ISIS

An ontological Approach

The author describes how the caliphal state appeared in Iraq and Syria describing theological concepts of the Islam and how they are used in a biased way by ISIS, reducing it to a stereotype [1].

KEY WORDS: ISLAM - ISLAMISM - CALIPHAL STATE - ARAB LANGUAGE - ISLAMIC THEOLOGICAL ASPECTS

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LANGUAGE AND CULTURE

Specialists of Arab- Islamic studies state that, even more than in other cultures, the Arab language has great importance in the construction of this identity. The Arab demonym comes from the verb c araba عَرَب which, in one of its different meanings[2], refers to the idea of "that one who speaks clearly". Even in literature, the semantic field of this verb refers to ideas such as "the language of God". The importance of language and words, as well as its body, the writing, which maintains and makes it last, may be seen in the Quran Sacred Texts, an essential element of the Islamic Confessional category, which in Arab means "reading" قُرْآن and implies one of the attributes of the concept of tradition. The word Quran comes from the verb *qara'a* قَرَأ which means to read, gather and collect.

Quran is "written word of God". Islamic doctrine sees in the Quran word the very expression of the Spirit of Gods (kalīma[tu] *Allāh* كَلِمَة الله). The word "is wind that does not stay, and only writing can retain it" as it is expressed in *Isrā'liyyāt*[3] إِسْرَائِيَّات, writing is the matter in which the spiritual lies.

THEOLOGICAL ASPECTS

The Arab language is closely related to Islamic confession. Quran is written in that language and specialists, such as Waleed Saleh Alkhalifa, hold the hypothesis that classic Arab has been totally consolidated with the expansion of Islamic power and the extension of sacred reading, replacing Aramaic as vehicle language in the region. For this historical association, Arab (as a linguistic category) overlaps with the Islamic (as a confession category).

The word *"iŷtihād"* "إِجْتَهَدَ" in its meaning VIII comes from the verb *"ŷahada"* "جَهَدَ" which means to make an effort. The word *"ŷuhda"* "جُهْدَ" quiere decir gran esfuerzo y *"ŷuhda"* "خُهْد" means up to the limit. The word *"ŷihād"* "خِهَاد" contrary to what it is generally believed in the Western world, does not mean war, but fight and, above all, internal and moral fight in the sense of achieving victory in the name of God. The warrior *muŷāhid* مُجَاهِد is, above all, a spiritual warrior for the cause of God *muŷāhid fī sabīl[i] illāh[i]* مُجَاهِد فِي سَبِيل الله. The Arab word for war is *"harb"* "حَرْب" and it belongs to a semantic field that is totally different from the one of *"ŷihād"*.

In order to clarify the concept without explaining different theological interpretations and the current uses

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and meanings of the word, we can quote Cardinal Paul Poupard, director of the Dictionary of Religions, a book written by Catholic thinkers. Monsignor Michel Delahoutre had the mission to coordinate experts that worked on Islam. Robert Caspar, member of that team, states: "*Ŷihād*, usually translated –for no reason- as "holy war" (a word that does not exist in the Arab language) is an important element in the life of a Muslim believer [...]. The word and its derivatives (*muŷāhid*, "the one who fights...") mean the effort necessary to achieve a goal. This is an abbreviation, the complete word of which –frequently mentioned in Quran– means the *effort in God's path,* in the sense of an effort to make the rights of God prevail, for which different means may be used. One of them is the "military" effort, when referring to defending the Muslim context and also when it is necessary to "open" a country that rejects the pacific invitation to embrace it to Islam. Trying to avoid differences among detractors and apologists of any type of Islam, it is necessary to note that in Quran the use of the word is frequent in the context of fight. This "military" aspect of *ŷihād* will be frequent in the history of Islam, not only against the non- Muslim, but also among Muslims, which is illegitimate. Jurists ruled conditions and limitations (with respect to the elder, women and children, priests, monks and religious buildings, among others). However, Quran and Islam do not exclude this form of military *ŷihād*, this is not the only or most important form. Among moralists and mystics, the "great *ŷihād*", would be the equivalent to out "spiritual combat", and military *ŷihād* is left as "small *ŷihād*" [...]".[4]

Caspar's explanation seems to be an objective and clear summary. On the contrary, Elías Caneti, who did not explain this theological concept of Islam, has considered it a religion of war. With the same criteria adopted by Caneti,

