

**Islam and International Security:
from ISIL to Hashd al-Sha'bi**

Document Type: Conceptual paper

Alireza Koohkan*

Received: 2017/05/10

Accepted: 2017/07/15

Abstract

In security studies school, there are different viewpoints toward religious and its role in domestic and international security systems. From Peace of Westphalia until beginning of 21 century, many experts has thought Talking about the role of religious is meaningless. After 9/11, most politicians were talking about Islamic terrorism. At this time, there are two types of role for Islam in the field of security: first in Daesh as a big terrorist organization that create insecurity in Iraq and second in Hashd al-Sha'bi as a big volunteer organization that try to make Iraq more secure. This paper discuss these two different perspectives on the role of Islam in security.

Keywords:

Islam, Security, Terrorism, Religion, Volunteer

* Assistant Professor in International Relations at Allameh Tabatabaee University
Koohkan@atu.ac.ir

Introduction

Security is one of the most fundamental human needs and top priority of any community. The importance of security has become so much because of Terrorist attacks in different countries. Security-related studies is one of the oldest research in the history of science. In the past, only the hard power of military means was given in security studies but nowadays it is believed that several factors are effective in creating security and insecurity. This is also true about religion. In Modern security studies, role of religion was considered minimal and in the maximum it was Intervening variable. But after the attacks of 9/11, the role of religion and especially Islam was much more serious in security studies. In the earlier survey, this was the religion (Islam) has the role of the unsecured suppliers, But the assumption was quickly criticized.

Now, the main question is what is the religion (Islam)'s role in domestic and international security? This article' assumption is that Islam in its nature is not a cause of insecurity and its role in domestic and international security depends on the political application of it.

The subject of this article is one of the most important issues in the current world security studies. After spread of terrorist attacks, how to deal with them, is one of the main concerns of politicians and ordinary people. Some claim the problem is Islam, but in the opinion of the author of the article, the problem is the political application of Islam and not Islam in its nature.

The methods used in this article is descriptive analysis and by using primary sources, have tried to answer the main question.

1. Details and Discussion

1-1. Security Principles of Islam

The main principles in security theory of Islam Can be enumerated as:

1-1-1. Call for Justice

In the Qur'an, Justice was the origin of the universe and creation based on justice is done; it means creation is done because of justice (Qur'an, 6:115).

Justice in Qur'an viewpoint have intrinsic value and Security of everything depends on it. In the other words, Justice is not just a Subjective concept But also intellectual concept that Being rooted in human nature and encompasses all aspects of the universe (Qur'an, 57:25) (Qur'an, 49:9).

1-1-2. Respect for All Human Beings and Guarantee Religious Freedom

Islam guarantees dignity of other faiths and the protection of their rights and their freedom of discussion and debate on various issues (Qur'an, 49:13) (Qur'an, 29:46).

Also, The Qur'an calls Muslims to scientific debate and argument with non-Muslims (Qur'an, 16:125).

1-1-3. Strengthening Human Relations

Islam is obligatory justice and injustice and oppression is forbidden and no one is forced to accept certain ideas.

No theories about the universe, nature and human beings does not impose on someone and in religious matters is also believed to be not compulsory and its only mean is the use of reason and thought about God's creations (Qur'an, 2:256).

Islam define principles and foundations of relations between individuals, groups and nations on peace and security (Qur'an, 49:10).

1-1-4. Forgiveness and Tolerance

Islam has emphasized on these attributes because of their Great impact on the life of the Islamic community and their role in the consolidation of peace and security (Qur'an, 2:134) (Qur'an, 15:85).

1-1-5. Respect for the Rights of Citizenship

Islam guarantees the respect of all human rights and supporting and protecting them is obligatory, whether religious, civil or political rights. In the Islamic system, citizens have rights and duties (Qur'an, 5:32).

In summary it can be said Security theory of Islam is based on creating a positive security. This means that not only insecurity must be destroyed but also insecurity causes such as injustice, poverty, violence... must be ruined (koozkan, 2016).

1-2. Islam and Security: the Actual Situation

In this section, the relationship between Islam and security issues in the real world will be examined.

1-2-1. Islam and Insecurity: ISIS

ISIS is a terrorist organization with takfiri-salafi thoughts. Abubakr al-Baghdadi, leader of the group, founded the Islamic State of Iraq and Syria, known as ISIS (Masjed Jamei, 2011). Baghdadi in a religious family with Salafi thought has been born and educated in Islamic University of Baghdad (Ibrahimnejad and Farmanian, 2014: 13).

Abubakr al-Baghdadi claims the Islamic caliphate and declared himself caliph of the Muslims. ISIS in terms of jurisprudence owes Mohammed bin Abd al-Wahab, in ideology follow Ibn Taymiyyah, and in political issues debt Sayyid Qutb and Abdul Salam Faraj (sharifat, 2015:28).

