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**ISLAMIC FUNDAMENTALISM:  
FROM IDEOLOGISTS TO PROPAGANDA  
IN THE MASS MEDIA OF TERRORIST GROUPS**

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**Abstract:** There are different forms of fundamentalism in every religious system, but it is Islamic fundamentalism that is now the most prevalent in the world. Al-Qaeda and Islamic State terrorist activities not only in the Middle East, but also in Europe, in connection with terrorist attacks have contributed to the increase in popularity of this ideology. The article shows the ideology of Islamic fundamentalism as an element of media propaganda used by major terrorist groups currently operating in the Middle East. This propaganda is mainly spread in magazines published on the Internet and available online all over the world. Another advantage of spreading fundamentalist ideology is publishing magazines in many languages of the world, which significantly broadens the group of recipients. The problem of religious fundamentalism at the beginning of the 21st century was analysed on the basis of major mass media of terrorist groups. The sources of research are online magazines Inspire, Al-Shamikhah, Dabiq and Rumiyyah. In addition, the reader's attention was also drawn to the intensive activities of the departments responsible for public relations (PR).

**Key words:** Islamic fundamentalism, Islam, Islamic State, al-Qaeda, public relations, ideology, magazine.

## 1. Introduction

The term *fundamentalism*, was initially coined in the United States in 1910 in a series of articles entitled, *The Fundamentals* (Gatewood 1969). The *Fundamentals* consisted of nine principles created by Protestant religious leaders in the United States in response to modernism, liberalism and secularism, which advocated a return to the basics of Christian faith (Sim 2004). The term fundamentalism began as pertaining solely to Christianity, though it has since been applied to other faiths that also call for a “return to the basics” within their religions.

Currently, religious fundamentalism is identified mainly with Islam, although fundamentalist tendencies are present in all religious systems of the world. It should be clearly emphasized that there is not one religious fundamentalism, but many varieties of it, present in large religious systems. There are radical groups in various cultures and religions, and therefore not only in Islam, but also in Christianity, Judaism, Hinduism, as well as Sikhism and Buddhism. Fundamentalism can be positive or negative. Positive fundamentalism, and therefore just and legitimate, is when the action of the believer is limited to the proper fulfillment of orders resulting from religion, accepted by the whole community of believers. And the defense of religious values does not go beyond the generally accepted principles of social coexistence, usually taking the form of a discussion supported by arguments. In positive fundamentalism, there is no place for violence or forcing an individual vision of religion.

In contrast, negative fundamentalism, even destructive, exists when a person or group of people wants to impose certain rules on all members of a given community, even if they adhere to other norms. Therefore, forcefully imposing ways of thinking, acting and living. It happens that fundamentalism is associated with political ideology and with this variety is most often associated with Muslim fundamentalism. On the basis of negative fundamentalism, various types of extremisms arise that are present in many world religions. Members of Christian pro-life organizations, who mainly in the United States of America, carried out bomb attacks on medical clinics performing abortions, referred to acts of violence motivated by religion. In the Philippines, Christians formed death squads, called "Ilaga", which means Rat, murdering Muslims in the name of a religion they profess. Fundamentalist organizations are also thriving among Hindus. They promote the thesis of the supreme function of the Hindu religion and the conviction of the infallibility of the Vedas. They also seek to cleanse India of non-Indian elements to build an ideal Indian society whose values will be derived from the Vedas. For this reason, other beliefs are isolated, especially Islam, Sikhism and Christianity. The founder of Hindu fundamentalism was Svami Dajananda Saraswati (1824-1883).

Similarly, Buddhism has its extremist militias that take action against the followers of Christianity and Islam. In Sri Lanka, Buddhist extremists attacked Christian churches, while in Burma, the targets of Buddhist attacks are Muslims and their mosques, as well as schools. In 2012, there was a massacre in Burma in which a crowd of Buddhist monks attacked Madrasa. 44 people were killed then: Muslim students and teachers, to whom Buddhist monks cut their heads or burned alive (Izak 2015, 183-210).

