Theoretical Foundations for Applied Practices within Islamic Terrorist Groups

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Abstract

Islamic terrorist groups such as the Islamic State or Boko Haram have made a name for themselves by, among other things, their violent and brutal nature in managing affairs. As such, this article aims to investigate the origin of these practices. This paper investigates the particularities of radical Islamist ideology as illustrated through the prism of author Abu Bakr Naji. Also, the research at hand aims to shed light on the nature of Islamic terrorism and to provide an insight into the ideology behind this movement. Therefore, this paper aims to establish the connection between the theory presented by Abu Bakr Naji and the practical procedures applied by Islamist groups. The author presents Islamist ideology in his work, while illustrating its application through examples. It can be said that he offers instructions, thus creating a manual for putting radical Islamist ideology into practice. This paper aims to explain the actions and modus operandi of terrorist groups, researching and extrapolating from the author mentioned above. At the same time, this paper is meant to illustrate that the practices of Islamist groups are not random, but have a strong theoretical and ideological foundation. From this point of view, the present investigation covers points such as terrorist group violence, loyalty to authority, as well as propaganda and expansion. The following will present the perspective
of Islamist terrorist organizations on their approach in practice to achieve their goals. From the conduct of this investigation, the similarity between the theoretical instructions formulated by author Abu Bakr Naji and the practical application conducted by organizations such as the Islamic State and Boko Haram can be seen.

**Key words**: Islamic State, Islamism, terrorism, ideology, propaganda.

The notion of Islamic terrorism is complex, and in order to fully understand it, it is necessary to understand the ideological nature that this form of terrorism possesses. In its analytical approach, a number of issues need to be considered. It is important to state that what is considered to be *Islamic terrorism* is due to the fact that individuals practicing acts of terrorism claim their actions to be in the name of their Religion and according to their believes.

Although many people are inclined to make the connection between Islamic terrorism and Islam as a religion, understanding this phenomenon is much more complex than just religion. One of the most important distinctions to be made when approaching this subject is the delineation of the religion of Islam from Islamic terrorism. This univariate approach is not conducive to investigating and understanding this phenomenon. It is important to note that, like any religion and system of ideas, it can be interpreted by each individual, creating ramifications. Therefore, in order to understand the phenomenon of Islamic terrorism, a holistic approach is required, which involves understanding politics, economics, psychology and diplomacy. Therefore, this article investigates a complex and radical Islamic-derived ideology of Abu Bakr Naji that addresses exactly these areas: politics, governance, economics, psychology, justice and diplomacy.

Regarding the research methodology applied in this paper, the approach is qualitative. In this case, we have two dimensions to be investigated, the theory provided by Abu Bakr Naji and the practice applied by organizations such as the Islamic State and Boko Haram. So, following the observation
made about the nature of jihadist organizations as violent, this paper aims to investigate why there are these similarities in the modus operandi of jihadists and where this comes from. For the conclusion of this paper the nomological deductive method is used. From this point of view, we will define Islamic terrorism/jihadism and illustrate it theoretically through the ideology of Abu Bakr Naji, and practically, by exemplifying acts committed by jihadist groups. Thus, the connection between radical ideology and the practice of jihadist groups is intended to be made through a simple process of presenting theory (the ideology of Abu Bakr Naji) and then practice (through the actions of jihadist groups such as the Islamic State and Boko Haram). Having these two dimensions, we will be able to conclude the level of reflection they have with each other. Depending on this depth of reflection, it will be possible to draw a conclusion as to the point of origin of the violent nature of jihadist groups, and the classification of such organizations as jihadist.

Islamic terrorists consider it their duty to spread their worldview and establish the Islamic governing regime. In doing so, their aim is to implement their ideology in all aspects of citizens lives, along with the legislative and judicial system that this ideology contains. It is important to consider that Islamic terrorism is motivated by a spirit that goes beyond the material. These terrorists are not anchored in acquiring personal material goods, but on the contrary, they are focused on the spiritual aspect and on acquiring the well-being of the after life. The acquisition of material goods for them is only for the purpose of helping the organization to implement its agenda. One can state that Islamic terrorism is a movement that fights against sovereign governments to take control and change the existing social-political regime with its own version of an ideal society (Perry, Negrin, 2008, p. 123).

