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A Study on the Evolution of TERRORISM Groups in the Middle East

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Abstract

The dominant religion in the Middle East is Islam. Since the 6th century, Islam was born in the Middle East and spread far into Western Europe, North Africa, and Southeast Asia. The pre-Islamic Middle East was a tribal society, not a centralized political system. Muhammad promoted the integration of the Arab nation, abolished polytheism, such as totemism and propagated monotheism. Islam has been regarded as the first principle to govern the politics and society of other peoples except the Jewish people in the Middle East.

Muslims in the Middle East began to perceive threats to existing order destruction, as the expansion of Islam and the golden age declined, clashes with Christian civilization, and Western colonization of the Middle East. In particular, the peoples of this region tried to overcome the confusion of the Islamic community by experiencing the invasion of Western powers and colonial rule since the modern era. In addition, since the modern era, the birth of ethnocentric independent nations has been achieved in this region. Four nations built different national states, and in the course of the process, there was a conflict between the nations. In particular, the clash between Zionism and Arab nationalism has lasted for 70 years, and there is a general war, local conflict, and terrorism.

Most Muslims want peace and social stability, but radicals called "Jihadists" are using indiscriminate and brutal means of terrorism to realize their idealistic society. The Jihadism they claim is different from the Jihadism, which most peaceful Muslims say. On the other hand, the extremist group does not disappear completely, and when the forces begin to weaken, new derivative organizations were created. In recent years, IS(ISIS), which has occupied Syrian and Iraq territories and declared the state, has become more and more disintegrated, but the potential threat of terrorism is taken seriously as its members disperse to other regions.

[Keywords] Middle East, Jihad, Nationalism, IS, Salafist Terrorism

1. Introduction

The Middle East is still a blast. Since the modern era, the formation of an independent states has been formed since the colonization of the Western powers. In this process, conflicts between nations and regions have developed into wars. For more than a century, the conflict has not been resolved, and the relationship between the parties to the dispute has become more complex. Conflicts within the region are not simply for Power struggle. In other words, it is not an attempt by some countries to take control of hegemony in the region, but rather a

combination of external political and military intervention and foreign policy toward the region.

There are various perspectives explaining the conflicts and confusion in the Middle East, such as conflict between Islamic civilization and Christian civilization, policies to take the lead in securing resources such as oil, sectarian conflicts in Shiites and Sunnis, and fragmented Arab nationalism. None of these can be fully explained. The fundamental problem is that peaceful efforts, whether internal or external, have not been emphasized.

In this situation, a group of terrorists who denominate Islamism and Jihadism are increasingly confused. In recent years, there has been a time when IS, an al-Qaeda sect, has taken over some parts of the Middle East and declared a state. Although the allied attacks have been disrupted, IS disruption cannot be said to completely shut down the dispute. If the elements of the conflict are raised again, there is a possibility that a new group of variants will be launched that will indiscriminately attack opposition forces, advocating the construction of an 'ideal Islamic community'.

2. The Emergence of Nationalism and Division in the Middle East

2.1. Coexistence of four nationalism

Four different nationalisms occurred in the Middle East around the First World War. Jewish nationalism, Persian nationalism, Turkic nationalism, and Arab nationalism. The Jewish and Arab peoples confronted each other in all aspects including territories, religions, and communities. The Arab and Persian peoples shared sectarian confrontations between Shia and Sunni while Muslims were sharing. Turks and Arabs shared Sunni Muslims, which was divided by the power struggle of the domination[1].

Jewish nationalism, called Zionism, began in Central Europe in the late nineteenth century as a nationalist movement aimed at building a Jewish nation in the Palestinian territories. In 1948, Israel was built in the center of Jerusalem, Zion, and after the foundation of the nation, it is in a conflict with Arab nationalism.

Persian nationalism is a nationalism that existed in the Iranian-centered Persian nation, the Aryans. Opposition to Sunni domination of the orthodox Khalifa system.

Islamic Sunnis and Ottoman Turks at the end of the nineteenth century, Turkic nationalism occurred. With the collapse of the Soviet Union, Uzbekistan, Turkmenistan, Azerbaijan and Kyrgyzstan in Central Asia have become independent, strengthening links between these countries.

2.2. Conflict between Arab nationalism and Zionism

Four different nationalisms occurred in the Middle East around the First World War. Jewish nationalism, Persian nationalism, Turkic nationalism.