Discussing the doctrine of Islamic fundamentalism in the context of content published in their main media, is important for many reasons. However, accessibility to this content is undoubtedly to the fore because they are usually published on the internet. However, the purpose of the article is to exemplify the ideology of Islamic fundamentalism in the main mass media of terrorist groups actively operating in the world at the beginning of the 21st century. Undoubtedly, the most important online magazines were: *Inspire*, *Al-Shamikhah*, *Dabiq* and *Rumiyah* (Bunker and Bunker 2018). Therefore, it is important to answer the question, how far the fundamentalist ideology promoted by al-Qaeda and Islamic State terrorists is distant from the orthodox teaching contained in Qur'an? Then how do terrorist group leaders use the media to spread harmful fundamentalist ideology. Finally, what methods do people working in PR departments use to attract more and more potential candidates for terrorists?

It should be clearly emphasized that in this article, attention is focused on fundamentalist content published in selected magazines and publicly available online social networking sites. The publications issued by al-Qaeda and Islamic State were analysed because they are the most popular (Wignell, 2017, 19). It is not the purpose of this article to comprehensively analyse the media managed by Muslim terrorist groups, but to draw readers' attention to modern media disseminating the ideology of Islamic fundamentalism.

The literature on Islamic fundamentalism is very extensive. This article attempts to cite the latest research results on this phenomenon, so the work of Patrick Cockburn, journalist dealing with the phenomenon of Islamic State, Erin Marie Saltman and Charlie Winter, conducting research on modern jihadism, was used. Of course, a very important element of the research was the analysis of the magazines in question, available online on The ClarionProjekt website (ClarionProjekt, 2014). Polish researcher Karolina Wojtasik conducts research on the journalistic activity of terrorist groups.

The article consists of three parts. The first analyses the history and present of Islamic fundamentalism. The second part shows the foundations of fundamentalist ideology and media propaganda. The last part is an analysis of the main magazines containing fundamentalist content published online.

## 2. Islamic fundamentalism

Fundamentalism is most often defined as religious fanaticism or a return to a long-forgotten past, in which the primacy of religion was not subject to discussion. Often, the main postulate of the activities of fundamentalist groups present in the modern world of the 21st century is to return to the political function of religion, and especially to speak again about God and take his Word into account in the surrounding world. It is no different in the case of Islamic fundamentalism, which preached and sought to restore the original meaning of the Qur'an and Sunnah. It happened because man, under the influence of modern thinking and scientific achievements, stopped referring to the Creator in his actions. The second element of fundamentalism, which is politics, is closely connected with this postulate (Esposito 2014, 19-20).

The integrating function of religion, giving its members a sense of community, is at the root of Muslim fundamentalism. Islam revealed to Muhammad by Archangel Gabriel was to be one, permanent and undivided. The lack of divisions in Muhammad's mind was supposed to distinguish it from other religious communities existing at the time on the Arabian Peninsula. However, this idea was not implemented. Yes, as long as Muhammad lived, the Muslim community was one, but after the death of the prophet, disputes began over religious and political leadership, which resulted in subsequent divisions of the ummah. In addition, the intense expansion of Islam, numerous battles and wars, which resulted in the inclusion of culturally diverse territories in the Muslim Empire, mixed up religious customs, and often also the departure of believers from the original Islamic rituals. This religious syncretism affecting Islam became an object of concern among Muslim theologians and thinkers as early as the 18th century. The circumstances accelerating the development of modernization tendencies, i.e. those aimed at renewal, i.e. taḡdid and repair, referred to as *islah* - ossified Islam, was the thousandth anniversary of the rise of Islam. The growing backwardness of the Muslim tradition was seen towards the rapidly developing Euro-American civilization. It has become obvious that this religion needs renewal, while maintaining attachment and respect for the past and tradition. That is why the trends that strive for taḡdid - repair have been defined as a return to tradition. However, in the nineteenth century, as a result of intensive westernization of Islamic reform, two currents emerged: modernism and conservatism. Modernism developed local secularism nationalisms, while conservatism grew into fundamentalism (Burrell 1989, 9-10).

Twentieth and twenty-first century Islamic fundamentalism can therefore be defined as tenacious adherence to principles, while the fundamentalist fulfills these principles to the highest possible extent. It should be emphasized at this point that fundamentalist views, behavior and the slogans proclaimed are not representative of all followers of Islam.