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1. Analysts of the Islamic- Arab world distinguish Islamism from Islam. The first one refers to a stereotype and the second one is an archetype. According to cultural diversity researchers, the stereotype is a biased, reduced, static, polarized view of a cultural archetype, its caricaturization and determinism. Once established in the collective unconscious minds of a human group, it is very difficult to modify it. Cultural archetype is defined as a conceptual structure that underlies the deep collective behavior of a community. It is structured from utopia, myths and taboos that are part of collective unconscious minds and give them values and a material shape to culture. A

stereotype is not the archetype that conducts and leads to it. A stereotype is a cut, a part of the cultural archetype.
2. There are nouns in Arab that come from verbs, these have different manners that shape semantic fields of the language.
3. Isrā'liyyāt are short stories introduced by Jewish converted to Islam during the first times of this religion. They were compiled in books during the times of the caliphate Umayya with its capital city in Damascus.

with respect to the word *ŷihād,* we could say that it is also a religion of peace. The word Islam comes from the verb *"salama"* which means, among other things, "to be in peace", "to be subject to docility".

What this Islamic concept of *ŷihād* refers to is a concept similar tol *ius bellum*[5] elaborated in the Roman tradition and then developed by Saint Augustine, Vegecio and Frontino. The elements of the concept of *ŷihād* are duly documented in the Quran and in the texts written by Islamic thinkers and jurists.

The question is that there may be great differences between what Saint Augustine states as regards war and what a crusader does in the conquest of Jerusalem, in the same way a *muŷāhid* may be different from the concept expressed in the Quran.

It is important to analyze the double aspect of the concept of *ŷihād* in light of a "حديث" "hadīt"[6] of the Prophet who,

when returning from a war expedition, had said: "We have come from the small Holy war to go into the great holy war". The military combat against the disloyal or the enemy that threatens the country or "أَمَّة" *"ummat"*[7], with all the costs it implies, is the small holy war *"al-ŷihād- āsgar"* "للأَصغَر الجِهَد", while the spiritual combat against the inner enemy to get control over one self is called great holy war "الأكبَر" "الجهاد" *"al-ŷihād-ākbar".* If the great war is lost, there is no sense in winning the small war. The important thing is to "defeat oneself" and to win the "inner war" which according to Jung's deep psychology is the cause of all "external wars".[8]

Since the times of Saint George to King Arthur and his Noble Knights, the Western world has been aware of the Christian Cavalry institution. In Islam, there is also a tradition based on the Islamic *ŷihād,* possibly with more singular roots given the mystic relevance of the horse and courteous love[9] in

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4. POUPARD, PAUL; Dictionary of Religions; Herder; Barcelona; 1987; p. 1844.
5. This refers to the concept of fair war.
6. The ahādīt (plural) (plural) have a general meaning of "narration" of anecdotes and stories about the Prophet, experienced by one of their contemporaries or taken from their own sayings during the first times of the Islamic community. This is a story that provides with information about the Sunna and can therefore be translated also as "tradition".
7. This means community, specifically community of Muslims. It belongs to the semantic field of "umm" which means "mother". Its deep meaning would be matrix community and in the West, it is usually translated as "nation", a word that does not exist in the Arab language.
8. According to Jung's psychology, historical events, and wars in particular, are the result of psychological transfers (Übertragung) that individuals make from the individual psyche

to culture. This would become a collective trauma that is held as "unconscious shadow" in the very collective unconscious minds. There is "another" self to whom the collective trauma and the unsolved own psychic conflict may be transferred; this "another" one gets the elements of an enemy which is reasonable to be declared war. It turns into an essential evil which, paradoxically and because of projective ethics, is the result of a transfer mechanism. However, this energy is found in the very own unconscious mind. As a result of a dual conscience that aims at being released from guilt as it also has obscure elements, it needs someone else so that it can transfer said elements with its psychic energy to be free of sin.
Wars, as any other historical event, start in the psyche of persons and in the collective unconscious minds of communities and they then appear and are shown in history.
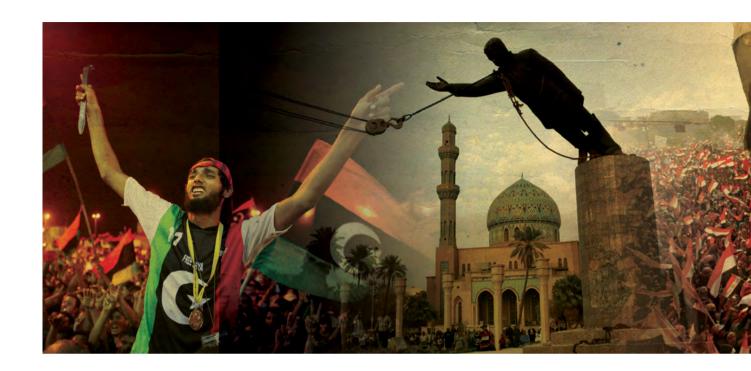
the Arab world: "the Arab knight is called *fāris* or *fatā*, and his virtues are bravery, loyalty and love for the truth, protection given to widows, orphans, generosity, worship of women and liberality, especially with respect to poets [...]".[10]