These statements about terrorists are one perspective on this phenomenon. It reflects the fact that so-called terrorists are imbued with an ideology that

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1 This is the result of Islam has directives for different aspects of life: social, political, religious, personal and family.

2 Because of this, terrorist organizations are engaged in commercial activities or robbery. The goal is to generate resources to ensure the survival of the organization, not one owns survival.
makes them violent and brutal by nature. In contrast, in order to understand this phenomenon, different perspectives need to be presented. One of these perspectives is that of Olivier Roy, who argues that the emergence of the Middle East conflict phenomenon is due to Western military interventions in the region, evoking the war on terror motif (Roy, 2008, p.12). He argues that the anger against the West that is found in the Middle East is the product of this military conflict, sustained by political-economic interests. From this point of view, Roy argues that the state of confusion created among the Muslim world is due to Western intervention which operates according to its own logic and dynamics, not in line with the norms and visions of Middle Eastern culture. So, it is not surprising that powerful radical groups have emerged that enjoy the support of a large number of people in the Middle East and beyond. In addition to these, there are also citizens of Western countries who join the cause and radical groups.

In addition to the term Islamic terrorism, the term *jihadism* is also used, which refers to the same thing. In the context of this paper, these terms are used interchangeably, depending on the sources in which they are found. The term *jihadism* is also used to describe the practice and doctrine of Islamic terrorist groups. According to Brachman, “it refers to the peripheral current of extremist Islamic thought whose adherents demand the use of violence in order to oust non-Islamic influence from traditionally Muslim lands en route to establishing true Islamic governance in accordance with Sharia, or God's law” (Brachman, 2009, p.4). So, Brahman defines jihadism as a violent manifestation towards the application of divine laws (in the interpretation of terrorists).

Combined with these terms, the concept of *radicalization* also arises. This concept is relevant for understanding the whole phenomenon of Islamic terrorism, because its followers go through a so-called radicalization process, after which they subscribe to the ideology presented. From this point of view it is vital to understand the concept of radicalization in order to understand the phenomenon of Islamic terrorism. According to Khosrokharvar “Radicalization refers to the process by which an individual or group adopts a violent form of action, directly linked to an extremist ideology with political,
social, or religious content that challenges the established political, social, or cultural order” (Khosrokhavar, 2017, p.10). So, radicalization involves the process an individual goes through in order to accept the prescribed ideology. Therefore, covering these concepts facilitates the understanding of the issues dealt with in this paper. The exposition of these concepts is important, because depending on the context and the way of expression used, confusion may arise regarding these terms. However, we can see that in general, terms such as Islamic terrorism, radicalism or jihadism refer to the same things, perhaps the most obvious similarity being violence.

Islamic terrorist organizations aim for political expansion and the creation of a guided state according to the ideological principles of the terrorist organization, to be administrated according to a political-administrative system of Islamic nature. This development strategy can be observed in a wide variety of Islamic terrorist organizations. The pattern of development that Islamic terrorists pursue is the model of historical caliphates, which have conquered vast territories (Rörich, 2003, p.5), thrived and conducted political and diplomatic relations. In this respect, one of the major objectives that the current Islamist terrorist organizations are pursuing is the international recognition of its sovereignty. These organizations oppose secularism, democracy and any other form of government and social organization. The ultimate goal being the establishment of a totalitarian political regime in which the Islamic law applies. The form of government that Islamism is validating is the Caliphate. The supreme executive in such a state is the Caliph. It is, at the same time, the absolute political and religious authority (Sookhedeo, 2009, p.20), who has the main role of guiding his kingdom in accordance to

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3 Caliphate is a form of government in which the sovereign, counselors and legal authorities belong to Islam, as well as the majority of the population. The legal, justice and social system is derived from the sacred scriptures of Islam.