Fundamentalists make up a small percentage of the entire Muslim community, but as a group that expresses extreme, usually controversial views, it attracts the greatest media and public interest. The characteristic features of Islamic fundamentalism are the aversion to European behavior, and thus the desire to compete with Western culture.

The fundamentalist tradition in the developed formula, which continues to this day, began in the 18th century. Its purpose was to return to the sources of Islamic tradition, referred to as the tradition of noble ancestors, called *salaf*, from which the religious and political movement of *salafiyya* originated. Ideological foundations were shaped by many thinkers and teachers who cannot be mentioned. It should be emphasized that the popularity and activity of fundamentalist movements in Islam was a response to significant disproportions in the civilizational development of the Muslim world in relation to the Euro-American tradition. These differences were particularly pronounced in the nineteenth century, and the intense westernization of the declining Ottoman Empire developed a kind of defense of Islam. There were two trends: modernism and conservatism. Modernism developed local secularism nationalisms, while conservatism grew into fundamentalism (Danecki 2007, 418-419).

At this point, attention should also be paid to people with special merits in building the idea of Islamic fundamentalism in the 21st century. The precursor of the renewal of Islam was Ibn Taymiyyah, a Muslim scholar, lawyer and theologian, who lived in the years 1263-1328. His teaching has become a source of knowledge and a role model for contemporary Muslim fundamentalists. Ibn Taymiyyah postulated: limiting all rationalism, attacking philosophers, Sufis, Shiites and followers of other monotheistic religions. He also believed that religious issues could not be understood by reason but only by the grace and with the help of God Himself. He believed that only by cleansing Islam of foreign influences would religion be able to defend itself against foreign ideologies and survive.

However, the most important ideologist of Islamic fundamentalism was Sayyid Qutb (1906-1966), an Egyptian theologian, literary critic and poet. From 1951, he was the main ideologist of The Society of the Muslim Brothers, organizations better known as the Muslim Brotherhood. Sayyid Qutb formulated and developed the concept of Islam in force in the grouping, and also developed the idea of Muslim state and society. His ideological activity was significantly influenced by the thought of the Indian Muslim reformer Abu al-A'la al-Mawdudi (1903-1979), who preached the ideology of Islamic politics, and thus the creation of a Muslim state under God's sovereignty (Yilmaz 2014, 28-44).

However, for this study, Sayyid Qutb's understanding of fundamentalism is extremely important. He believed that fundamentalism was directed against the values of Latin culture, because Western

influences penetrating the Muslim world diminish the basic function of Islam. His radicalism, which other organizations of "militant" Islam follow, affirms jihad as a fight against Western civilization, which is a symbol of ignorance, ignorance and lack of faith in God, and time of jahiliyyah (Danecki 1989, 49-50). Sayyid Qutb was a great enemy of Euro-American culture. His activities in the Muslim Brothers group contributed to the radicalization of the group's views and methods, including in terrorist activities. It was justified by the need to combat ungodly rule on earth. Sayyid Qutb's work is still very popular among radical Muslims around the world today (Zdanowski 2011, 233-234).

### **3. Dimensions of ideology of Islamic fundamentalism**

The aggressive propaganda of Muslim terrorists, carried out in various means of social communication, shows Western enemies as attacking the Islamic world in three dimensions: military, political and cultural.

#### **3.1. Military aggression**

The intensification of fundamentalist ideas arising from Islam began with the creation of the Hamas party in the 1980s. The earlier political conflict turned into a religious struggle that led to the Palestinian intifada against Israel (Livtak 1998, 148-150). At present, military aggression usually consists of NATO troops entering the territories of the Muslim world in order to carry out a peaceful mission and stabilize the situation in a given region. Military aggressions of this kind were, among others: Operation Desert Storm in 1990, Operation Iraqi Freedom in 2003, which initiated the war on terrorism, and more recently Operation Decisive Storm in 2015 carried out in Yemen.