The Arab horse is a talisman, a principle of divine compassion, a present of God in this world. For this reason, it is "pure- bred", "noble in origin", it has strong lineage and roots". In several ways, this is the meaning of the expression *al-farās asīl* الْفَرَس أَصيل, translated into Spanish as "pure-bred mare (horse)".[11]

Another concept to be taken into consideration is *Hiŷra^t*, (usually translated as Hegira). In the Mecca, the Prophet and the Muslims were persecuted and mistreated. Therefore, in 622 a.D., the Muslim emigrated, starting the Muslim era with the *Hiŷra^t*. They moved to the city of *Ŷatrib*, which after the successful settlement of the Muslim, would be named *Madīna^t –l-Rasūl* (the city of the Messenger-Medina). The word comes from meaning VIII of the verb *hāŷara*, which means to emigrate in its meaning I, while in its meaning III *hāŷara* هاجَر it means to "go with conviction; to leave a place with conviction" and to arrive to a fairer place where peace and the laws of God prevail. Thus, the one who emigrated with the Prophet to Medina is *muhāŷir* مُهاجِر who, with the help of the residents of Medina who converted to Islam, ansār نْصاراً (the auxiliary)[12]; will form the community, that is, the "*umma^t*", This is how the Islamic State, where religion and politics go together, began.

Three battles took place in Medina against Pagan and Jewish Arab tribes that paved the way for the consolidation

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of the Islamic State. Each of them has had a great meaning as divine revelation and message from God. Here, the "small *ŷihād*" had to be made and the "great *ŷihād*" was not forgotten. The new situation could be seen in the Quran verses from Medina. In this case, the connotation of "small *ŷihād*" associated to military combat was clearly expressed. We have to understand that these "battles" were rubbed as no more than those that take place among tribes. In fact, they are referred to as "struggle". We cannot imagine a great deployment of troops or complex tactical mechanisms.

In the period of Medina, loot was authorized and it was distributed according to the Islamic hierarchy rather than the military one and payment was recorded on a list.[13].

Authorization to loot[14] is based upon the fact that emigration to Medina implied the expropriation of the property of the Muslims who left the Mecca. In order to compensate for their losses, the Muslim attacked trailers of the Meccan, "in this context, *ŷihād* gets its new meaning of Holy War. Verses from Quran revelation authorize this war while their limits are defined: a well- defined cause and an enemy; strict limits and ethics of war"[15].

Muŷāhid, "the one who fights..." means the effort necessary to achieve a goal. The effort in God's path, in the sense of an effort to make the rights of God prevail.

for the cause of God and change the world when this has got lost from *fitra*[t 16] فِطْرَة, that is, when divine creation and its nature, disposition, origin and potential of the world have been separated from men and things. The *fitra*[t] is distorted by *Šaitān* (Satan), which derives from the verb *šatana* شَطَنَ and it means to annul, suppress, to make a cut.

Satan (*Šaitān*) has other names, such as *Garrār*, the deceitful, seducer, misleading and the Heaven's serpent is named *Iblis*; a name that comes from the verb *labasa*, which means to make something obscure, incomprehensible, to dress. In its meaning V *talabsa* تَلَبَّسَ means to be covered, coated, to be pulled, to make something obscure and incomprehensible, to let devil get in. The action of *Šaitān* causes *fitna*[t 17] فِتْنَة which, among other things, was the cause of division in the Dar al Islam, between the Sunni and the Shia.[18] *Fitna*[t] means test, temptation, seduction, sedition, charm, fascination and, at the same time, all of this leads to uprising, turmoil, discord and civil war, leading the world and men to ruin.

A caliphate state would ultimately be based upon the idea of restoring the ontological essence of things, men and God, thus protecting *fitra*[t] and preventing *fitna*[t].

There is another assumption to be taken into account. Historically, the evolution of nation- state is a European creation. With this, we can highlight that the operational functionality of this cultural- legal- political- historical creation, is successful in Europe. None of these concepts, state and nation, exists in the Arab- Islamic world with the same connotation it has in the European world. The so-called "Arab states" come from geopolitical designs created by Western powers after World War I. The nation does not have an important role in this culture, but tribe has. There is no word in Arab for nation; for tribe, there are at least five words to talk about its variety and hints.

