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Artur Wejkszner, *Islamic State. The new caliphate was born?*¹

Since 2014 there has been ten books on the Polish publishing market on the origin and activity of the Islamic State. They are translations of Western publications. The following shall be listed: P. Cockburn *The jihadists return*², P. Damsgard *The ISIS Hostage*³, D. Estulin *In the Name of Allah*⁴, B. Hall *Inside ISIS*⁵, O. Hanne and T. Flichy de La Neuville *L'Etat islamique. Anatomie du nouveau Califat*⁶, S. Laurent *Kalifat terroru. Kulisy działania Państwa Islamskiego*⁷, P. Ramsauer *Die Dschihad-Generation. Wie der apokalyptische Kult des Islamischen Staats Europa bedroht*⁸, J. Todenhofer *Inside IS- 10 Tage im „Islamischen Staat“*⁹, J. Warrick *Black Flags: the Rise of ISIS*¹⁰, M. Weiss and H. Hassan *Inside the Army of Terror*¹¹. Threats from Islamic State, terrorism and increased migration from Syria and Iraq to Europe in 2015 were indirect inspiration for Polish authors P. Lisiecki *Jihad and self-destruction of the West*¹² and M. Orzechowski *My neighbor Islamist. Caliphate at the door of Europe*¹³ and *My neighbor Islamist. Tunis-Paris-Brussels...(Second updated edition)*¹⁴. The books are reporting, essay and of science nature. This is a reason why I bought with joy a scientific work by political scientist A. Wejkszner, professor of strategic studies in the Political Sciences and Journalism Faculty at Adam Mickiewicz University in Poznań. He is an author and co-author of papers on terrorism I was familiar with earlier like *Evolution of religion motivated terrorism by the example of Salafi movement of global jihad*¹⁵ or *Lexicon of contemporary terrorist organizations*¹⁶ (with P. Ebbig, R. Fiedler and S. Wojciechowski).

¹ Warsaw 2016, Difin, p. 254.

² Warsaw 2015, PWN.

³ Katowice 2016, Sonia Draga.

⁴ Katowice 2015, Sonia Draga.

⁵ Warsaw 2015, MUZA.

⁶ Warsaw 2015, Dialog.

⁷ Warsaw 2015, Foksal.

⁸ Warsaw 2016, MUZA.

⁹ Kraków 2016, Edited by UJ.

¹⁰ Warsaw 2017, Foksal.

¹¹ Warsaw 2015, Burda.

¹² Lublin 2015, Fabryka Słów.

¹³ Warsaw 2015, MUZA.

¹⁴ Warsaw 2016, MUZA.

¹⁵ Poznań 2010, Wydawnictwo Naukowe WNPiD UAM.

¹⁶ Poznań 2007, Wydawnictwo Naukowe WNPiD UAM.

One might think that all has already been said about Islamic State (*ad-dawla al islamiyya*) known also as ISIS (Islamic State of Iraq and Sham) as an organization and state system not recognized by the world. So, it was easy to reach for accessible materials and literature (which is tremendous) and to put them under critical and scientific processing so that Polish science and publishing market be enriched by a solid piece on Islamic entity with attention and fascination on the one hand, and hate and fear on the other. Meanwhile, the author approached the issue in a different way. A starting point for him is not the origin of the organization nor geography, but social, political and religious system called caliphate which was announced on 29 June 2014. Historically, traditional Islamic state was the caliphate, which appeared after the Prophet Muhammad death in 632 when the supremacy of growing Muslim community (*umma*) took his successive followers (caliphs, *Khalifa* – successor), the highest religious as well as political supervisor. After the prophet's death, the role of a commune leader but not of prophet's any more took Abu Bakr as Siddiq. Initially, a caliph was regarded as a prophet and was called *Khalifat Rasul Allah* (successor of the messenger of God). Later on, from the third one in line, caliphs regarded themselves as God's successors on earth (*Khalifa Allah*). Caliphate from the beginning of leadership in Muslim community started to transform into a state. Arabs expansion favored it additionally. First four caliphs were chosen from among the most eminent Muslims. They were the so called just caliphs or rightly guided caliphs (*al-Chulafa ar-Raszidun*)¹⁷. Since 661 caliph authority has remained in the hands of distinguished families. First, it was the Umayyad family (until 750) then the Abbassid family (until 1258). In the 10th century next to Abbassids there appeared two more parallel caliphates, one in Spain to continue Umayyad authority and the second Fatimid Caliphate (969–1171). After Baghdad, a capital of Abbassids, had been conquered by Mongols in 1258, the caliphate practically ceased to exist. But formally, Egyptian Mamluks kept dynasty of rulers and thus also caliphate till 1517 when Turks captured their territory. In the 19th century Turk sultans laid claim to supremacy over the whole Ummah, claiming that at the time of Egypt conquest the last member of the Abbassid family in Cairo ceded power to them. Their claims were confirmed by spreading Pan-Islamism movement. This way a caliphate formally revived in Ottoman Turkey, nevertheless, in 1924 President of Turkey Mustafa Kemal Attaturk put an end to it. Subsequent attempts to restore it failed.