4 The word Caliph comes from Arabic and means a descendant.

5 According to the history of Islam, the first four caliphs are the successor of the Prophet Mohamed. They reigned in chronological order over the caliphate and have a special importance in the tradition of Islam because they were in direct contact with the Prophet Muhammad. The Caliph is the one who is entrusted with the leadership of the Muslim community.
divine law (Wähler, Khadija, 2004, p.125). This system does not allow political pluralism or non-governmental organizations. The Caliph is also responsible for the whole direction of his state. It is responsible for the prosperity or poverty of citizens. In this sense, any state in which the Caliphate may find itself, from an economic or political point of view, is attributed to the caliph. Thus it is his responsibility to ensure prosperity and balance in his kingdom. He is also the representative of the kingdom in the international context and is responsible for the development of diplomatic relations.

Next, it is important to understand that Islamist ideology did not appear out of thin air and manifest itself all at once. It is the product of a long course of history. At the same time, it is also important to understand the nationalistic side of the peoples of the Middle East, who come under the umbrella of Islam. According to Gilles Kepel, the nationalist sentiments of the peoples have caused Islam to be divided and not to constitute a unitary empire, precisely because of the priorities and interests of the different peoples (Kepel, 2002, p.24). So, it is vital to understand that Islamist ideology is militating for the establishment of an empire that would encompass all the followers of Islam under one ruler and one political order. What is investigated in the following pages is the ideology of Abu Bakr Naji, which emphasizes brutality and violence to achieve this goal. At the same time, the connection between Abu Bakr Naji’s ideology and the practices of contemporary terrorist groups is sought.

The Islamic terrorism today stands out due to the primitive method of dealing with circumstances and managing adversaries. Following the emergence of terrorist groups such as the Islamic State and Boko Haram, society has been stunned by their violent practices. At the same time, following these groups, one notices a similarity when it comes to the violent nature of that these types of organizations have in common. The inward reason for these activities is a muddled structure which envelops various components. A portion of the Islamic terrorists need to make proclamations through their activities with the goal that the world will fear them, while others battle for the rush of fight and the sentiment of triumph. Others appear to seek after the unadulterated ideological plan of their group.
These viewpoints are to be found inside the activists of the Islamic State. These components are center connected standards of the improvement procedure of this association. Disarray and social-political destabilization are additionally key principals of activity strategies for the Islamic terrorist groups, at it makes residents dread new assaults and causes governments to appear to be frail and unfit to secure their natives.

Abu Bakr Naji forged a new ideology to guide the struggle to unify Muslim peoples. This ideology is first and foremost a complex methodological guide towards the ultimate goal of creating a caliphate. In the following we will take examples from this guide and see to what extent they have been taken into account by modern organizations.

The manner in which Islamist terrorist groups are demonstrating significant similitude. “As for the current of popular jihad (like the movement of Hamas and the Jihad Movement in Palestine), in comparison with the four previous programs and what you have learned about this current, you can understand the nature of its program. In short, it resembles the program of the current of jihadi Salafism⁶, except that it goes further in its political thought” (Naji, 2006, p.15).

In this way, it tends to be seen that their activities can comprise profoundly precise analogies: the battle against state governments, the prejudice towards political or religious pluralism, the rough execution of foes and the losses following their assaults. A significant comment to note, is the reality the Islamic psychological warfare as a marvel is not all that much. There are different groups, gatherings and cells which act freely from one another⁷.

Despite the fact that terrorist groups follow up on their own, regularly not being connected to one another, they all appear to pursue a specific example with regards to satisfying their motivation. After a look upon the actions of terrorist groups, one could express that, disarray and chaos can be connected to terrorist organizations. In spite of the fact that their activities desert

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⁶ Salafism is a conservative branch of Sunni Islam.
⁷ Connections between various terrorist groups are to be found, yet the administration of the group is an issue that each group manages itself.
trail mayhem, it is the ideological similitudes which put this disorder into discussion. Since an example is being trailed by such terrorists, a pattern of activity can be recognized. The methods for action, the mercilessness, the plundering, the fierce conduct towards honest residents, are all to be found and clarified in this specific report.

