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عنوان المقال:

Daesh and Religion: Values and Words as Weapons

Dr. Belhoul Nacim

University Ali Lounici- Blida 02-

nassaiki@yahoo.fr

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Dr. Belhoul Nacim

Abstract:

This article examines the religious words and ideas the terrorist group Daesh, sometimes called Islamic State, uses to attract recruits. These words and ideas – from the name of its organization, its leader, and its online propaganda magazine, to key figures and ideas of islam, including the prophet Mohammad, the end -of- days prophecy, and the caliphate -are components of the domain of deen, an Arabic words that means faith or religion. We must understand the complexity of the domain of deen, where Daesh operates, before we can “degrade and ultimately defeat” it. This article will demonstrate that words are the weapons of Daesh, and it will show how words can help defeat it.

Keywords: Daesh, ISIS, Values, Words.

داعش والدين:

القيم والكلمات كأسلحة

د. بلحول نسيم

الملخص:

يتناول هذا المقال الكلمات والأفكار الدينية التي تستخدمها المجموعة الإرهابية المسماة "داعش"، والتي يطلق عليها أحيانا أخرى مسمى "الدولة الإسلامية"، لاستقطاب مجندين جدد. هذه الكلمات والأفكار – التي تحوم حول رضى هذا التنظيم، وزعيمها، ومجلتها الدعائية الواردة على شبكة الأنترنت، هي في الحقيقة مستوحات من شخصيات تاريخية وأفكار الإسلام الأصيل، بما في ذلك نبي الإسلام محمد صلى الله عليه وسلم، وما أعقبه زمن نهاية النبوة، وظهور الخلافة، من وقائع وأحداث دينية، ومشاهد إيمانية، يجب علينا من خلالها فهم تعقيدات مجال الدين الذي من خلاله تتحرك داعش، قبل أن تتمكن من التفكير في طرق هزيمة هذا البعبع الأمني. هذا المقال يهدف بالأساس إلى إبراز ثقل الكلمات والدلالات القيمة التاريخية الإسلامية الموظفة من طرف تنظيم الدولة الإسلامية والتي تحولت إلى أسلحة أضر على الإسلام من وسائط النار والبارود، وفي نفس الوقت يعمل المقال على إظهار كيف يمكن للكلمات أن تساعد في إلحاق الهزيمة بالتنظيم.

الكلمات المفتاحية: داعش، الدولة الإسلامية، القيم، الكلمات.

Militants threatened to cut the tongue of anyone who publicly used the " acronym Daesh, instead of referring to the group by its full name, saying its shows defiance and disrespect".1

Introduction:

IS is an Islamist organization, Islamist movements are those that aspire to use the Quran and the deeds and sayings of the prophet Mohammad (the latter two are collectively known as the sunnah) as the basis for organizing society. Islamists regard the Quran and sunnah as revelations of God's will and believe that most countries that call themselves Muslim are far from adhering to them. Those countries failing to implement Muslim law (sharia) are instead seen as corrupt, guided by leaders who have defiled themselves through contact with non – Muslim nations of the West. Consequently, IS believes that recordering society in accordance with the God – given tenets revealed in the Quran and the sunnah is the antidote for the moral bankruptcy of Western society.

Their belief in the inerrancy of the Quran as God's word to man is a primary aspect of IS's nature as a fundamentalist group.

Fundamentalist interpretations of religion generally include the following characteristics:

- Its members are seen as "real " believers in contrast to surrounding societies and to members of their faith who hold views different from their own.
- Democracy is rejected in favor of a state in which religious law is implemented.
- The days when their faith began are seen to be ideal and therefore serve as model for how things should be now.
- Modern religious scholarship is rejected.
- Only a literal interpretation of what are seen as inerrant foundational texts is seen to be valid.
- Its members hold apocalyptic beliefs – the end times are seen to be near.
- Fundamentalist Islamists wish to spread their faith together with the associated Islamic political system worldwide.