Feature of ISIS is unutterable violence (Dabiq, 2014). This group has used the strategy of terror action and to somehow, is the world's most media terrorist group (fathabadi, 2012).

The terrorist group, needs to spend money to keep the war machine, Including the preparation and maintenance of equipment, payment of salaries to fighters and their families, rewarding successful operations, to pay families of those who died, the people under their control office and ... (Barrett, 2014: 45). ISIS economy is primarily based on income from oil sales from areas under their occupation in Iraq and Syria and is estimated between 30,000 to 80,000 barrels per day (Barrett, 2014: 47).

ISIS acquires its main financial resources through corruption and criminal activities, including oil smuggling, looting, taxes imposed, seizing banks, kidnapping and etc. (Gul, 2010:918). ISIS also involve in the trafficking and sale of antiquities (Levitt, 2014; Cohen, 2009).

1-2-2. Islam and Security: Hashd al-Sha'bi

With sudden and rapid occupation of several Iraqi provinces within a few days and the fall of Mosul in northern Iraq by ISIS on June 2014, Islamic State promised by this group actually has the capital and officially announced its formation (Cauderwood,2014). It is worth mentioning here that City of Mosul with two million population, within a few hours occupied by 2 or 3 thousand fighters of ISIS, and that's the key point is that justify strategy of humanization security (Esposito,2014).

While the situation showed ISIS would be win and any time there is a possibility of fall of Baghdad, Ayatollah Sistani, the Iraqi people supreme religious leader, issued a fatwa and ask Iraqi people mobilizing to help the army. Here, according to overcome religious sentiment in Iraq and the subordination of the country to the voice of Ayatollah Sistani, too many volunteers prepare to participate in hashd al-Sha'bi and the organization quickly launched.

The most important characteristic of hashd al-Sha'bi is its members have come together by religious reasons. This is the role of Islam in securing a country and also an example for all regions of the world.

To more clearing the role of public security forces during their activities after the occupation in Iraq by ISIS, it must be say in releasing of strategic areas, these forces liberated more than 50% of ISIS-controlled areas (mizan, 2016).

Conclusion

Based on the points raised in the paper, the following points should be mentioned as the results of discussion:

1) Islamic theoretical viewpoint is lead to sustainable security. Islam, as mentioned, unlike traditional theories of security, believes in positive security. Results of this viewpoint remove and destroy the root causes of insecurity in the world.

2) Muslims different practices are depending on the political and ideological differences. This means that:

Terrorists are ideologically following the thought takfiri-salafi. This idea is supported by some government of Persian Gulf.

Defenders of humanizing security are among the Shiites and Sunnis and the great scholars of Shia and Sunni support it.

As a result, all governments should seek to confront the Takfiri thought. Such as what occurred in Tajikistan, for fighting Islamic terrorism, takfiri thought must be limited. This will reduce extremist ideas in the Muslim world and will increase peace and tolerance among Muslims. To limit the takfiri thoughts, it should be asked the government Saudi Arabia to stop Exporting this idea to other Muslim communities.

References

1. Barrett, R. 2014. The Islamic State. The Soufan Group. <http://soufangroup.com>
2. Cauderwood, K. 2014. Islamic State: How Terrorists Groups Move Millions without a Paper Trail. *International Business Times*.
3. Cohen, Benjamin J. 2009. A grave case of Myopia. *International Interactions*. 35 (4):436-44.
4. Dabiq. 2014 (1435). the Flood of the Mubāhalah. No. 2.
5. Esposito, John L. 2014. ISIS, Radicalization, and the Politics of Violence and Alienation, *Reset Doc*.
6. Fathabadi, Mahdi. 2012. Al-Qaida after 9/11. *Politics quarterly*. Tehran University. No: 15.
7. Gul, I. 2010. Transnational Islamic Networks. *International Review of the Red Cross*. 92 (880).
8. Ibrahimnejad, Mohammad and Farmanian, Mahdi. 2014. ISIL: thoughts review. Qom: Daralalam.
9. koohkan, Alireza. 2016. Peace in Islam and critical theory. Conference on peace and security. Tehran.
10. Levitt, M. 2014. How the US Can Take the Flight to ISIS on the Financial Front. *PRI's the World*.
11. Masjed jamei, Mohammad. 2011. Changes in takfiri thoughts. Tehran: institute for political and international studies.
12. N,n (2016) comparative plan, mizan online, from: <http://www.mizanonline.ir/fa/news/180804>, retrieved at: 2017/1/10.
13. Sharifat, abd al-mohammad. 2015. ISIL, thoughts and organization, Qom: Daralalam.