This gave origin to the collection of taxes by the Islamic State that was established in Medina and then the historical and dynastic caliphates.

The idea of a state under caliphate is based upon the concept that comes from the verb *jalafa* حَلَفَ. The verb means to succeed. Caliphs were the ones who would succeed the Prophet, and in Islam, this coincides with the fact that the four caliphs that succeeded the Prophet after his death governed with wisdom and bravery. His government was like a Golden Age of Islam. Beyond the fact that caliphate became an administrative unit of government which was divided into Wilayahs (*wilāī* وِلَايَة, territory of associates, protector sirs, liberated, clients called *mawla* اليمَوْ), the theological concept of the caliphate expresses the idea that the human being is a merciful representative of God on earth. Any person without genre distinction must be regent and manager accepting the challenge to be caliph (successor) of their own existence. Implementing a caliphate ultimately means to intercede

9. Kind love, which is pure and virgin, to women as "crumb" of God. Fighting for a woman and honoring her as it is a complement for Adam.
10. DE FUENTES, ÁLVARO GONZALO; The Romantic Epic and Arab Tradition; Gredos; Madrid; p. 18.
11. The Spanish word to refer to the military rank of second lieutenant comes from the word al-faris.
12. In fact, one of the groups allied to ISIS that fights in Syria against Assad's administration is called *Ansār-al-Islam*.
13. Said list was called dīwān دوان, from which the Spanish Word for "customs" comes from.
14. This is probable the only difference between Augustine's ius bellum because Hippo Roman-Christian stated that just war does not accept the taking of the booty. In all other aspects,

the idea is similar, even the idea of disregarded combat, without hating the enemy, only for the duties, is shared in both ideas.
15. AL-ᶜ AŠMĀWI, Muhammad Saᶜ īd; Islam and Political Order; Cultural Heritage and Contemporary Change. Series IIA. ISLAM, Vol. 1; The Council for Research in Values and Philosophy; Washington D.C., 1994; p. 71 (Author's translation).
16. This means "essential nature of things and beings, the order created by God".
17. This means division, seduction, sedition, temptation.
18. Political- theological concept presented by Muhammad b. ᶜAbd al-Wahab (1703-1791) founder of the Wahhabism within Sunni Islam.

The latin word *stato* which means "order" and from which state derives, has a different connotation from the word *"dawla"* "دَوْلَة" which comes from the verb *"dawala"* "دَوَلَ" and it is related to succeeding, take turns, to be substituted, to change periodically, to change luck. It was used before for dynasty or empire as in its meaning III *"dawāla"* "دَوالَ" it means to take that rotation, to succeed in the "international" context, that is, to make it an empire. This word is nowadays used in Arab countries as a synonym for state and, in fact, it is used by ISIS with the acronym of *Daish*, simplifying the name of *al-dawla-l-islāmiyyaᵗ fī –al-Iᶜraq wa al-šam* (Islamic State of Iraq and the Uprising).

Every theological concept aims obviously at balancing themselves with reason, in a similar way to what Catholic thinkers, such as John Paul II in his encyclical letter *Fides et Ratio*, have explained. Although it may be noted that the Arab- Islamic world is declining with regard to its position in the 10th century with the imbalances between faith that, in one of its representations, tends to fanaticism and a reason that is minimized (this has been highlighted by both Arab and non- Arab historians)[19]; we know that there is a great rational tradition in the Arab- Islamic thinking which, in part due to effects of said decline, cannot be balanced with faith in some of its current expressions.

Many Muslims value the age of the four wise caliphs and the Prophet in the same way some Christians esteem Medieval Christianity values. But they also understand that this was appropriate for certain time and space and these values must be adapted to the current situation undergone by the Arab- Islamic world.

In the case of ISIS which responds to a special line of thinking within Islam that does not imply the whole religious and cultural movement but a very specific line, different theological- political- ideological concepts are combined with the geopolitical situation. ISIS uses Islamic theological concepts that are biased, reduced and turned into stereotypes. These are the concepts that were previously explained apart from the concept of *Šarīᶜa* or Islamic law: "[...] most Muslims believe that the ideology of groups such as ISIS is not correct in the Islamic context [...] These Islamic extreme groups describe themselves as true Muslims, highlighting several Islamic terms and concepts such as *ŷihād* and *ummāt*. When dealing with this issue, it is necessary to consider the potential of *Šarīᶜa* which is misunderstood and misused. [...] When *Šarīᶜa* is reduced to a social and political ideology, this is an explicit change of their purposes and great abuse"[20]. The Islamic law is the path to a watering hole, the way to take, the source of water full of blessing.