1- Islamic State's Fundamentalist Mission:

Articles in Dabiq evince all such fundamentalist characteristics.² An article in the first edition of Dabiq summarizes what IS sees as its mission: the establishment of an Islamic state by force of arms, or jihad (holy war). To justify its position, it quotes the Quran: "Say to those who disbelieve... And fight them, so that sedition might end and the only religion will be that of Allah "(8:38-9).³ In the second volume of the magazine, the establishment of such a state is seen to be a multinational mission: "We must confront them [people] with the fact that they've turned away from religion, while we hold onto it... we're completely ready to stand in the face of anyone who attempts to divert us from our commitment to making the religion of Allah triumphant over all other religions, and that we will continue to fight the people of deviation and misguidance until we die trying to make the religion triumphant".⁴ In the fifth edition of the magazine, the authors say that the IS flag will expand until "it covers all western and eastern extents of the Earth, filling the world with the truth and justice of Islam".⁵

To establish the rule of Islam both within Muslim countries and worldwide, war will be necessary, not for its own sake, but to ensure that the will of Allah is carried out. In volume 7 of Dabiq, this is brought home in an article titled "Islam is the Religion of the Sword Not Pacifism". Its authors write, "Allah has revealed Islam to be the religion of the sword, and evidence of this is so profuse that only a zindiq (heretic) would argue otherwise".⁶ He justifies his position by quoting a variety of texts from the Quran: "Then, when the sacred months are over, kill the idolaters wherever you find them, take them [as captives], besiege them, and lie in wait for them " (9:5), "Fight those among the People of the Book [Jews and Christians] who do not believe in Allah and the Last Day... "(9:29), "O Prophet, fight the unbelievers and their hypocrites and be stern with them. Their abode is Hell, and what a terrible fate "(9:73). Other texts from the Quran also reinforce the point.

On the basis of those texts, members of IS are free to kill anyone who does not follow their own interpretation of Islam and those of other faiths. It is possible, therefore, to kill Shia Muslims, known members of IS as Rafidah

(those who reject [true Islam]). For example, twenty – five were killed in an attack on a Shia mosque in Kuwait City in June 2015. Elsewhere, a gunman linked to IS killed five Shia Muslims in Saudi Arabia during its Ashura festival the following October, and more than forty were killed in a suicide bombing in Beirut in November of the same year.

People of other faiths are also persecuted. Christians are told to convert to Islam or pay a special tax known as jizia, thousands of Christians in Iraq have fled their homes as a result. In February 2015, IS posted one of its grisly videos online: twenty – one members of the Egyptian Coptic Church, dressed in orange coveralls, were led along a beach in Libya by members of IS dressed in black. The video showed their theatrically staged beheadings.

What we call the enemy is important. The fact that we and our friends and allies have yet to definitively agree on a name for this enemy speaks volumes about our lack of understanding. We use acronyms inter – changeably, such as ISIS for Islamic State of Iraq and Syria, or ISIL for Islamic State of Iraq and the Levant. Using those names and their acronyms,

however, gives these terrorists the religious and political veneer they seek. Those names acknowledge that the group is Islamic, and that it is a state. Neither premise, however, is legitimate. Therefore, this article uses the name Daesh, which is based on the Arabic acronym for the Islamic State in Iraq and Syria. Daesh sounds similar to an Arabic word that means to bruise or crush, the group's leaders consider the word insulting. This article uses it with the intent to strip away any religious or political legitimacy that other acronyms suggest.⁷

The U.S. friends and allies are encouraging others to use the name Daesh, just as the Arab League and France currently do.⁸ Why then, would we in Algeria continue to call the enemy ISIS or ISIL, with our own choice of words giving legitimacy to a terrorist group we seek to destroy? Perhaps it is because we do not understand how much words matter to Daesh.

2- Abu Bakr al – Baghdadi al – Quraishi, Leader of Daesh:

The Daesh leader uses the name Abu Bakr al –Baghdadi al–Quraishi for its religious significance. While not his real

name, it conveys themes that resonate with his followers. Abu Bakr, "father of the virgin" in Arabic, was the name of the prophet Mohammad's best friend.⁹ This friend was the father of Aishah, the only virgin bride of Mohammad. When Mohammad died, Abu Bakr (sometimes spelled Bekr) became the first successor, or caliph. The Daesh leader's middle name, al – Baghdadi, refers to someone from Baghdad, and his last name, al – Quraishi, refers to someone from the Quraishi family.