“The Management of Savagery”, is a book written by Abu Bakr Naji- a presumed Egyptian citizen and former chief thinker of the renowned terrorist group: the al-Qaeda. Published in Arabic in 2004, under the title “Edarat al-Wahsh”. It was later translated into English in 2006. This work acts as a manual for jihadists. It is a scholarly pronouncement on Islamic global control. It is expressed in the book that the jihad ought to be stretched out worldwide to all nations with Muslim populaces: from the guarding of dedicated devotees to the Arab, African and Asian center nations to the developing Islamic parallel social orders in the western states. So could Abu Bakr Naji’s ideology be the origin of the violent practices within Islamic terrorist groups?

This manual advocated the practice of a violent jihad: “If we are not violent in our jihad and if softness seizes us, that will be a major factor in the loss of the element of strength, which is one of the pillars of the Ummah of the Message. The Ummah which possesses strength is the Ummah which is able to protect the positions it has won and it is the Ummah which boldly faces horrors and has the firmness of mountains” (Naji, 2006, p.15). The author prescribes abducting, utilization of women and youngsters as living shields, open killings, threatening the foe, suicide bombings, yet in addition assaults on oil fields, harbors, landing strips, vacationer frequents: “the kidnapping operation can be undertaken, for example, in Nigeria or Senegal or any Islamic petroleum country, even if the planned operations afterwards will be undertaken in other places, like the Gulf for example. If kidnapping a Western Crusader is difficult, it is possible to kidnap one of the Arab Christians who work in the petroleum sectors. Likewise, it is possible for the kidnapped person to be a Western reporter and others who are easy to kidnap from among people who are not employees in the petroleum sector,

8 These exercises are as often as possible recognizable in the act of the Islamic state and other terrorist groups. Varieties of these techniques may likewise happen.
if kidnapping him serves the media plan connected with this operation. Or, instead of the kidnapping operation, it is possible to undertake any act which will capture the attention of the world and make it want to hear the statement which will follow that action” (Naji, 2006, p.15).

The author incites to an active jihad, to a jihad where every Muslim has a function, and he portrays that there is no compelling reason to exercise a tranquil jihad. He refers to the idea, that in order to fully understand the process and meaning of the jihad, one should practice and promote it violently, so that the Muslim youth won’t confuse jihad with a soft version of proselytism in their way of confronting western influence. As a next point, he alludes to the way that jihad is by its inclination vicious and must be practiced with severity, in light of the fact that lone brutality will affect the foes - just that way can be the caliphate set up, in light of the fact that the jihad is a warlike component and not a conservative component. He finishes up with the statement that, because of a misconducted jihad, the caliphate's foundation was a fruitless activity. The author states that in order to lead a viable jihad, feelings must be left aside. “If we are not violent in our jihad and if softness seizes us, that will be a major factor in the loss of the element of strength, which is one of the pillars of the Ummah of the Message” (Naji, 2006, p.15).

Along with it, the author encourages a profound and incredible battle against the enemy. He likewise stresses that the enemy should be confronted in a mercilessness manner and through the use of guns. “Those who study theoretical jihad, meaning they study only jihad as it is written on paper, will never grasp this point well. Regrettably, the youth in our Ummah, since the time when they were stripped of weapons, no longer understand the nature of wars. One who previously engaged in jihad knows that it is naught but violence, crudeness, terrorism, frightening (others), and massacring - I am talking about jihad and fighting, not about Islam and one should not confuse them. (Moreover, he knows) that he cannot continue to fight and move from one stage to another unless the beginning stage contains a stage of...
massacring the enemy and making him homeless [or “frightened”]. However, there is often a need for this violence in the other stages. (Further), he cannot continue the jihad with softness, whether the softness is in the mode of inviting others to join (the jihad), taking up positions, or (undertaking) the operations, since the ingredient of softness is one of the ingredients of failure for any jihadi action” (Naji, 2006, p.15).

