain from it except by seeking retrieval and asking for mercy. Then they left in droves, and not a single man among them uttered a word. And I will not shed blood for them. If a Muslim man died after this in regret, he would not be blameworthy, but in my view he was worthy of it" .[3]

Look at the pain of the Commander of the Faithful (peace be upon him), who is the highest authority in the Islamic state, for what happened to the non-Muslim covenant woman, as much as his pain for the Muslim woman, without distinguishing between them.

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1   . Mughniyeh, Muhammad Jawad, In the Shadows of Nahj al-Balagha, Publications of the Word of Truth, 1437 AH, 1st edition, vol. 4, p. 50.

2   . Abdo, Muhammad, Explanation of Nahj al-Balagha, Dar Al-Thakhir - Qom - Iran, 1412 - 1370 AH, 1st edition, Book No. (51)

3   . Al-Sharif Al-Radi, Muhammad bin Al-Hussein, Nahj Al-Balagha, Jihad Sermon, No. 27

Fifth text: On the authority of Imam Ali bin Al-Hussein (peace be upon him), he said: "As for the right of the people of the Dhimmah, the ruling on them is that you accept from them what Allah has accepted and fulfill what Allah has made for them of His covenant and covenant and entrust them to Him, whatever they ask of themselves and are forced to do, and judge them according to what Allah has decreed." On yourself regarding the dealings that took place between you [and them] and let there be between you and their injustice the protection of Allah and the fulfillment of His covenant, and the covenant of the Messenger of Allah, may Allah's prayers and peace be upon him and his family, is a barrier, for we have heard that he said: "Whoever wrongs a covenanter, I will be his adversary." So fear Allah, and there is no power and strength except in Allah.

These are fifty rights surrounding you that you cannot deviate from under any circumstances. You must take care of them, work to fulfill them, and seek the help of Allah, glory be to Him, for that. There is no power nor strength except in Allah, and praise be to Allah, Lord of the worlds" .[1]

We suffice with these important texts contained in the words of the Infallibles (peace be upon them), which reflects the choice of peaceful coexistence on which they raised society and wanted it to prevail.

The second requirement: the actual basises of peaceful coexistence

The biography of the Noble Messenger (may Allah bless him and his family) and his pure family (peace be upon them) is full of peaceful coexistence with non-Muslims. It is sufficient to read the biography of the Prophet (may Allah bless him and his family) with the Christians, the Christians of Najran for example, or with the Jews in Medina as long as they did not plot and fight the Muslims. In Amali Al-Saduq, my father (may Allah bless him and grant him peace) narrated to us, he said: Saad bin Abdullah narrated to us, on the authority of Ahmad bin Muhammad bin Khalid, on the authority of Ahmad bin Al-Nadr Al-Khazzaz, on the authority of Amr bin Shimr, on the authority of Jabir, on the authority of Abu Jaafar, peace be upon him, who said: A Jewish

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1   . Al-Harrani, Ibn Shu'bah, Tuhaf al-Uqul, p. 272

boy used to come to the Prophet, may Allah's prayers and peace be upon him and his family, often until He underestimated him, and perhaps sent him for a need, and perhaps he wrote a letter for him to some people, so he missed him for days and was asked about him, and someone said to him: I left him on the last day of the world, so the Prophet, may Allah's prayers and peace be upon him and his family, went to him among some of his companions. He, may Allah's prayers and peace be upon him and his family, was a blessing and he hardly spoke to anyone (in need - Kh).) But he answered. He said, "So-and-so," and he opened his eyes and said, "By your way, O Abu Al-Qasim." He, may God's prayers and peace be upon him and his family, said, "I bear witness that there is no god but Allah, and that I am the Messenger of Allah." The boy looked at his father and did not say anything to him. Then the Messenger of Allah (may Allah's prayers and peace be upon him and his family) called him the second time and said to him the same as his first statement, so the boy turned around. To his father, but he did not say anything to him, then the Messenger of Allah (may Allah 's prayers and peace be upon him and his family) called him the third time, and the boy turned to his father, and his father said: If you want, say it, and if you want, no, so the boy said: Bear witness that there is no god but Allah, and that you are Muhammad, the Messenger of Allah, and he died in his place. So the Messenger of Allah (may Allah's prayers and peace be upon him and his family) said to his father, "Get out of our way." Then he said to his companions: "Wash him, shroud him, and bring him to me so that I may pray over him." Then he left and said, "Praise be to Allah who saved a breath of hell for me today" [1].