The Daesh leader wants to associate himself in the minds of his followers with the first caliph of Islam. He wants to recapture the fervor and spirit of the first "rightly guided caliph", and, supposedly, to put the Islamic community, or ummah, back on the straight path of early Islam. The Daesh leader is the father of a young daughter and can use the name Abu Bakr in a literal sense.

In fact, his middle name is used to mislead, as he is not from Baghdad. He hails from the town of Samarra, revered by the Shia because it contains the tombs of the tenth and eleventh imams. Samarra is thought to be the birthplace of the Mahdi, a religious figure that Muslims believe will appear at the

end of days.¹⁰ The Daesh leader uses the name al – Baghdadi because, according to former Daesh member Abu Omar, he wants to "revive the glory of the Abbasid Caliphate, so this [name] is also a message to the enemy that Baghdad is [theirs]".¹¹ He uses the last name al – Quraishi because the prophet Mohammad descended from the Quraish tribe, so this name is intended to impart further legitimacy to his position. It is doubtful he is descended from Mohammad, although supporters distributed the genealogy of his tribe allegedly showing such descent.¹²

3- Dabiq and the judgement Day Narrative:

Dabiq, the title of Daesh's online propaganda magazine, is a word cloaked in religious symbolism. The word represents both a place and an idea of great significance in Islamic Thought. It conjures up ideas of the place where the final battle of good versus evil will be waged, a battle that must take place to herald the end of days. Using this name for their publication "lends urgency" to the movement, according to researcher Charlie Winter, which helps convince others to join before it is too late.¹³

While these ideas may sound far – fetched to many Westerners, they bring many recruits to the Daesh battlefield, eager to fight in the crucible to bring about the end of days. Women join Daesh because they "believe that joining [it] in Syria will secure their place in paradise".¹⁴

The Centre on religion and Geopolitics conducted a study of salafi – jihadist propaganda from Daesh and two other groups from April 2013 to summer 2015, including audio and written statements, videos, and magazines. The researchers found that 42 percent of the sources studied contained "explicit references to the end of days".¹⁵ For Muslims, this day is of supreme importance because Muslims believe they can only enter heaven through their actions and the grace of God.¹⁶ This is why many join Daesh, as they believe that waging jihad – holy war – and becoming martyrs will guarantee their entrance to paradise, a place described at length in the Quran, with flowing rivers and wide – eyed houris (virgins).¹⁷ Many hadith, sayings of Mohammad, emphasize martyrdom, as in this example: "Our Prophet told us about the Message of our Lord that 'whoever amongst us is

killed (in Jihad in Allah's Cause), will go to Paradise".¹⁸

The Quran describes the final day in detail, stating that, whenever it arrives, the day will be either one thousand or fifty thousand years long, the earth will quake, and sinners will go to hell with "boiling scalding water".¹⁹ While Dabiq is never mentioned in the Quran, it is mentioned in a hadith.²⁰ Daesh stresses the imminence of the end of days in its messaging. Recruits believe they must become martyrs soon, or else they may end up on the left side on judgement day, the side reserved for those going to hell.²¹

4- Raqqa: Capital of Daesh

It is no coincidence that Daesh selected the Syrian city of Raqqa as its capital. Raqqa was the home of the fifth Abbasid caliph, Harun al – Rashid, or "Aaron the Rightly Guided". Harun moved the caliphate from Baghdad to Raqqa and "took an active interest in the further development of the city, with its new canals and places and other surrounding estates".²² The Abbasid caliphate got its name from Mohammad's uncle named Abbas. The Abbasid caliphate ushered in the Islamic Golden and building boom as the region prospered.²³ By using Raqqa as its

capital, Daesh wants to profit from its historic significance and from the pride that Muslims have toward this period in their history. Many believe their new caliphate will achieve similar success and prosperity.

5- Abu Qasim: The Messenger of Islam

During his lifetime, Mohammad was referred to as Abu Qasim, meaning "father of Qasim". Qasim was the name of his firstborn son, who died young.²⁴ If Qasim had lived, however, there would likely be no Shia or Sunni schism for Daesh to propagate because Qasim would have taken over at Mohammad's death (instead of Abu Bakr). Mohammad had four daughters and four sons, all from his first wife khadija, but only one child survived him – his daughter Fatima.²⁵ Fatima married Mohammad's cousin Ali, later the fourth caliph, and they had two sons, Hassan and Houssein.