It is important to mention the regional and international context in which the ideas of ISIS could be developed. Among other factors, Dr. Sayyed Hassan Akhlaq Hussaini states the

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evident weakness of the states of Syria and Iraq, regional and international interests at stake, international intervention to overthrow or support Assad and the increasingly difficult relations among the Sunni and the Shia.
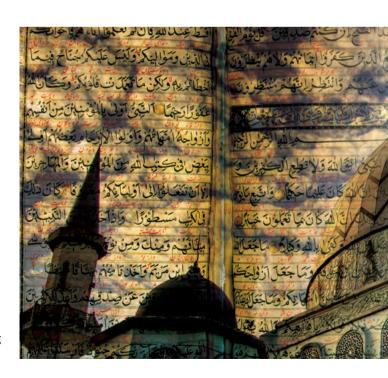
A HISTORICAL DESCRIPTION

The traditional division between the Sunni and the Shia gave rise to four Sunni orthodox legal schools (Hanafi, Šāfiᶜ , Māliki y Hanbali) and one Shia school (Ŷaᶜfarī).

There is a special form of Sunni that is called Wahhabism. This pure line of Islam owes a lot to three important persons in History:
1) Ibn Hanbal (780-855).
2) Ibn Taymiyya (who died in 1328).
3) Muhammad B. ᶜ Abd al-Wahab (1703-1791).

Ibn Hanbal is the founder of Hanbali School which makes a literal and strict interpretation of Quran and Sunnah.[21]
〉 In order to avoid *fitnaᵗ* , it is compulsory to obey the leader even if he is not merciful. Not following the leader means

to break the union of the Islamic community and the Dar al Islam.

〉 Among other recommendations, said school states that the son of dead Christians should be converted to Islam and a *basileus (military)* captured should be killed.

Ibn Taymiyya, whose model is derived from old Muslims (*salaf*) and from the first orthodox caliphs who were wise and warriors, consolidated the following concepts:

〉 The breaking of Islam occurs when a Muslim disobeys the *Šarīᶜ a* Islamic law).

〉 It is necessary to fight against declared enemies: tartars, crusaders and their allies.

〉 Discredit Muslims that introduced foreign practices and inventions (innovation) into Islam, especially Kurdish Yazidis, Sufi cofrades, the Druze, Alawites or Nusayri and Shia in general.

〉 To have rigid and inflexible positions as regards usual issues: for example, not to play chess because it creates distance with the true *dīn* (religion).

〉 Avoid *fitnaᵗ* that divides Dar al Islam.

al-Wahab in the 18th century justified its doctrine as a reaction to worship of holy men and foreign practices introduced from other religions.

〉 Rituals had to be the same as the ones described in the Quran and Sunna and it was necessary to follow the behaviour of the four orthodox caliphs.

〉 Tobacco was prohibited and even coffee was banned at the beginning [22].

〉 Amulets and rings were banned.

〉 Monotheism and unity of God (*tawhīd*) become very important. Also important are the elimination of any Trinity aspect and meditation (worship of Saints). These trends lead to polytheism and blasphemy.

He was also the one whose practices and texts had caused the division of society in two groups: the new units of their followers represented *Dar-al-Islam* (House of Islam) and the unfaithful who did not agree with his opinions represented *Dar-al -Harb* (House of War), the blood of which was legal to shed and it was fair to take their property.[23]

Moreover, he established an important Alliance with the House *Saᶜud* in 1744, when Muhammad b. Saᶜud got married to the daughter of b. al-Wahab. Therefore, the house Saᶜud made Wahhabism its own ideology to reinstate Sunna in its purity and to face *bidᶜa* بِدعَ, a word that comes from the verb *badaᶜa* بَدَعَ that means "to do for the first time, to be the first one to do something, innovate and in its meaning VIII *ibtadᶜa* اِبْتَدَعَ it means to defend a heresy which is derived from innovation.

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19. Ibn Jaldún and Felipe Maíllo Salgado, among others.
20. AKHLAQ HUSSAINI, Sayyed Hassan; The Intellectual Foundations of Islamic Culture. An Introduction; chapter 6; Washington D.C.; p. 190-191. (under edition). (Author's translator).
21. This means use and habit. It is a pre-Islamic concept and represents the set of regulatory customs of Old Arab. It refers to the tradition that has to be lived and what was taught by the Prophet.
22. Coffee initially traded by the Arabs was discovered in Ethiopia in 570 a. D., the Spanish word "café" is an Arab word that comes from qahwa قَهْوَة .
23. Alkhalifa, Waleed Saleh; El ala radical del Islam; Madrid; Siglo XXI, 2007, p. 28.