In the biography of the Imams (peace be upon them), the limits of searching for its understanding are limited. Here, it suffices for us as an example of peaceful coexistence, the story of the Jewish citizen who disputed with the Commander of the Faithful, Ali bin Abi Talib (peace be upon them), while he was at the head of the Islamic state. He disputed with him his shield, and the Imam (peace be upon him) was present at the meeting. The judge was injured in compliance with the judiciary because of a lawsuit from a Jew in armor that later turned out to be for the Imam (peace be upon him), and this

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1 . Al-Saduq, Abu Jaafar Muhammad bin Ali bin Al-Hussein, Al-Amali, The Mission Foundation, 1417 AH, 1st edition, p. 481.

Jew found it.

The third topic: Applied models from the jurisprudence of Ahl al-Bayt (peace be upon him) in peaceful coexistence

There are many legal rulings in the doctrine of Ahl al-Bayt (peace be upon them) that are related to peaceful coexistence with non-Muslims, which constitutes a large material for the jurisprudence of peaceful coexistence, and we here are not on the task of collecting this material, and examining these rulings scattered in the various sections of jurisprudence, even though It is hard work that requires a lot of time and effort - outside the scope and limits of our research. Rather, getting absorbed in it takes us away from shortness to lengthening. Therefore, we quickly stop at some jurisprudential models of peaceful coexistence in light of the doctrine of Ahl al-Bayt (peace be upon him).

The first model: intermarriage between Muslims and others

Sheikh Muhammad Jawad Mughniyeh said: "The four Sunni schools of thought agreed on the validity of marriage to a woman of the Book, and the Shiite jurists disagreed among themselves, and most of them said: It is not permissible for a Muslim to marry a Jew and a Christian, and a group of their elders said this, including Sheikh Muhammad Hassan in Al-Jawahir, and the second martyr in Al-Masalik. And Mr. Abu Al-Hasan in Al-Waseela said: It is permissible, and we tend to this opinion, and the evidence for it is:

1 - The evidence that indicates the permissibility of marriage in general, excludes the marriage of a Muslim man to a polytheist man, and a Muslim woman to a polytheist man and a man of the Book, and everything else remains included and referred to in generalities and absolutes.

2 - The Almighty saying: "The goods are permissible for you and the food of those who have given the book a solution for you and your food is a solution for them and the fortifications of the believers and the people of the people. That is, it is permissible for you to be chaste women from the People of the Book, and what is meant by chaste and chaste women. As for His saying, Glory be to Him: "And do not marry polytheist women until they believe," it has previously been mentioned that it is specific to polytheist women, who are

not women of the Book. As for the Almighty's saying: "And do not hold fast to the infidels' faith," what is meant by the unbelievers here is the polytheist women, not the People of the Book, because the verse was revealed about those who converted to Islam and migrated to the Prophet (PBUH), leaving their polytheist husbands, and the context indicates that, and this is the verse in its entirety: "O you who have believed." When believing women come to you as immigrants, test them; Allah knows best as to their faith. If you know that they are believers, do not return them to the disbelievers. They are not lawful to them, nor are they lawful. Be kind to them and give them what they spent, and there is no blame on you to marry them if you have given them their wages, and do not hold fast to the disobedience of the infidels - Al-Mumtahina 10 " .([1])

Sheikh Dr. Ahmad Al-Waeli (may Allah bless him and grant him peace) had beautiful words on this subject after he reviewed the opinions of the Imami scholars on the issue. He said, strengthening the view of permissibility with dislike: "There is a point that must be pointed out, which is: What strengthens the view is the third opinion: which is permissibility despite dislike. Not because the child is afraid of his mother's faith, as some explain it, although this is consistent in the permissibility of marrying a non-Muslim woman, and if the issue that revolves around the ruling is reconciled, marriage to her will be forbidden, but because the environment, custom, and family arrangements differ between the Muslim and the Book, and this may have led to the friction that It leads to the destruction of the family and the displacement of the children if separation occurs, as is seen in someone who marries a woman of the faith and brings her to a town, and then problems soon surface after the temporary emotional excitement has passed, and perhaps this is the secret of hatred" .([2])

The essence of what can be learned from this is that the Imami jurisprudential position is with the peaceful coexistence that appears through the bonds of marriage, and if it is disliked or impermissible, it is due to what

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1   . Mughniyeh, Muhammad Jawad, Al-Tafsir Al-Kashif, Dar Al-Ilm Lil-Millain, Beirut, 1981 AD, 1st edition, vol. 1, p. 334.

2   . Al-Waeli, Ahmad, From the Jurisprudence of Sex in its Sectarian Channels, Dar Al-Sharif Al-Radi, Iran - Qom, 1412 AH - 1370 AH, 1st edition, p. 250

may result from this marriage, not a rejection of the original issue.