#### **3.2. Political aggression**

The result of military aggression is political aggression, as a result of which the Arab world is imposed on foreign political solutions that work well in the Latin world, but usually do not work in Muslim conditions. An example is the Iraqi and Afghan democracy, introduced by coalition forces, which were imposed on these communities by force, in addition by the force of a foreign army, and therefore perceived by the local population as occupiers. In Iraq, as in many other Arab-Muslim Middle East countries, the tribal structure is extremely important, in which the decisive voice belongs to the sheikh, and therefore the respectable senior tribe. Next, representatives of religious groups, both Sunni and Shiite, decide about the fate of a given social group. One should not forget about

the ethnic diversity of these communities, namely: Arabs, Kurds, Turkmen and many others (Joffé, 2008, 167-178). In such social conditions, it is very difficult to get a joint voice, especially the political one. The way to defend against the military aggression of Western powers was the formation of political and military organizations of a fundamentalist nature, which over time transformed into terrorist organizations, such as Hamas and Hezbollah, as well as radical and terrorist groups, which are al-Qaeda and Daesh. These groups postulate the removal of American troops from the Persian Gulf, the liberation of Jerusalem from Jewish hands, and even the complete removal of Jews from the Arabian Peninsula, the overthrow of non-Islamic rule in the Muslim world and the restoration of the caliphate.

### **3.3. Cultural aggression**

The third type of aggression is cultural aggression, which consists not only in the introduction of habits foreign to Islam, but above all in promoting the Western lifestyle as a much better than the ossified, often backward model known in the Arab-Muslim world. An attempt to interfere in the cultural plane of Islam is particularly opposed by Muslim conservatives. It is read unequivocally, as a desire to erase the centuries-old tradition that arose from the foundations of religion, the consequence of which will be the marginalization of Islam. Such attempts have already been made in the past and usually met with strong opposition from religious identity defenders.

Cultural interference is a powerful threat to Islamic fundamentalists. Muslim conservatives see the threat primarily on television, which, unlike the press or other types of literature, is available to everyone. The Middle East is still struggling with illiteracy, which, however, is not an obstacle to the reception of television programs. In addition, more and more often television programs, especially those provided by means of satellite antennas, remain outside the control of state authorities, and this is perceived by regimes as destructive action of the Western world on the minds of Muslim societies. Undoubtedly, another powerful threat to the Islamic culture is the internet and the content available on it. Muslim youth are fascinated by Latin culture, choosing as idols the stars of Western mass culture, listening to Western music, and also increasingly choose Western style of dress. In addition, social movements such as Muslim feminism and LGBT Muslim movements are increasingly emerging in the Islamic world. All these elements are perceived by the guardians of the Islamic tradition as breaking moral and religious values (Øistein 2011, 270-273). That is why such an important element in the dissemination of the ideology of Muslim fundamentalism are various media: television, press and online social networks, but managed by radical groups that promote the orthodox vision of Islam.

#### 4. Fundamentalist propaganda of the main terrorist media groups

The latest technological achievements enable a long range of mass media propaganda managed by terrorist groups. And although fundamentalists negatively assess Western interference in the life of the Muslim world, as demonstrated above, they are eager to use technical innovations produced in the West. Leaders of fundamentalist movements believe that technology does not threaten religious values and does not harm the cultural identity of Muslims. That is why Islamic fundamentalists are so eager to use Western scientific and technological achievements to spread their propaganda (Kramer 2000, 27-35).

Disseminating views and ideologies is facilitated by the means of social communication. The leaders of fundamentalist groups know very well how great opportunities for the success of their mission are provided by the means of social communication. There is a belief that the use of the latest technologies will make it easier for Muslims to change the world in accordance with the divine laws (Eickelman and Pisacatori 1996, 122). Technological capabilities also create a new quality in communication within the Muslim community. All social divisions were eliminated, because internet connectivity abolished physical remoteness, enabling immediate communication of people from different countries and parts of the world, having the same vision of religion and politics. Thus, globalization has become an element of the Islamic world (Robertson 1992, 17).