This historical Alliance created an archetype that still exists as "Wahhabism gave the House of Saud religious legitimacy and strength which was essential for the consolidation and expansion of their political power. This violent movement was a kind of rebellion against the Ottoman Empire which fought against it without success until Muhammad ᶜAli, Ottoman governor of Egypt defeated them in 1811". [24]

With this historical context, we can explain rivalry between the current powers of the region: Saudi Arabia, Turkey and Shiite Persian Iran. These actors determine geopolitics and their interests in the "Middle East".

Considering this ideology that has biased aspects of Quran and Sunna which do not represent the whole Islam, we can understand why they fight against other religions such as Christians (Maronite Church, Orthodox Christians, Melkite), Kurdish yazidis and the rest of Muslims, Shia and Alawites, even moderate Sunni and also their extreme cruelty against archeological monuments with symbols of old religions.

The concept of *tawhīd* (unity of God) interpreted by Wahhabism and, in general, by other Islam sectors, rejects Christian dogma and the Holy Trinity. Christians believe in three Gods instead of one and this is not in line with *tawhīd*. Like the Jewish, when Christians worshipped the Golden calf and were reprehended by Moses, they fell in veneration, that is, *širk*[25]. This veneration is not mere worship of other gods, but the association of them to God (*Al-lāh*) and the beliefs that accept any incarnated form of God.
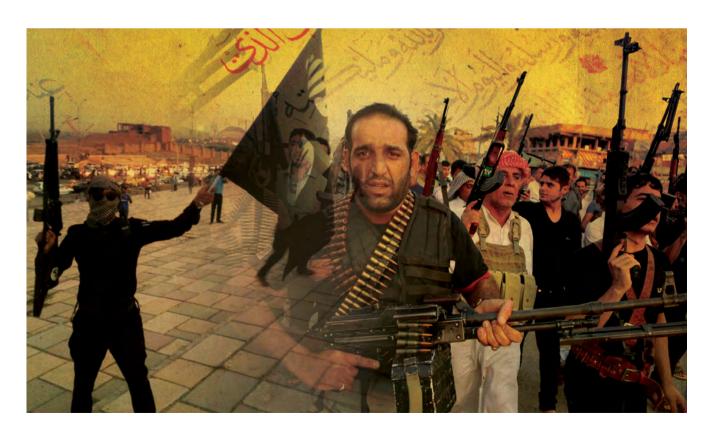
The same happens with Western political ideologies, such as Marxism and Fascism, which many "lay" dictators from the Arab world have tried to adapt to their culture. They fall into *širk*, as they put men in a position above deity: "The one who commits that sin, mušrik, who associates God to other deities, will directly go to hell. According to the rules of *ŷihād*, *mušrik*, did not have any other choice than to accept Islam or to die". [26]

It is worth mentioning that the concept of *tawhīd* which exists in a moderate manner in some sectors of Islam, is exacerbated in Wahhabism, who call themselves "the Unitarians" *"muwahhiūn"* and define themselves as Hanbali Sunni.

Christian, Shia, Alawite[27], Druze, Yazidi[28], Mazdayasna, Sabians and other minor religions would be guilty of *širk*, and even of being *"kāfir"* (unfaithful) as they deny the determination of human acts.

The Wahhabism strict position aims at coming back to the first times of Islam which were considered to be perfect and to reproduce exactly the moment that was left behind in History. Therefore, any innovation is not well seen.

ISIS belongs to a movement which sometimes calls itself "Jihadist-Salafism" in reference to the old "Salafi" Muslims, which were part of a golden age of Islam.

The reduction of Islamic concepts, polarized by ISIS, together with the military tactic of wild terrorism form the Islamist stereotype.

ORIGIN OF ISIS

In Iraq, the fall of Saddam Hussein's regime and the effect of the Arab Spring over Syria have weakened both states. It is necessary to consider that the logic of nation- state is not a construction of these cultures, but Arab identities have made similar copies[29] of the European culture that had them as colonies as from the slow but progressive disintegration of the Ottoman- Turkish Empire.

The idea of creating a lay state, independent from colonial powers and superpowers has been constant in the History of the region during the 20th century.

The party Baᶜ z, a word that means rebirth and comes from Pan- Arabism, which began in Egypt with Colonel Nasser, had this strategic vision: "[...] created in Damascus in 1940 [...], its purpose was, as heir of secret societies of the end of the Ottoman Empire, to expel the French from Syria and work for the reunification of the Arab nation that was free from Imperialism, becoming a political expression of Arabism [...] has been rather an ideology movement of lay trends; during the episode of Suez, it merged with the socialist party of Akrān Hūrānī and adopted socializing manners." [30]

Upon the fall of Saddam Hussein's regime, the Iraqi state was disintegrated and the Arab Spring caused the same effect on the Syrian state. This event was, as stated by Cockburn, a strange mix of revolution, counter- revolution and foreign intervention.