Arab nationalism has opposed the colonial policies of the Ottoman Empire and the Western Powers, aiming at orthodox Sunni Muslims, mainly Arabs, who occupy most of the Middle East. Arab nationalism is classified as Arab nationalism and Pan Arabism. Arab nationalism is a moderate way of continuing the Arabization of the existing Arab states while maintaining their independence and eventually forming a coalition. On the other hand, Pan-Arabism can be radicalized in its methodology by advocating the formation of a single state from the beginning[2].

It was because of the conflict between the founding of Israel and the two Arabs and Israelis. Arab nationalism formed the Arab League in 1943, in which all 22 Arab states were participating. In 1948, Israel pre-empted its declaration of independence. There were three wars after that, but it ended in failure. There were also attempts to integrate Arabic countries, but they failed due to economic and geographical disparities. Since then, the Arab countries have not been able to advance their discussions on Arab integration(Umma) into their respective political and economic contexts, and conflicts have arisen in the interests of individual countries.

Conflicts in the Middle East caused terrorism. Since the First World War, when Zionists began to move to Palestine, terrorism was frequent in both the Arab and Jewish communities. The Jews organized a militia called Hagana and carried out terrorist acts such as raiding, arson and expulsion of Arabs living in Palestine by a preliminary suspension for the establishment of Israel. After the establishment of Israel, Arabs organized a militant group and applied indiscriminate terrorism to Jews. Israel has responded to this and has been in a military response. There has been dialogue and compromise between two parties, but conflicts still exist and compromise seems to be a matter of Palestinian territory.

The Arabs of the Arab-Israeli war broke out three times and the Palestinian Arabs attempted suicide bombings. In October 1983, the first suicide bombing in Hezbollah crashed into a truck loaded with explosives at the US Marine Corps headquarters in Beirut. Since then, a vicious cycle of terrorism and military retaliation has been repeated between the two sides, and the threat of terrorism has persisted throughout the Middle East.

3. Islam, Islamism and Jihad

3.1. Islam and Islamism

It was in the Arabian Peninsula that it was religiously overcome in the confused era of “Jahiliya”(the age of ignorance), the competition between idolatry and clans, and retaliation in the sixth and seventh centuries. Islamic communities have been formed by political and religious leaders, Muhammad, his post-mortals community has spread, and Islam has spread to Eastern Europe, Central Asia, North Africa and Southeast Asia, and a quarter of the world’s population is estimated to be Muslim.

Islamism refers to various forms of social and political activism that argue that public and political life must be guided by Islamic principles, and more specifically, to movements that demand the full fulfillment of Shari’a. Albrecht Metzger defined Islam as a Muslim movement against contemporary Western political and economic order and secularism. Explain that the term ‘Islamic fundamentalism’ is a term made from a western-centered perspective[3].

3.2. Perspectives of Jihad

The origin of jihad is the Arabic verb jahada. It means to strive for goals that are valuable for individuals and communities. Beliefs or religiously devoted efforts to walk the fi sabil Allah, fight against idols or evil, strive for Islam and ummah(Islamic community), convert unbelievers And to try to realize the moral values of Islamic society. The way of Allah means to devote to the maintenance and application of Quran, the revelation of Allah, and Sunnah, the teaching of Muhammad and his companions[4].

The ideology of the Jihadism is summed up in three ways. The first is the recognition that hakimiyyah, the sovereignty of Allah, dominates politics, society and economy. Second, we must return the present state of our return to the jahiliyah period to a normal Muslim community. Third, it is Muslim duty to carry out defensive jihad against any enemy invading Muslim territory. Each ideology is a modern interpretation of Abul Ala Mawdudi, Sayyid Qutb, and Abdullah Azzam[5].

Islamic scholars and some Western scholars divide jihad into large jihad and small jihad. Rudolph Peters divides Jihad by the sword, army, and war into Jihad in the heart by peaceful means to fight against Satan[6][7].

The interpretation of jihad is very diverse due to the differences in perspective. In particular, Western scholars have approached jihad in an extremely tangential way.

Aggressive jihad and defensive jihad. Bernard Lewis and Douglas Stausand, who emphasize the violent nature of jihad, are representative. They analyze the content of Kuran and Hardy's, explaining that Jihad is a violent war and a force. On the other hand, scholars who emphasize defensive jihad emphasize that jihad is important for stabilization and purification of Islamic society. Carl W. Ernst and Diane Morgan explain that the main purpose of Jihad was to create a religious and ethical ideal Islamic society and that the military forces based on physical force are secondary[5][8].