At the beginning of the 21st century, the leaders of fundamentalist movements had to seek access to television and radio to make messages and appeals to their supporters. Cassette tapes and video films were also recorded. And information on terrorist activities, transmitted by global media groups, was outside the influence of terrorist organizations, which did not affect the content and context of broadcast messages. Currently, thanks to universal and easy access to the Internet, terrorist groups have their own media concerns, thanks to which they easily reach the recipients with their message. They work in editorial teams creating magazines, in line with the profile of activities of a given terrorist group, and cameramen prepare reports according to the script set by the PR staff. In this way the information service is fully controlled (Cockburn 2014, 68).

The media propaganda of Muslim fundamentalists, associated in terrorist groups, is extremely extensive, because the fighters perfectly know the power of the media. For this reason, each terrorist organization has a department responsible for communication and PR activities. The ideal tool for publishing all kinds of information, manifestos and activity reports is the internet. It is in the virtual space that a significant part of



the propaganda of Islamic fundamentalists operates (Saltman and Winter 2014, 35-40). The popularity of ideology is increasing, and jihadist fundamentalists are gaining crowds of followers around the world, thanks to daily information transmitted via satellite TV and online social networking sites: Facebook, Twitter, Instagram, YouTube, Telegram, TikTok.

Publishing orthodox and radical content on the Internet is now easy, cheap and not subject to censorship, especially if terrorist groups manage websites. They call for aggressive actions against infidels, i.e. followers of religions other than Islam. For this reason, these actions are clearly based on religious foundations. The fundamentalist media message is oriented towards symbolism referring to Qur'an, filled with theological content, which is interpreted by religious leaders and the most prominent experts in the field of Islamic law - Sharia. Media coverage justifies attacks on civilians by the will of Allah, reinforced by declarations of faith and obeying the Prophet Muhammad's orders from hadiths (Pietz and Mattson 2015, 309-314).

It should be emphasized that in addition to practical advice on how to clean and assemble weapons and instructions on optimal shooting positions, faith was an extremely important element of the publication. It was strongly emphasized that no plan would fail without God's blessing. Everything happens as God pleases and the success of the coup depends on Allah. That is why the articles and instructions warned against overconfidence and faith in one's own skills, because pride can result in failure. The authors emphasized in their statements that God does not accept such attitudes. Attention was also paid to the threat of doubt and sin, which could be more deadly than enemies and their modern weapons. This approach was extremely helpful in the event of a terrorist failure. At that time, failure was argued by sinfulness, doubt in God's power, or excessive pride of the bomber (Wojtasik 2017b, 130).

Online social media are eagerly used to spread fundamentalist propaganda. Al-Naba Newsletter, edited by Islamic State, already in January 2020 informed about the outbreak of a pandemic in Chinese province Wuhan. Editors argued that the new coronavirus is a punishment for communist China for the persecution of the Uighur Muslim minority (Rayila 2011, 44-45). With the spread of the pandemic, Islamic States has published Sharia directives regarding plague management in the Al-Naba newsletter. The foundation is the duty to trust God and seek shelter in him, also against all diseases (Sunnah an-Nasa'i, 5493-5495). Whereas further recommendations addressed to agents of the so-called Islamic States concern the circumvention of Europe, which in the instructions is called the land of epidemics. The comment in the ISIS bulletin regarding the plague indicates that it is a torment sent by God, because diseases do not strike by themselves, but on the order of the Creator himself. Allah will make her an instrument of mercy for believers, patiently overcoming

the scourge must have confidence in God. Man will meet what the Creator has prepared for him, it can also be a martyr's reward (Sahih al-Bukhari, 680).

The Al-Naba newsletter also published an article discussing the world's prevailing pandemic. The authors indicate in it that the pandemic of the virus, which mainly affected idolatry, is an example of God's action, sending torments to infidels, and ensuring security for believers. In the article, Christian communities, mainly European, were called Crusaders. The actions of leaders of countries affected by coronavirus were also analysed in the field of counteracting economic effects and internal security. The article was a form of empowerment and support for all fighters, with a clear indication that despite the epidemic, they could not give up their path, which is jihad. Jihad soldiers were called upon to continue working on freeing Muslim prisoners from camps where they experienced not only slavery, but also disease and harm from infidels (The Islamic State, #220).