Mohammad fought in various battles, where he received some of the revelations that comprise the Quran. Details surrounding his death are controversial, numerous accounts attribute it to poisoned meat.²⁶

After Mohammad died, a rift developed between Fatima and her stepmother Aishah, as Fatima thought Ali should succeed Mohammad instead of Abu Bakr. This is where the word Shia comes from, meaning "followers of Ali". This rift is still felt today in the Sunni – Shia schism. The Iranian al – Quds force commander, Qasim Suleymani, likely was named after Mohammad's son who died, as the Shia revere his family members.

6- The Quran:

As Daesh correctly stated in Dabiq magazine, many Islamic «people are ignorant of their religion and they thirst for those who can teach them and help them understand it.²⁷ Daesh capitalizes on this ignorance in its propaganda, including audio and video statements, magazines, and chants called nasheeds. The study by the Centre on Religion and Geopolitics found that 87 percents of jihadist propaganda included "justifications from the Quran, Hadith, or scholarship".²⁸ For example, the study analyzed one statement that contained twenty – four Quranic references, with thirteen different suras, or chapters, mentioned.²⁹ Therefore, to understand Daesh, one must become familiar with the

Quran, Islam's holy book, which is believed to be the literal word of God.

According to Masood Farivar, a former Taliban leader, some Muslims do not know the meaning of the word quran, and some have expressed surprise to learn that it means to "read or recite".³⁰ Some Muslims are unaware that one chapter in the Quran is missing the bismillah (an invocation meaning in the name of Allah, or God). As these examples suggest, the Quran is not an easy book to read or understand, and when translated, it loses the rhythmic quality for which it is famous. For example, the first sura, titled "The Opening " or "Al – Fatiha", is recited by all Muslims. The verses rhyme, which adds additional significance to the words. Numerous suras begin with random letters, their meaning said to be known only to God. One such chapter begins with the letters, alif, laam, and meem, which in Quranic recitation is sung, with the letter and word meem rhyming with the word that precedes it, raheem.³¹

Another difficulty in understanding the Quran is that suras are arranged by length, not chronologically, with the longest suras at the beginning, except for "Al – Fatiha " being followed by the shortest. The

ninth sura, believed to have been revealed shortly before Mohammad died, appears near the beginning of the Quran, while a sura about Qasim, which would have been revealed early, appears near the end.³²

As stated earlier, numerous revelations came during or after key events in Islamic history, including various battles, therefore, readers wishing to understand the Quran should develop an understanding of Islamic history. As Hassan Hassan, coauthor of a book on Daesh, says, "when ISIS burns someone alive, they do it because someone in Islamic history did it".³³ Many of the heinous acts Daesh has committed, including beheadings, drownings, and burning individuals, have precedents in Islamic history.³⁴

Daesh has designed its black flag based on one described in books about Islamic history. The original was called Okab, or Black Eagle, and was carried into battle in the days of Mohammad.³⁵ It was a "black flag... bearing the inscription, 'there is no God but God. Mohammad is the messenger of God'".³⁶ Ibn Ishaq, author of one of the earliest biographies of Mohammad, whom he sometimes calls the apostle, discusses it: "The

apostle set out in the month of Ramadan. He gave the flag to Mus'ab.... The apostle was preceded by two black flags, one with Ali called al – Uqab [Okab] and the other with one of the Ansar".³⁷ Ishaq writes, "The apostle said, 'Tomorrow I will give the flag to a man who loves Allah and his apostle.' Mohammad then tells Ali, 'Take this flag and go with it until God gives victory through you'.³⁸

According to Lorenzo Vidino and Seamus Hughes, many twitter accounts of Daesh supporters

display avatars of the black flag of Daesh.³⁹ Just as the original flag was used in the days of Mohammad to rally and unify Muslims, today Daesh seeks to do the same with its version. William Mc Cants, director of the project on U.S. Relations with the Islamic World at the Brookings Institutions, reports that when the Daesh flag was introduced in 2007, its designers said, "We ask God, praised be He, to make this flag for all Muslims. We are certain that it will be the flag of the people of Iraq when they go to aid... the Mahdi".⁴⁰

7- The Caliphate:

*Some wrongly assume the imamate [religious leadership, by succession] to be one of the pillars of faith. If it were one of the pillars of th faith... Mohammad would have appointed a representative, exactly as he had appointed Abu Bakr to represent him at prayer.*⁴¹

-Ibn Khaldun

The central pillar of the Daesh narrative is the idea of the new caliphate, which it announced the first day of Ramadan in June 2014.⁴² While not a requirement of Islam, Deash has declared it so.⁴³ The caliphate was never a religious duty. In fact, the Arabic word khalifa, which means successor, is used only twice in the Quran.⁴⁴ In the first use, scholars doubt whether the word khalifa was

intended. Some believe the word was meant to be khalifa.⁴⁵ In the other, the word khalifa is used to refer to dawud: "O, Dawud, surely We have made you a succeeding [literally, a caliph] (Messenger) in the earth, so judge among mankind with the truth".⁴⁶ It is not surprising then, that Abu Bakr al – Baghdadi, alleging himself an Islamic scholar of Quranic phonetics, would avoid referring to these passages to

justify the new caliphate or the supposed Muslim duty to pledge allegiance to the caliph. The Quran provides no justification for his claims.⁴⁷

Many caliphs in Islamic history have been assassinated, with the original Abu Bakr being one of few exceptions. After serving two years, he died, and he was succeeded by Omar. Omar served ten years before he was killed, followed by Uthman, who served

twelve years before he too was murdered. The fourth caliph, Ali, served five years before he was killed. Daesh's leaders, no doubt aware of the high attrition rate of caliphs in Islamic history and worried about the probability of Abu Bakr al – Baghdadi's demise announced in the first issue of Dabiq magazine, "We will strike the neck of anyone – whoever he may be – that attempts to usurp his [referring to Abu Bakr al - Baghdadi] leadership".⁴⁸

8- Shia, Alawites, and the Twelfth Imam:

*O Sunnis of Iraq, the time has come for you to learn the lesson of the past... that nothing will work with the rafidah except slicing their throats. They conceal their hatred, enmity and rage towards the Sunnis... they trick and deceive them.*⁴⁹

-Daesh spokesman Abu Mohammad al - Adnani

Like the Sunni, the Shia also believe in the figure called the Mahdi. The Shia believe the Mahdi has appeared and will return as the twelfth imam.⁵⁰ Former Iranian President Mahmoud Ahmadinejad was reported as saying that the real ruler of Iran was the twelfth imam and government policy should be guided by hastening his return.⁵¹ Vali Nasr, writing about the Shia revival in 2007, reports that Muqtadir al – Sadr, the Iraqi Shia cleric who gained prominence after the fall of Saddam Hussein, named

his army the Mahdi army to indicate "that his cause was that of the twelfth Imam".⁵² According to a Pew Research Center study conducted in 2011 – 2012, 72 percent of Muslims surveyed in Iraq believed they would live to see the return of the Mahdi.⁵³

To understand Daesh's actions in Syria, one needs to understand the deeply rooted animosity between the ruling Alawites and the Syrian Sunni Muslim Brotherhood, or Ikhwan.⁵⁴ The Syrian government,

headed by Bashar al – Assad, the son of Hafez al – Assad, has maintained control in Syria by brutally repressing the Sunni majority living there. After the Iranian Revolution (1979), Syrians "took to the streets... demanding an Islamic state – one not controlled by infidel Alawites".⁵⁵ The Ikhwan tried to assassinate then president Hafez al – Assad and seized the Syrian town of Hama. Hafez al – Assad responded by destroying the town and killing twenty thousand members of the Ikhwan.⁵⁶ Today, Bashar al – Assad carries the same animosity toward the Ikhwan, claiming that Turkish President Recep Tayyip Erdogan "belongs to the Muslim Brotherhood ideology "and is "very fanatical and that's why he still supports ISIS".⁵⁷

The Assads belong to the Alawite sect, which believes in a sort of trinity.⁵⁸ The word alawi means "upper, heavenly, or celestial". While Alawites claim to be Muslim, with the name derived from the name Ali, Hafez al – Assad reportedly said, "I'm not Moslem. I belong to the Allawi faith.... The Allawi religion is a very complicated business".⁵⁹ According to Sam Dagher, "Alawites believe that Imam Ali... was an incarnation of God, who revealed himself in six other people before Ali's seventh – century caliphate".⁶⁰ In the eyes of Daesh, the Shia and Alawites are apostates, this is why Daesh is committed to their destruction.