The objective is the breakdown of social order, the breakdown of established government and institutional organization, the creation of zones of disorder, bedlam and brutality. These establish the perfect conditions to impose the standard of the Sharia law. In a circumstance of barbarism, in the author’s view, individuals would submit to anybody, regardless of whether great or malevolence, who promises them security and survival. He sees a high potential for an „management of savagery“ in a few Muslim nations, including Afghanistan, Iraq, Lebanon, Egypt, Somalia, the Maghreb nations, Libya, Saudi Arabia, Pakistan, Yemen, Turkey and Jordan10. The work states, that the best approach to triumph over the Westerners must be rough and grisly, and will prevail through an appropriate administration of brutality. The brutal substance of the content of this work is rather antagonistic with the writing style, given the fact that its style is judgmental, educational and enlightening. Going down this line of idea, it very well may be commented, that an utilization of viciousness doesn’t really suggest a disorganized result, as opposed to that, it is mayhem that is being utilized as a device of securing the brutality and along these lines the secure the top of the hierarchy. “We said above that if one contemplates the previous centuries, even until the middle of the twentieth century, one finds that when the large states or empires fell - whether they were Islamic or non-Islamic - and a state did not come into being which was equal in power or comparable to the previous state in its ability to control the lands and regions of that state which collapsed, the regions and sectors of this state became, according to human nature, subservient to what is called administrations of savagery. Therefore, the management of savagery

10 These countries used to be economically and politically stable, before the uprising of Islamist groups. The countries didn’t recover even in the present day and still are subjects of political, social and economic destabilization and their citizens aren’t provided with security.
is defined very succinctly as the management of savage chaos!” (Naji, 2006, p.15).

The author is essentially advocating and describing an apocalyptic social project in “The Management of Savagery”. “Why do we call it “management of savagery” or “management of savage chaos” and not “management of chaos”? That is because it is not the management of a commercial company, or of an institution suffering from chaos, or of a group of neighbors in a district or residential region, or even of a peaceful society suffering from chaos. Rather, it is more nebulous than chaos, in view of its corresponding historical precedents and the modern world and in light of wealth, greed, various forces, and human nature, and its form which we will discuss in this study. Before its submission to the administration, the region of savagery will be in a situation resembling the situation of Afghanistan before the control of the Taliban, a region submitting to the law of the jungle in its primitive form, whose good people and even the wise among the evildoers yearn for someone to manage this savagery. They even accept any organization, regardless of whether it is made up of good or evil people” (Naji, 2006, p.15).

Its belief system and practice can’t be comprehended through the point of view of the Western thought framework. Nevertheless, the Caliphate idealistic masterminds don’t focus their resolving the problems of regional joblessness or underdevelopments. The Islamists don’t plan to invest resources into innovation and utilize present day intends to oversee the caliphate – they desire to return to the underlying foundations of law, administration as it was in the times of Muhammad’s caliphate. The techniques for engendering the belief system, as depict in this book, clarifies that jihadism is for modern society an outdated model of development\(^\text{11}\). “The policy of violence must also be followed such that if the demands are not met, the hostages should be liquidated in a terrifying manner, which will send fear into the hearts of the enemy and his supporters” (Naji, 2006, p.78). Along these lines, savagery towards unbelievers isn’t just permitted, it is really energized and required.

\(^{11}\) Thus, evoking violence, the process of caliphate implementation grows both physical and emotional roots, becoming more dominant as time passes.
This is the living delivery person of the caliphate’s capacity and the result of defiance to the caliph. Applying these strategies stresses the possibility of the emergence of an Islamist government and supreme submission to the caliph, where fierce disciplines are to be forced over the individuals who contradict or oppose the caliphate. Thus, through his ministry and preaching, Naji is an advocate of a violent and brutal jihad, intended to have not only a material damaging impact on society, but also a profound emotional one, intended to be a further advantage for the establishment of the caliphate.

The Islamist soldiers must be prepared to forfeit their own lives. They are persuaded that they lose their life in a battle, more than that, many are glad and hope to be executed in the battle so they can be depicted as saints. Islamist philosophy is extending, while people and networks are subordinate to its standards. Along these lines, more terrorist groups are being born. These groups try to expand, which in result adds to the development of terrorist networks. From the rubble of destroyed communities arise stratagems like those of Abu Bakr Naji and groups like the Islamic State, who do whatever stands in their capacity to dismantle the remainder of the state order. This phenomenon is prevalent in the Middle East and North Africa, and has given rise to groups such as the Islamic State, Boko Haram, Al-Nusra, The Taliban, Al-Qaeda, The Caucasus Emirate & more.