## 5. Main magazines of terrorist groups

The use of the media in spreading fundamentalist ideologies by terrorist groups is not a new phenomenon. Al-Qaeda in the Arabian Peninsula (AQAP) has already used the media to promote its activity by publishing magazines in English. With the development of online media activities of terrorist groups, the catalogue of languages in which propaganda materials are published has been expanded. Currently, in addition to the main languages: Arabic, English, German and French, Russian, Swedish, Spanish and many less popular languages are used to spread fundamentalist ideology in the media (Jacoby 2019, 32-54).

### 5.1. *Inspire Magazine*

The most well-known publication of al-Qaeda fundamentalists was the *Inspire* magazine, published from January 2010 to August 2017, of which a total of 17 issues were published. The authors of the magazine were American citizens: Samir Khan from Pakistan and Anwar al-Awlaki from Yemen. The title of the magazine was supposed to inspire fundamentalist Muslims and followers of other religions who are Islamic supporters to organize terrorist attacks. The publisher of the magazine was the Al-Malahem Media Foundation, established in 2007, online media platforms, responsible for publishing speeches by AQAP management and producing instructional videos for militants, as well as mujahideen letters and poetry (Guidere 2012, 307). This activity was to strengthen supporters in the belief that they were doing the right thing and that the choice of path was important for future generations. The Al-Malahem Media Foundation also published the Al-Malahem magazine (in Arabic means

battle) in Arabic. The media group uses the internet to promote its activities (Sivek 2013, 586).

AQAP bases its activity on the ideology of Salafism, which is why this thought dominates the Inspire magazine. Salafism is not only a fundamentalist thought, but it is also against all innovations and innovations. The highest value is God's unity, known as tawhid, rejection of human rationality and hatred of other schools interpreting the law in Islam (Wojtasik and Horak 2019, 951). That is why the articles published in the Inspire magazine eagerly referred to the thoughts of Islamic fundamentalist ideologists: Ibn Taymiyyah and Sayyid Qutb. At the same time, reminding you that it is the responsibility of a religious Muslim to undertake individual jihad. Probably for this reason, the topic of jihad was one of the dominant in the magazine. The bravery of fighters who undertook such activity was eagerly emphasized. The magazine was not only new on the market, but also a perfect combination of propaganda and practice, necessary for efficient terrorist activities. In each issue, fundamentalist indoctrination was perfectly combined with a practical guide containing instructions on how to plan, prepare and conduct a terrorist attack. The message of the magazine was structured so that the reader had technical knowledge and encouraged by skills, took criminal actions himself (Dziewanowski 2019, 342-343).

## 5.2. *Al-Shamikha Magazine*

The first magazine published online, targeted at women, published by Saudi branch of al-Qaeda in 2004 was Al-Khansaa. The purpose of the magazine was to support the wives of jihadists. In addition, the letter contained practical advice on providing first aid to the wounded, as well as tips on raising children in accordance with jihad instructions. Inspire published articles targeted at women. However, their message focused on eliminating the risk of disclosing by women the terrorist activities of their men: fathers, brothers, and husbands. Women were also called to promote jihad and its values in their families, as well as to give all help to the fighters. Probably for this reason, it was decided to publish a magazine specifically targeted at women, whose layout referred to the trends present in the Western press. The only available issue of Al-Shamikha, which means The Majestic Woman in Arabic, was released in 2011 in Arabic. The magazine quickly gained the nickname Jihadi Cosmo, due to its similarities to the American Cosmopolitan magazine. Al-Shamikha magazine was issued by the media group al-Fajr Media Center associated with al-Qaeda (Wojtasik 2017a, 112). In the introduction to the issue, the publishers of Al-Shamikha magazine also referred to the role of women in religion and jihad, emphasizing the importance of women in giving birth to next generations of Muslims.

The dominant subject of the magazine were articles containing tips on how to marry a warrior and how to be a good wife and mother of a jihadist and an interview with a widow whose husband died in defense of Islam. Educational topics were also addressed to mothers whose task was to raise a jihadist. However, it should be emphasized that in *Al-Shamikha* they published a lot of ordinary information directed at women. Problems related to skin and beauty care were discussed in such a way that they would be in line with Islamic dictates and the rigor imposed by the ideology of jihad fighters. The need to cover the face in public places and stay at home was argued by the harmful effects of the sun on women's skin. The importance of home in the Muslim tradition was also emphasized, describing it as *Your house is your kingdom* (*Al-Shamikha* 2011, 23-30). Also announced topics that will be discussed in the next issue of the magazine, but the second issue never appeared.