Many Muslim scholars have argued that Islam is a religion of peace, as the meaning of the temple is derived from the meaning associated with the crusade of the Middle Ages in Christianity, has nothing to do with the origin of the original Jihad and interprets Jihad as a wholly human struggle[9].

4. Jihad Terrorism

4.1. ‘Muslim Brotherhood’ and derivation of extremist groups

‘Muslim Brotherhood’, organized in Egypt in 1928, was a social movement aimed at moderate social reform in accordance with the

Islamic spirit and gradual reform through democracy. However, in 1952 the Nasser government began to derail extremist groups from the Muslim Brotherhood(al-Ikwhan al-Muslimun). It is Sayyid Qutb's "Mile Stones"(Ma'ālim fīat-Tarīq, 1964) that presented ideological grounds for the derivation of radical groups[5].

Al Qaeda is a global terrorist organization formed when the Soviet Union invaded Afghanistan and fought as an Islamic militia. In response to the US 'presence in Saudi Arabia in the Gulf War, the Sudanese government continued to terrorize the United States while globalizing its organization. Abdullah Azzam was influenced by Zawahiri's 'aggressive jihad' idea and founded Al Qaeda in 1988, Afghanistan and other countries. Since the early 1990s, the United States has consistently launched offensive against the bombing of Somalia, including terrorism, targeting the United States[1].

4.2. 'Muslim Brotherhood' and derivation of extremist groups

IS was organized based on Salafism, the national ideology of the Salafism Jihadists[10]. IS (Islam State) is an English version of Arabic 'Daesh'. Daesh means a nation that governs both the public and private spheres based on sharia[11].

IS began as a subordinate organization of al Qaeda in bin Laden and was proclaimed by Al Bagdadi in 2014. As a result of the 2003 invasion of Iraq and the outbreak of the Syrian civil war, it has occupied a considerable size of territory and has begun recruiting "reserve warriors" residing outside the major Islamic regions as well as Sunni Muslims in order to grow their forces.

Al-Qaeda and other existing Islamic-based extremist movements were all "their own" seclusion group by secret society, but IS has the ultimate community Ummah in the form of "state" in this land FTFs have been assembled by young people who have come together from all over the world[12].

The recruitment of the IS warriors was guided by two books[13]. They are Abu Bakr Al Naji's The management of Sabagery(2004) and

Mustafa Set Mariam Nasar(Named Abu Mus'ab al-Suri)'s, The Call to Global Islamic Resistance(1991).

Nasar was an assistant to Osama bin Laden before his arrest in November 2005, and his call to his 1,604-page book, Global Islamic Resistance (GI), has often been compared to a statement, sometimes referred to as "My Struggle"[14].

Terrorism in the Middle East in the 20th century was a combination of nationalism and religion, and it is different in the 21st century. IS promoted global Islamism and nurtured young people all over the world, and the opposing forces showed bold attack and punishment by anyone. IS global Islamism is also different from their predecessor, Al Qaeda's strategy.

5. Conclusion

Currently, the United States and its allies are actively investing financial and human resources in Countering Violent Extremism(CVE). The CVE is a step in the increasing interest of extremist forces among Muslims as part of the domestic and international efforts of US counterterrorism[15].

IS has reached its extinction level with the attacks of counterterrorism nations, but the emergence of a new terrorist group that stands for jihad is not cut off. New terrorism will occur at unpredictable times and in many places.

Just as existing terrorist groups are transformed into IS, new varieties will be created, which may arise from areas of uncertainty, social disturbances, and vulnerable central powers, or movement of existing terrorist groups. Already the movement of IS survivors has been captured, and in the case of individual movements, it is returning to the country before the IS fighter. The threat of terrorism is getting bigger with their return and homegrown terrorism is occurring.

To prevent the spread of terrorism, major countries in the Middle East need active cooperation to eliminate the incidents and activities of violent extremist groups. However, the possibility of cooperation is getting thinner

due to the recent conflicts among major Middle Eastern countries, such as Saudi Arabia and neighboring countries' crossing with Qatar. On the other hand, countries are nervous about the potential threat of terrorism due to the return of IS fighters to their motherland.

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