The extra the brutality, the faster the need of warring parties and the population might be damaged, and therefore the faster the transition to stability will take place. Those techniques encompass a hard and fast of practices that are primarily based upon the reaction of the man or women to sure mental pressures: uncertainty, insecurity, worry and terror. Through developing a kingdom of chaos and desperation, humans will need to go back to a state of security and stability, so they’ll give up to individuals who can provide them. As a consequence, human beings will legitimize the jihadists to come back to energy and clear up the state of struggle. Those processes base at the exploitation of mental trauma. Consequently, The Management of Savagery acts as a exercise guide for nearly each dimension of human existence.

The author stresses the violent nature of the conflict for the propagation of Islam. He justifies acts of extreme violence referring to the canonical
leaders of the Islamic world - who are vital figures for all Muslims. “Thus, the Companions\textsuperscript{12} (may God be pleased with them) understood the matter of violence and they were the best of those who understood this after the prophets. Even the Friend Abu Bakr\textsuperscript{13} and Ali b. Abi Talib\textsuperscript{14} (may God be pleased with them) burned (people) with fire, even though it is odious, because they knew the effect of rough violence in times of need” (Naji, 2006, p.74). Considering those figures are vital in the Muslim tradition, they’re being given notable credit when it comes to the unfold of Islam and management of the post-Muhammad caliphate. therefore, they may be referred to inside the management of Savagery as to be seen as role models. The caliphate determined a terrific enlargement beneath their administration and the Islamic law became the best order of the network.

Having this referenced, the author gives an explanation for the internationalization of jihad and its propagation at some stage in the sector. The subsequent steps are being explained in the e book, in which in addition chaos to be produced. There the author argues that assaults in public locations will consist essential steps in archiving enlargement, by using making human beings sense insecure, afraid and terrorized. This explains to a certain extent some of the terrorist assaults in Europe, which had been claimed through the Islamic state. As long as this ideology is propagated, the end of this type of terrorism is difficult to expect. The terrorist risk addressed to industrialized states is the end result of many years of making plans, improvement and ideological indoctrination.

The war of Islamists against the West is going full bore, and this composition bolsters and energizes this condition of contention. The instigation contained in this work, the strategies depicted, and the implied morality guarantee the Islamists a triumph over the West. “Thus, we hope that the condition of the Umma will change and that it will reclaim its will and its rights and its wealth which the West and its collaborators among the traitorous rulers have plundered. We do not do this except for the sake of the welfare of the Umma and they must reject the campaign of distortions by the regimes which will be unleashed in order to distort our goals and our actions. If we are endowed with but a little patience, the Umma will reclaim its standing and its prestige” (Naji, 2006, p.101).

\textsuperscript{12} The human beings that had been in contact with Muhammad and observed him are referred to as “the companions of Muhammad”.
\textsuperscript{13} Abu Bakr was the second Caliph, after the death of Muhammad.
\textsuperscript{14} Ali was holding the place as the 4\textsuperscript{th} Caliph after the death of Muhammad.
In contemporary society, there is an emerging inclination for universal viciousness of terrorism\textsuperscript{15}. This component is as of now an ordinary idea with which most residents of vote based nations have just managed. Globalization has taken the quantity of dangers and difficulties around the globe to a totally different measurement. In late decades, new difficulties have been recognized for local, national and global security on-screen characters. There have been changes in every aspect of regular open and private-singular life. New dangers and dangers to human wellbeing have developed. Globalization has taken the quantity of dangers and difficulties around the globe to another level. In ongoing decades, new difficulties have been recognized for local, national and universal security entertainers.