The new Iraqi state has serious legitimacy problems and institutions that were created from it, such as the

Army, are in the same situation. Institutional weakness responds to the fact that the inter- religious context in which different confessions can co- exist peacefully under the new state, failed.

COCKBURN stated: "Many armed men that started to appear in the streets of Bagdad and other cities were Shia militiamen; some of them belonged to Asaib Ahl al-Haq, a dissenting group of the Shia populist group that followed the nationalist religious man Muqtada al-Sadr. This organization was controlled by the Prime Minister Nouri al-Maliki and by Iranians. The fact that the government depended from a sector militia to defend the capital was a sign of the collapse of state security forces and the national army." [31]

The occupation of Mosul, which took place on June 10, 2014 and during which 1300 militiamen of the ISIS left 60000 soldiers out of the Iraqi army, brings the memories of Andalusian defeats[32] against Christians during the so- called Reconquest, in which the lack of strong institutions was a characteristic of said culture.

As regards the lack of legitimacy of the Iraqi army, this lies in the fact that it is seen as a foreign occupation force given the Shia predominance and its influence on it. The administration of Iraq, which was mostly Shia, is the first one in an Arab country since Salah ad-Din defeated Fatimi dynasty in Egypt in 1171.[33]

With respect to Syria, the "Arab Spring", a reaction against the authoritarian regime of Assad, supported by Iran, Russia and Hezbollah, instead of putting an end to a secular claim, it became a Salafi riot because of Saudi influence together with Qatar and Turkey.

The attempt to adapt the functional logic of the nation-state carried out by authoritarian governments of Iraq and Syria may be explained because of the election of the word politics in the Arab language. The concept is explained with the word "sīās" which in the meaning IV of the verb, it is

24. Alkhalifa, Waleed Saleh; op. cit.; p.26.

25. Correa, Horacio Esteban; Jung y el Islam; Buenos Aires; Biblos, 2014, p. 79.

26. Maíllo Salgad0, Felipe; Vocabulario de Historia Árabe e Islámica; Madrid; Akal; 1996, p. 222.

27. Alawites or ausayríes are a branch of Shia known as ansārīya founded in Iraq by Ibn Nusayr in 859 a. D., during the religious crisis of the Abbasi. They are different from Ismā'īlism, Shia who believe in the Messianism weight of the arrival if the Seventh Imām, in which Alawites expect the Eleventh who, upon arrival, will complete the Quran revelation. They believe in a a trinity with other ideas that form a sacred and mysterious word based on the Prophet's initials, of the caliph ᶜAlī and of bāb (gate). Alawites are present in the Syrian government and have been the link of the alliance between Hezbollá and Iran forming the so- called "Shia Crescent" with the Syrian territory as a bridge. These beliefs turn them into enemies of Wahhabism and of ISIS which fights government forces of the Syrian Army and other organizations that respond to Assad's regime.

28. Yasidi are most of the Kurdish ethinic group. Lalish is their holy city and it is 60 kilome-tres away from Mosul. Their mithology is pre-Islam and their cosmogony is associated to old Persian religions; there is, therefore, a Zoroastrianism influence. Yazidis are the result of a

syncretic process of thousands of years that was crystallized with the Sufism Islamic input of ᶜAdī Ibn Musafir to Kurdistan worships. Its most important symbol is the Angel of the Indian peafowl which is also called Lucifer. This has an old interpretation rather than a pejorative one. Lucifer is the angel of light, Islamic Purists, such as Wahhabism, associate it to Šaiṯān (Satan) and the symbol of the Indian peafowl is a challenge for tawhīd (unity of God). This is more challenging for Wahhabis m purist as in the Arab language, the Angel of the Indian peafowl is the Malik Ṭāūus. Ṭāūus is the Word for peafowl and it comes from "theos" (Zeus). They believe in reincarnation and in being descendents of Adan rather than of Eva. They do an annual pilgrimage of six days to the tomb of the Sufism sheik ᶜAdī in Lalish.

29. Las analogías entre culturas se dan por funcionalidad operativa, las homologías son por esencia. El ejemplo que da Belohlavek es que un pájaro y un avión vuelan, son análogos pero no homólogos.