9- The Return of the Mahdi:

*In the name of Allah, most gracious, most merciful, here is the awaited Mahdi. ... Pay allegiance to brother Mohammad Abdullah al – Quraishi.*⁶¹

-Juhayman ibn Mohammad ibn Sayf al – Otaybi

While Daesh clings to the prophetic end – of – days imagery, believing the end of days imminent, similar claims were also made on the last day of Ramadan in 1979, when gunshots broke the early morning silence at Islam's

holiest mosque in Mecca. Snipers fired from the minarets, killing scores of worshipers.⁶² The bloodbath continued for two weeks as Saudi soldiers refused to retake the holy officials sought guidance in hadith books.

Saudi soldiers thought they would go to hell if they tried to retake the mosque because the Quran expressly forbids fighting there.⁶³ The gunmen, Saudi youth familiar with a prophecy involving the Mahdi, believed they were ushering in the end of days.⁶⁴ They believed the Mahdi had arrived, as a man with attributes of the Mahdi had appeared. The Saudi government checked old hadith

books to determine if the individual really was the Mahdi, and after determining that he was not, issued a Fatwa, or a religious ruling, giving Saudi soldiers the religious authority to retake the mosque. Despite the ruling, many soldiers were still unsure if they might go to hell for their actions. Today, more than half the world's Muslims believe they will live to see the return of the Mahdi.⁶⁵

10- Defeating Daesh:

Interpreting a single word to include the numerous, non – contradictory meanings that it can carry is without a doubt the correct approach here.⁶⁶

-Article in Dabiq magazine

Words and ideas are the most effective weapons of Daesh. It uses them to recruit and to spread its message in the domain of deen, where it enjoys freedom of movement. Therefore, this article gives several recommendations for countering Daesh, not with physical weapons, but with words and ideas, which we could use more effectively than any physical weapon.

To start, we should refer to the « Islamic State » as Daesh. This simple word expresses the organization's true identity, as a group of brutal blasphemers who

bastardize Islam. We should refer to Daesh's leader not by the name he prefers, but by the name he deserves: ad Dajjal.⁶⁷ This name represents an evil figure Muslims fear will one day appear as a false messenger.

Next, our messaging should expose the abundance of religious fraud in Daesh's jihadist propaganda, most of which justifies fighting based on religious authorities. Raising doubts about tenuous religious rationales might dissuade potential recruits who want to adhere to their holy scriptures. Daesh's propaganda

frequently mentions jihad – the report by the Centre on Religion and Geopolitics found jihad mentioned in 71 percent of the propaganda studied.⁶⁵ However, like the Saudi troops who hesitated in 1979, potential Daesh recruits and current Daesh members might think twice if they knew the sura on which they rely for authority to wage jihad is missing God's invocation, and if they thought they might be sent to hell instead of paradise for their actions.⁶⁸ We should call their attention to the fact that the ninth sura is the only sura missing the bismillah.

Conclusion:

A Quranic reference that does not help Daesh, and one they have taken pains to avoid, is the express prohibition on suicide, or intihar.⁶⁹ Again illustrating how words matter, Daesh avoids the word intihar to describe suicide missions, and instead it uses the term *inghamaasi*, roughly transl

ated as « to submerge, or to go deep into something.⁷⁰ Narratives focusing on the Quran's explicit prohibition of intihar, along with the omission of the bismillah in the ninth sura, are powerful refutations that should be used to counter the Daesh narrative.

Islamic history should also be used to undercut the Daesh narrative that says infidels should be killed. In fact, the family of Mohammad's first wife Khadija were Christian, and some refused to convert.⁷¹ Even Mohammad's uncle and great protector Abu Talib refused to convert to Islam, despite his great love and affection for his nephew.⁷² However, none of them were killed for their refusal to convert to Islam. Additionally, the positive treatment of Christians at the time of Caliph Mansur, Harun's grandfather, is exemplified by Mansur's relationship with his Christian doctor, Georgius Bakhtishua. Mansur revered Bakhtishua, naming him the new founder of Baghdad's medical school, and he and his family were allowed to practice their religion "for more than 300 years".⁷³

Nasheeds (or anashid) should be used to counter Daesh, as they are extremely effective in recruiting. In 2011, a shooter who killed U.S. military personnel at the Frankfurt airport was listening to a nasheed on his way to the airport, and at his trial said, "It made me really angry", referring to the lyrics of the nasheed.⁷⁴ Nasheeds could be just as effective in turning people away from Daesh.