The second model: the written blood money

The narrations differed in the amount of blood money for a non-Muslim or a religious person. Some of them stated that his blood money was eight hundred dirhams, while others specified the blood money for a Jew and a Christian at four thousand dirhams, and the blood money for a Magi at eight hundred dirhams, while other narrations equated the three with an amount of four thousand dirhams for all of them, and made the narrations the blood money for the Jew and the Christian. The Magi's blood money is equal to ten thousand dirhams for a Muslim.

The famous Imami went to the first saying, which is eight hundred dirhams, and Sheikh Al-Saduq went to the semantic combination between the different narrations, and attributed each narration to a special situation related to the nature of the relationship of the People of the Book or the Dhimmah with the Islamic government. If they were affiliated with the Islamic state, and worked according to the agreed upon conditions, then their blood money would be theirs. Ten thousand dirhams, otherwise I will say blood money. Sheikh Al-Saduq reported with the authority of Zurara on the authority of Abu Abdullah, peace be upon him, who said: "Whoever the Messenger of Allah (may Allah's prayers and peace be upon him and his family) gave him a covenant, his ransom will be paid in full" .[1]

It is worth noting that a number of jurists in the Islamic Republic of Iran held that the blood money for a Kitab is equal to the blood money for a Muslim, and the blood money for a woman is half the blood money for a man, like Sayyid Khamenei. Sheikh Nasser Makarem Al-Shirazi said about caution in that, and he also went for obligatory precaution by making the blood money for the wounds of the People of the Book equal to the blood money for the wounds of the People of the Book. Muslim, and this jurisprudential vision was adopted in the Iranian Penal Code on 101382/6/ AH, Article 297.

There is no doubt that this jurisprudential care is evidence that Imami

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1   . Al-Saduq, Abu Jaafar Muhammad bin Ali bin Al-Hussein, Man La Yahdurah Al-Faqih, Islamic Publishing Foundation in Qom Al-Musharafa, 1404 AH, 2nd edition, vol. 4, p. 123.

jurisprudence embraces and encourages peaceful coexistence, calling for respect for the human being as a human being, and respecting the sanctity of his blood, property, and honor, whether Muslim or non-Muslim.

The third model: respecting the property of non-Muslims

One of the important things in peaceful coexistence is a person's sense of security over his money and property. When he feels that there is a society that respects his property and does not permit raiding and confiscating it without right, then he feels safe and treats others with the same logic. This jurisprudential issue has its presence in Islamic jurisprudence in general and Imami jurisprudence in particular. The property of non-Muslims, both financial and non-financial, is respected from a jurisprudential perspective. It is not permissible to assault them, nor take them except by right, just like the property of a Muslim. Indeed, even things that have no significant financial value in Islamic view, such as wine and pork, the Sharia respects the ownership of a non-Muslim. It is owned, and the Imami jurisprudence governs its finances, and the Muslim person bears the loss if he transgresses on it, destroys it, or causes a deficiency in it. The Muslim is obligated to compensate for what he destroyed or diminished from the non-Muslim's wealth, just as he is obligated to treat the Muslim's wealth.

On the other hand, the Holy Qur'an presented the view of some Jews in their view of Muslims' money, as they permitted taking it. Allah Almighty said: {And among the People of the Book is he who, if you entrust him with a quintal, will repay it to you, and among them is he who, if you entrust him with a dinar, he will not repay it. to you except as long as you persist in it. This is because they said, "It is not upon us to The illiterate are the way} [Al Imran: 75]

Fourth model: State guarantee for non-Muslims

One of the confirmed jurisprudential models for the Imami jurisprudence's adoption of peaceful coexistence is the state's guarantee for a non-Muslim if he grows old and incapacitated. The guarantee is not limited to the Muslim, and does not exclude the non-Muslim. "Some jurists, such as Sheikh Al-Hurr, have issued a fatwa: that the state's guarantee is not specific to the Muslim.

The dhimmi who lives under the confines of the Islamic state If he is old and unable to earn, his expenses are from the treasury. Sheikh Al-Hurr quoted a hadith from Imam Ali (peace be upon him): He passed by an old blind old man asking, and the Commander of the Faithful said, "What is this?" He was told, "Oh Commander of the Faithful, he is a Christian." The Imam said: "You used it." Even when he grows old and infirm, you prevent him! Spend on him from the treasury" .[1] .[2]

Fifth model: A non-Muslim owns the land by reviving it

One of the reasons for ownership is reviving dead land, as the Prophet (may Allah's prayers and peace be upon him and his family) said: "Whoever revives a dead land, it belongs to him " [3], but is it a condition for this that the reviver be a Muslim, or is there no difference in that between a Muslim and a non-Muslim?