To illustrate the violent practices of the Islamic State, we mention the attacks on the Yazidi population (people living in the Middle East, especially in the territories of Syria and Iraq), which have included kidnappings, executions, mass shootings and slavery (UN Security Council Press Release, 2021). At the same time, Boko Haram follows the same violent pattern, committing mass murders and pillaging, as well as kidnapping, enslavement and executions (Amnesty International 2021). The atrocities committed by these organizations are sensitive subjects, which will not be treated in detail, but can be verified concretely in the sources indicated. What is important to mention is that, after checking the sources, we find a close connection between Naji’s vision and the practice of these groups. These are: Abu Bakr Naji’s preferred geographical coverage, i.e. the Maghreb and the Middle East, where he claims to see a high potential for the formation of a caliphate. At the same time, the acts committed by these groups appear to follow the pattern of violence and brutality exhibited by Naji. At the same time, the fact that the modus operandi and goals of the Islamic State and Boko haram conform to Naji’s vision reflects the collaboration between the organizations and the focus of resources in the Middle East from the Islamic State to the North African Region (Siegle, 2017, p.1). The alliance that these organizations have

\textsuperscript{15} Terrorist tactics are frequently polished so a specific gathering can accomplish a specific objective.
formed only reinforces their position towards Naji’s ideology, namely: the establishment of a caliphate in the region of North Africa and the Middle East by destabilizing governments through the application of violence and brutality towards enemies and the civilian population.

There have been changes in every aspect of open and individual life. There were new dangers and dangers to human wellbeing. Globalization isn’t just a financial or political procedure of improvement\textsuperscript{16}, yet along with it, a framework for criminal systems that complete universal and transnational wrongdoing. The monetary advantages of globalization, better methods for correspondence, simpler vehicle, new advancements and versatility are additionally accessible to criminal systems. Terrorism is subsequently a genuine risk to global security engineering. The reality of this marvel lies in the capacity of systems and fear based oppressor associations to misuse the potential specialized and monetary assets.

Terrorism advocates an extreme nullification all things considered, standards and qualities that have associated the connections between individuals in the a developed society. This carries the new test to the strength of universal political frameworks. Thus, one can express that terrorism negatively affects the safe improvement of globalization. The answer for this contention must be accomplished through key participation between law based social orders. Every social class are consequently drawn into the globalization process, where distinctive religious flows can impact the way of the specific people. Globalization and terrorism have both been impacted by each other, as terrorism uses the means of globalization to spread, and globalization strengthens security against terrorism. In this respect, each of these phenomena is, to some extent, the result of the other’s actions (Zimmermann, 2011, p.183).

Globalization implies a huge and advanced network that serves and prompts a superior trade of data and makes legitimate systems for participation

\textsuperscript{16} It is essential to accentuate that, with regards to the globalized world, political and diplomatic relations are to be strengthen, so that each member of the international system benefits from proper representation and according treatment.
assistance. Be that as it may, globalization, intentionally or something else, can likewise prompt the dismissal of local or national societies. Subsequently, this procedure may prompt the radicalization of certain social orders that fear losing their character, qualities and customs. This procedure is frequently basically considered and deciphered, since the estimations of common customs can be supplanted with remote ideas and perspectives. This alludes specifically to the territories of utilization and sexuality, since they can be altogether different from culture to culture. This has, after some time, made an arrival a fundamentalist perspective on the world in certain social orders. Set in motion, this implies advancing Christian scriptural instruction (in the Christian communities) or applying Islamic key laws.

Islamic terrorism has developed and has been universally implemented through the rise of gatherings and associations through globalized adjusted strategies. Therefore, state outskirts and people of various nationalities are influenced, this being hindering for the advancement of safe participation. The internationalization of jihadism is trailed by the extension of a few sectors of activity, while the effectively settled strategies, kidnappings, deaths, bombings or equipped assaults are kept up. Right now, the activities and measurements of fear based oppressor gatherings have changed. Other than the ethical harms, the material harm is included, as in huge devastation requires another budgetary exertion to carry the foundation to a usable level.

The Internet has made another circle for the scattering of publicity data. Since the procedure of globalization has turned out to be generally acknowledged and all people are associated by internet advances, this medium is additionally utilized by the Islamists. The online media are frequently utilized by the militants for the dispersal of data. Terrorism and Internet correspondence can never again be isolated at this moment in time. It is absolutely not an embellishment to state that the online media altered the conceivable outcomes of terrorism ideology reach.