Bombs and bullets alone cannot defeat Daesh. To defeat these terrorists, we must engage them in the domain of deen where they maintain freedom of movement, and we must counter words with words. We need to use the same weapons, including knowledge of Islam, Islamic history, and language, to defeat them. Unfortunately, Algerian soldiers are seldom, if ever, instructed on the proper use of these weapons, and until they are, Daesh will continue to dominate the domain – its primary source of power.

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21. Quran 57:3. The final day is referred to as al youm al Akhir.

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45. Quran 2:30 and 38:26.
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47. Quran 38:26.
48. "The Return of the Khilafah", *Dabiq* 1, Ramadan 1435 [July 2014], p. 29.
49. *Ibid*, p. 30.
50. Statement by Daesh spokesman al Adnani, 22 September 2014, cited in El – Badawy, Comerford, and Welby, *Inside the Jihadi Mind*, p. 35.
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54. Pew Research Center, *The World's Muslims: Unity and Diversity*, 9 August 2012, chap 3, p. 20.
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62. Juhayman ibn Mohammad ibn Sayf al – Otaybi, during a militant takeover of the Grand Mosque in Mecca in 1979, quoted and translated in Yaroslav Trofimov,

- The Siege of Mecca: The 1979 Uprising at Islam's Holiest Shrine (New York: Anchor Books, 2007), p. 69. Here again, lineage to the Quraysh tribe was claimed by the alleged Mahdi.
63. Ibid, p. 224.
 64. Ibid, pp. 85 – 86, Quran 2: 191.
 65. Ibn Khaldun: The Muqaddimah, p. 257. Sunni Muslims believe that 'at the end of time a man from the family (of the prophet) will without fail make his appearance.... He will be called the Mahdi. Following him, the Antichrist will appear.... After the Mahdi, Jesus will descend and kill the Antichrist. Or, Jesus will descend together with the Mahdi, and help him kill the Antichrist'. In 'The Return of the Khilafah', Dabiq 1, 4, Daesh refers to Jesus, who "will descend and lead them. When the enemy of Allah sees him, he will melt as salt melts in water".
 66. The World's Muslims: Unity, and Diversity, chap. 3, p. 74.
 67. "The Return of the Khilafah", Dabiq 1, p. 25.
 68. The Translation of the Meanings of Sahih Al – Bukhari 9, Book 97, hadith 7408, speaks of the Dajjal: "Allah did not send any Prophet but that he warned his nation of the one – eyed liar (Ad – Dajjal). He is one – eyed while your lord (Allah) is not one – eyed. The word 'Kafir' (disbeliever) is written between his two eyes". While the Daesh leader appeared without glasses in his only video appearance, he wears glasses in a prison photo from Camp Bucca.
 - According to Najwa bin Laden, Omar bin Laden, and Jean Sasson, Growing up bin Laden (New York: St. Martin's Press, 2009), p. 159. It was reported that Osama bin Laden had an eye injury he tried to hide. Similarly, the Daesh leader likely does not want to show followers any sign of imperfection or weakness.
 69. El – Badawy, Comerford, and Welby, Inside the Jihadi Mind, p. 55.
 70. Quran 9. While some scholars believe this sura was originally part of a different sura, this theory contradicts the fundamental Islamic belief that each word in the Quran is of divine origin and the Quran is unchanged.
 71. Quran 4: 29.
 72. El – Badawy, Comerford, and Welby, Inside the Jihadi Mind, p. 62.
 73. Muir, The Life of Mohammad, p. 36. Khadija's cousins Othman and Waraka were Christian and did not convert.
 74. Muir, The Life of Mohammad, p. 106. Another uncle that refused to convert to Islam is mentioned in the Quran, at sura 111.
 75. John Young, "Medical Missions in Yemen", The Moslem World (1) (January 2016), p. 62.