30. MAÍLLO SALGADO, Felipe; op. cit.; p. 47.

31. COCKBURN, Patrick; ISIS el retorno de la Yihad; Ariel; Buenos Aires; 2015; p. 14.

32. Nombre con el que los arabistas e historiadores del Islam, designan a los antiguos habitantes del Estado de al-Andalus en la península Ibérica.

33. See COCKBURN, Patrick; op.cit.

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"asāsa" "أَسْأَسَ" and it means to make something workable, flow. In passive voice, the adjective *"āisa"* "سَاسَ" means to be docile, fluent. In the same semantic field, we can find the word *"sā's"* "سائس" which is used to refer to the tamer of wild animals.

There is nothing individual freedom has to do with these semantic fields.

The Quran states: "¡Believers! Obey Al-lāh and obey the Messenger of God"[34]. From this Ayah[35] we can deduct the words of the Prophet: "He who obeys, he obeys God and he who obeys his boss, he obeys me". Beyond its religious meaning, all renowned specialists in Arab- Islamic studies recognize the mark of the Islamic confessional category in the Arab culture, even if laicized. On the other hand, the weakness of institutions is replaced by the individual leader who is the centre of rewards and punishment. This explains the political organization of the governments of Hussein and Assad.

CONCLUSIONS:

It becomes clear that, in light of the many stereotypes built regarding Arab- Islamic identity, ISIS is a biased creation of what Islam represents, in its dimension of great cultural and religious tradition of humankind. As stated before, a great number of ISIS enemies are other Muslims who "depart from" the Salafi purism which, according to Akhlaq Hussaini, is an abuse of the traditional Islamic law.

Extreme movements in any culture represent its stereotypes. At semantic level, they are expressed with "ism": nationalism is the stereotype of national; imperialism, of empire; communism, of community and Islamism, of Islam.

ISIS has taken advantage of the lack of values in post-modern western culture postmodern, taking combatants from other nations, who are mostly young people descendant from Muslim immigrants that undergo an identity construction process; and also the weakness of the states of the region that are affected by Arab riots and the contradictory interests of regional and world powers.

From this scenario of contradictory interests, ISIS has taken advantage of its interstices to turn its strategy into operations.

Its strategic vision is based upon the idea of a return to the Islam golden age taking advantage of that great tradition and making what was no more than an intention for other Islamic groups become real: the creation of a caliphate with its own territory that has eliminated Syrian and Iraqi borders.

The caliphate is based on an administration and it organizes militia that will become an army with financial resources derived from oil and other funds from other Arab countries. It attracts "citizens" from Sunni tribes in conflict

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with the Shia and also youngsters who are disappointed by the Western world and try to find their goals in life.

Its tactic, terrorism, which is announced in real time by social networks, is a characteristic of asymmetric war.

The reduction of Islamic concepts, polarized by ISIS, together with the military tactic of wild terrorism form the Islamist stereotype.

The idea that the stereotype is not an archetype but it refers to it, is key to distinguish between Islam and Islamism and is expressed by Maíllo Salgado: "While many Muslims of other regions say that ISIS atrocities have nothing to do with Islam, this is a suspicious opinion from the intellectual point of view and it is also quite reckless. Would anybody agree with the idea that crusades have nothing to do with Christianism? Too many Muslims seem to be more upset about the pictures in a newspaper which are, in the end, unimportant than for the detestable picture of Islam, ISIS and Boko Haram".[36]

ISIS is a biased creation of what Islam represents, in its dimension of great cultural and religious tradition of humankind.

Therefore, in order to understand the phenomenon of the stereotype, we need to know the archetype from which it comes from, without this meaning they are responsible. Being guilty of the archetype is also a nonsense idea, beyond the fact that many Islamic societies must adapt their tradition to current times overcoming "medieval announcements" of "Salafi" movements.

ISIS is an actor that is functional to contradictory interests in the region and accelerates the most important geopolitical redesign process in the Middle East since the end of World War I, in the context of global geopolitics that are increasingly connected to the interests of great powers.

Its appearance as well as the appearance of other clone groups of ISIS[37], is guaranteed, at least, in the medium term. ▬

> REFEREED ARTICLE

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34. EL CORÁN. Foundation of Islamic. Qom. S 47: A 33.; p. 507.

35. Spanish word for " āyāt " which means sign or miracle. These are the "verses" of the Quran.

36. Conference "Sobre el Estado Islámico o DAISH" [On Islamic State or DAISH], given in April, 2015 by Felipe Maíllo Salgado in the Specialization in Arab, Arab- American and Islamic Studies at the Universidad Nacional de Tres de Febrero.

37. A similar process with clone groups of ISIS is nowadays appearing in Libya.