### 5.3. *Dabiq* Magazine

In the propaganda activity, the PR Daesh division uses modern technologies, primarily Internet social networking sites: Twitter, Facebook, and Telegram. The global reach of popular social media and almost no restrictions, guarantees that the fundamentalist message reaches the farthest corners of the world. An additional advantage is, of course, the speed of spreading information on the internet. The guarantee of unchanged content of the publication is the establishment of own media groups, which are supervised by the management of Islamic State. The first Daesh media center was the *Al-Hayat Media Center* was founded with the establishment of ISIS on June 29, 2014. The media house produces propaganda materials dominated by fundamentalist ideology promoted by jihad fighters, targeted at audiences in Europe. The materials are published in English, German, Russian and French. Content disseminated by fundamentalists has close references to the Qur'an message, which is dominated by apocalyptic symbolism, particularly important in the recruitment of new warrior candidates (Ingram 2018, 11-21). The first magazine published in electronic form was *Dabiq*. There is a reason why this letter was called *Dabiq*. *Dabiq* is a city in northern Syria, where, according to Islamic eschatology, there may be a battle between Christian invaders and Muslims defending their lands. Muslim Eschatology also mentions the Turkish city of *Amaq*, in which such a battle is possible. Prophecy teaches that the battle will end with a Muslim victory, thus beginning the end of time, and thus the arrival of the Mahdi (redeemer) (Celso 2015, 9). The occupation of the city of *Dabiq* by Islamic State fighters was tangible evidence of the impending Armageddon that Islam teaches. Creating belief that prophecies are fulfilling in the eyes of the fighters helps motivate young jihadists.

The Dabiq magazine was published from July 5, 2014 to July 31, 2016, in total 15 issues were published. The magazine's goal was to recruit new candidates for jihad fighters. Each issue of Dabiq, begins with a quote Abu Musab al-Zarqawi: "The spark has been lit here in Iraq, and its heat will continue to intensify – by Allah's permission – until it burns the crusader armies in Dabiq" (Celso 2014, 3). The words of al-Zarqawi, a Salafic, Jordanian terrorist whose purpose was to establish a caliphate, underlined Islamic State's prophetic actions, undoubtedly becoming a clue to anyone wishing to follow the path of jihad. The indirect goal of this path is to fight against the United States in Iraq and Syria, and the prize will be paradise (Jannah).

#### 5.4. Rumiya Magazine

In October 2016, Islamic State was banished from the city of Dabiq as a result of a Turkish-Syrian offensive. Probably for this reason, the Dabiq warehouse was liquidated, and in its place was created the Rumiya magazine, which means Rome. The title of the magazine refers to the announcement of Muhammad that Muslims will conquer Constantinople and Rome (Shehata 2019, 104). In Rumiya, the opening quote was from one of the former ISIS leaders Hamza al-Muhajir who said „O muwahhidin, rejoice, for by Allah, we will not rest from our jihad except beneath the olive trees of Rumiya (Rome)” (Steed 2019, 106). During the year of operations of Rumiya from September 5, 2016 to September 9, 2017, 13 issues were issued. The magazine was also translated into less popular languages spoken by Muslims, i.e. Bosnian, Kurdish, Turkish, Pashto and Uighur. The dominant content of the published articles were calls for Muslims to attack them, as well as tips and detailed instructions on how to use the knife as a perfect weapon. Content published in the journal was also supposed to increase the morale of fighters, supporters and potential recruits. In this way, the determination to organize and conduct terrorist attacks was strengthened. Infographics and statistics served this purpose, giving the number of confiscated weapons and fatalities on the side of Islamic State opponents. All military failures of jihadists were argued by God's will (inshallah). Defeats on the battlefield were explained as insufficient involvement in the struggle to establish God's Word on earth. They were also interpreted as an insufficient religious attitude of the fighter (Reed and Ingram 2017, 7-8).