Let us look at this jurisprudential text: "It is permissible for everyone to revive the dead, in principle and apparently, to rule with it, without any difference between the reviver being a Muslim or an unbeliever... " .[4]

And in the practical message of His Eminence Sayyid al-Sistani in the chapter on reviving the dead: "Issue 891: The dead is essentially the property of the Imam, peace be upon him, since it is one of the Anfals, but it is permissible for anyone to revive it, so if he revives it, he is more deserving of it than someone else, whether it is in the land of Islam or in the land of disbelief, and whether Whether he is in the land of the tax or in another land, and whether the resident is a Muslim or an infidel, he does not have to pay the

1   . Al-Sadr, Muhammad Baqir, Our Economy, Islamic Media Foundation, Qom, 1425 AH, 2nd edition, p. 669

2   . Al-Tusi, Abu Jaafar Muhammad ibn al-Hasan, Tahdheeb al-Ahkam, Dar al-Kutub al-Islamiyyah, Tehran, 4th edition, 1365 AH, vol. 6, chapter on additions to cases, p. 293.

3   . Al-Ahsa'i, Ibn Abi Jamhour Muhammad bin Ali bin Ibrahim, Awali Al-La'ali, edited by: Haj Aqa Mujtaba Al-Iraqi, Sayyid Al-Shuhada Press, Qom, 1404 AH - 1984 AD, 1st edition, vol. 3, p. 259

4   . - Al-Khoei, Abu Al-Qasim, Minhaj Al-Salehin, published by Madinat Al-Ilm - Grand Ayatollah Al-Sayyid Al-Khoei, 1410 AH, 28th edition, vol. 2, p. 150, Al-Rawhani, Muhammad, Al-Alfin Library, Kuwait, Minhaj Al-Salehin, vol. 2, p. 167, Al-Khurasani, Wahid, Minhaj Al-Salehin , vol. 3, p. 173, and others.

tax or the land rent if he is a believer.

This is if there is no secondary reason that requires prohibiting its revival, such as the fact that it is a harem for someone else's king, or the fact that its revival is contrary to some public interest, so the Guardian of the Muslims forbade it, and so on" .([1])

We are satisfied with these examples of the jurisprudence of the doctrine of Ahl al-Bayt (peace be upon them). Because we do not want to investigate, as we said, but rather to represent and cite models, and these models came to represent different aspects of the dimensions of life, such as the social, economic, and judicial aspects, and thus the aspects in which we notice the Imami jurisprudence crystallizing dealing with the non-Muslim other within the framework of peaceful coexistence are varied, so that these issues are And other special jurisprudence that we can call the jurisprudence of peaceful coexistence.

and thank Allah the god of everything

Conclusion

In the end, we can record some conclusions and recommendations that resulted from experiencing the research topic, which are:

Conclusions:

1- Coexistence does not mean giving up Islamic beliefs, principles, and religious values with which a Muslim is raised. Rather, it is organizing relations with others who differ from us intellectually, doctrinally, politically, etc., with the aim of creating an atmosphere of coexistence in which difference does not harm.

2- Coexistence is a solution in a diverse society with different beliefs and ideas. It exists with difference as a medicine to prevent or treat the conflict and violence that difference produces.

3- There are many Qur'anic verses and narrative texts mentioned about the Noble Prophet (may Allah's prayers and peace be upon him and

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1   . Al-Sistani, Ali, Minhaj Al-Salehin, Office of Grand Ayatollah Al-Sayyid Al-Sistani, Qom, 1415 AH, 1st edition, vol. 2, p. 253

his family) and his honorable infallible household (peace be upon them), which collectively constitute what we can call the jurisprudence of peaceful coexistence, as they constitute Qur'anic and narrative pillars for this type of jurisprudence.

4- There are many jurisprudential provisions in the doctrine of Ahl al-Bayt (peace be upon them) in which we read peaceful coexistence with non-Muslim others, and in various fields, social, judicial, economic, and other areas of life.

Recommendations:

1- We recommend highlighting the importance of Islamic jurisprudence in general, and Imami jurisprudence in particular, with regard to what is related to the field of peaceful coexistence, which in itself constitutes a special jurisprudence that can be termed the jurisprudence of peaceful coexistence.

2- Holding conferences and seminars to crystallize and promote the jurisprudence of peaceful coexistence, as this involves confronting violence, terrorism, and societal conflict.

3- Condemning the extremist, takfiri reading of coexistence with others, showing it as a concession to true principles and beliefs, and fostering a sound, moderate reading of coexistence with non-Muslim and Muslim others.

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