The globalization and its procedures have likewise been viewed as impeding components to the way of life and character of a network. In this way, a few networks have fortified their moderate standards so as to have a sense of safety.
The Islamic State has uses the internet as a mean of consistently spreading publicity material. The propaganda apparatus incorporates articles, together with video cuts, that show up on the Internet. The Islamic State is approaching Muslims around the globe to go along with it and hence grow its caliphate yet it is flanked by various other individual compositions just as sound and video messages made by the Islamic state are expertly arranged and circulated. Here are agents of the development, just as individual outside warriors to talk, which are coordinated in their exhibitions, particularly to the number of inhabitants in their separate home states (Janusz, Schmetz, 2015, p.10). This illustrates the radicalization process mentioned in the earlier part of this paper. This process is designed to attract new recruits and indoctrinate them to subscribe to jihadist ideology.

Such publicizing efforts are utilized to spread the exercises of terrorism and to make individuals mindful of it. Likewise, such data material is scattered as a result of the longing to enlist new individuals. The Islamic State's intentional publicity is manifesting itself with experience and is pursuing a worldwide procedure. It is then widely distributed, reaching a large number of individuals. The main concern of those distributing this type of material is to radicalize followers of Islam and encourage them to leave for the war zones. Thus, through this propaganda practice, a group is targeted to become actively involved in the struggle for the implementation of a new governing political order.

It is also important to note that the support enjoyed by jihadist groups cannot be regarded only from an ideological perspective. It must also be regarded from Roy’s perspective, i.e. an anti-Western sentiment that has resulted from Western interventions in the Middle East. Thus, people who may not have subscribed to a radical ideology initially, have come to adopt it because of

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18 Propaganda is a type of one-sided correspondence dependent on the advancement of various perspectives. Propaganda is regularly utilized related to the components that intend to impact and change the conduct of the specific objective group of spectators. This will in general change or structure the greater part of the political, social or religious convictions. The term propaganda has gotten a solid negative implication since the beginning. This has happened in light of the relationship with his manipulative methods.
anti-Western sentiment, out of a desire to remove Western influence from their communities and societies. Thus, recruits may have other reasons for subscribing to this ideology, not necessarily pure indoctrination. However, regardless of the reasons for subscribing to radical Islamist ideology, the central fact is that once enrolled in such a group, members resort to applying radical ideology, thus contributing to its expansion.

Thus, the problem of dealing with Islamic terrorism is a complex one, involving an understanding of several theoretical perspectives as well as political, economic, social and religious implications. As such, we see that Abu Bakr Naji’s ideology is a complex system of governing an organization, be it small, medium or large. This system includes: systems of administration, hierarchies of dominance, recruitment and radicalization processes. At the same time, this system also calls for influencing enemies and those around them, precisely by applying increased brutality and violence, designed to have a profound psychological impact on the movement’s enemies. Moreover, this ideology is not limited to religion. It encompasses politics, legislation, social organization, religion, as well as diplomacy and economics.

Given that Abu Bakr Naji’s work appeared in 2004, and the practice recommended therein manifested itself through the Islamic State and Boko Haram, it is a pertinent assumption to assert that these organizations followed Naji’s model. This is illustrated by the similarity between the practical as well as the territorial indications.

To conclude, we affirm the findings of this investigation. Namely, Abu Bakr Naji’s ideology calls for a confrontation against enemies through a violent and brutal practice. This is reflected in the practice of the Islamic State and Boko Haram, jihadist organizations that resort to violence, brutality, kidnapping and radicalization of its members. As such, we see a profound connection between what Abu Bakr Naji preaches and what jihadist organizations practice. Following, we can say that these organizations subscribe to the jihadist ideology presented by Naji and even that this ideology is at the basis of their modus operandi, having a high level of reflection from theory to practice. Thus, it can be said that the Islamic State, Boko Haram, and other
jihadist organizations follow the model proposed by Abu Bakr Naji. So, as a general conclusion, it can be stated that Abu Bakr Naji's work is a building-block of modern jihadi terrorist groups.

**Literature**


Janusz, B. et.al. (2015) *Kalifat des Terrors. Creative-Commons*, Frankfurt am Main;


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