The necessity of fighting on the path of God, i.e. jihad, was justified by the great and important battles of Islamic history, i.e. the battle of Badr and the battle of Uhud in which Muhammad participated. Constantly reminding warriors about the achievements of the Prophet and his companions, it became the foundation of Islamic State's activity. Rumiya magazine publications also pointed to the only and right path for followers of Islam, which is joining the ranks of Islamic State, because only

self-proclaimed caliphate ensures proper compliance with the orders contained in Qur'an and Sunnah (Mahzam 2017, 10-12).

## 6. Conclusions

The emergence of reform movements, which became the nucleus of Islamic fundamentalism in many societies of the Arab-Muslim world, was a kind of pursuit of revival. The reason for this was the long period of Islam remaining under the dominance of European colonizers. This occupation led to the cultural, political and religious stagnation of Muslim societies, which for centuries, especially during the Umayyad and Abbasid dynasties, were world power. The stagnation, and with time, even the civilizational backwardness of the Arab culture circle, awakened in society the need to manifest a fundamental identity: being Muslims in a changing world without giving up one's own culture. The history of Islam development showed the possibility of combining theological issues with building the earthly state. Thus, revival is a collective term for various social, political and religious movements, which are at the same time the expression of the three basic needs of Muslims living in the modern world of Islam. They are: the need to return to the roots of religious tradition, i.e. the first foundations of Islam, the need to consolidate the identity that was threatened as a result of the westernization of Islam, and the need to rebuild an ethical and religious state based on God's law on earth (Madeyska 1971, 400-401). Al-Qaeda and Islamic State terrorist groups easily use these demands in their media propaganda. The information framed in a modern layout, thanks to the Internet, reaches every corner of the world at the speed of light.

The popularity of Islamic fundamentalism, especially in recent years, is often argued by the failure of secular ideologies in the Islamic world. By convention, it can be assumed that since the end of World War II, Middle East countries have ruled widely, and in some countries local dynasties or supporters of Arab socialism and nationalism still rule. After the independence of Arab countries from European powers, new, better and rich years were expected. Sovereignty was aimed at modernizing and social justice, thereby regaining the region's rightful place on the international stage. However, this did not happen, and the only social group whose position clearly improved were the ruling elites. Citizens of the Middle East were still mostly oppressed and additionally subjected to secularization and westernisation, especially on the moral and religious level. This is how Muslim fundamentalism strengthened, whose main enemy became the Latin world, often supporting local regimes (Bangura, 2015, 162-178).

At the core of activities inspired by fundamentalist Islamic ideology, there is usually a sense of frustration among Arab nations, especially in poorly educated social strata. This frustration is particularly evident in the

communities of Muslim immigrants living in Europe. Muslims are often seen as inferior in highly developed countries, thus taking a lower position in society. The sense of marginalization usually results from the rejection of one's own and foreign cultural traditions and identity-shaping habits. At its root is often the loss of contact with your own community, while reluctant to establish relationships in the new environment. Marginalization leads to alienation and loss of identity, which may result in psychiatric disorders as well as undertaking criminal behavior (Piegat-Kaczmarzyk and Rejmer 2010, 28). A disturbed person stops working rationally and is much more susceptible to suggestions from the environment. The more that the overarching goal to achieve is the desire to achieve better personal status.

Al-Qaeda and Islamic State leaders enable the media belonging to these groups to propagate warped ideas of Islam. In their message, they use verses, often taken out of the wide context of Qur'an, to justify their activities. In the absence of global religious authority in Islam, these actions have a negative effect, in the form of ever new candidates for jihad fighters, ready to give their lives in the name of ideology heard. Specialists in the field of PR working for terrorist organizations use the same marketing methods that we are used to in everyday life. Attractive slogan, easy to remember, framed with interesting graphics, calling for attacks against infidels.

Therefore, the Muslim community undertakes various activities to defend the truths of faith, which is the responsibility of every believer and is an expression of his authentic life in accordance with the recommendations of the Absolute. However, the choice of means to defend religion is outside of religion and is not characteristic of a given tradition. These activities are supported by specialists in the field of media and PR, preparing professional information and propaganda campaigns, using documentaries, online magazines, reports and directed executions. These products are made available on the internet.

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