Restoration of the caliphate and consolidation of its holdings in Syria and Iraq and expansion of other territories of Islam according to “last and develop” strategy was a goal of Abu Bakr Al Baghdadi organization. First chapter of the book was devoted to this topic. The author presented an outline of the caliphate history or rather history of caliphates. In addition to caliphates set out earlier he added Abd Allah ibn al-Zubayr caliphate (684–692), although in literature he is regarded as an anti-caliph, a supporter of Hussein, son of Ali, the last just caliph and an opponent of the Umayyad caliphs.

¹⁷ Abu Bakr as-Siddik (632–634), Umar ibn al-Chattab (634–644), Usman ibn al-Affan (644–656) i Ali ibn Abu Talib (656–661).

A. Wejkszner writes: *Hussein assassination was de facto the beginning of the Umayyad dynasty end, leading to delegitimization of their rule. After learning of the assassination of Hussein al-Zubayr made a famous speech in Mecca taking a stand for Hussein claiming that he deserved the caliphate in all respects* (p.31). Meanwhile, Hussein's death on 10 Muharram 680 by order of caliph Yazid I was the beginning of the end of Sufyan line of Umayyad dynasty in 684, after which Marwan line took the power. The second in command and regarded as the most eminent of Umayyad caliphs, Abd al-Malik, ruled 685–705, had sent from Syria to Mecca one of his generals al-Hajjaj bin Yousef against al-Zubayr who was eventually defeated in 692. The period following the death of the Umayyad caliph Hussein in 680 to the defeat of Abd Allah ibn al-Zubayr in 692 in Mecca is called the Second Fitna (chaos and political disorder).

It is also problematic using by the author the name of „caliphate” with regard to ruling in Morocco and Andalucía the Almohad dynasty or the contemporary religious sect of Ahmads. Whereas there are very interesting remarks on caliphate attributes like bay'ah (oath of allegiance), a caliph from the Quraysh tribe, from which prophet Muhammad came (Abu Bakr AL-Baghdadi claims himself as their descendant) and a flag (chapter 3) as well as money system (chapter 6). It is just a pity that next to a description of the black flag of Islam there was no description of its green color. This change was introduced by the caliph Al-Mamun (813-833) and the green flag as a symbol of Islam was for some time a symbol of the Abbasid Caliphate. At present green color is on flags of many Muslim countries, including Saudi Arabia. The author skipped also the topic of documents. In order to legalize its presence and give meaning to themselves on the international stage, Islamic State started to produce their own documents. Passports are exceptionally interesting. There is an English headline on the top of their covers „Islamic State of Caliphate” and a white inscription in Arabic under the word „Passeport” is the first part of the Shahada (the Islamic creed): *lā ilāha illā llāh* (there is no god but God) and the text in white oval underneath – as an emblem of the prophet's seal- means in Arabic Allah Muhammad Rasulu and is a shift of words from the second part of the Shahada *Muhammadun rasūl llāh* (Muhammad is the messenger of God). There is a warning in each passport: *If the holder of the passport is hurt we will put an army in his name.*

The Caliphate announcement followed a ten-years process started by Abu Musab al-Zarqawi. The Caliphate was supposed to unite Muslim umma within one country. It was declared by Abu Bakr al-Baghdadi from the minbar in the Great Mosque of al-Nuri in Mosul on 5 July 2014.

Speaking from the balcony during the first Friday prayer service of Ramadan in his new incarnation as self-appointed “Caliph Ibrahim”, Baghdadi urged Muslims to join him and “make jihad” for the sake of Allah. Al-Baghdadi hailed the jihad “victory” which he said had restored the caliphate after centuries. This is a duty on Muslims that has been lost for centuries. When losing it Muslims committed a terrible sin and this is a reason why they should constantly restore it. The organization of Islamic State firmly believes that it plays the main role in the divine scenario which makes them different from other Muslim organizations. This uniqueness involved also hundreds and thou-

sands of volunteers coming to Syria and Iraq from all over the Muslim world and from Europe. There has been developed a resilient jihad movement which should be treated as a transnational military movement of volunteers. Jihadists want to create a world with no borders separating the Ummah into different countries and nations. Islam preached by jihadists is an ultraconservative variation of Salafi activism and Wahhabi puritanism supported by radical reinterpretation of classical jihad doctrine as an offensive weapon to dominate the world. Jihadists divide all Muslims into category of „people of paradise”, i.e. themselves and „people of hell” (all the others). Each faithful whose interpretation of Quran and Sharia does not suit jihadists is assigned to the second category and called an apostate, godless person that should be removed from the holy community of god.

In chapter 2 „Ideology of jihadism and strategic goals of Islamic State” the author defined the notion of jihadism and presented relations between jihadism and salafism. He also presented profiles of jihad forerunners and continuators and described their works and ideas. Although I think that in case of Taqi ad-Din Ahmad ibn Taymiyyahn (1263-1328), Muhammad ibn Abd al-Wahhab (1703-1792), Sayyid Abdul Ala Maududi (1903-1979), Hasan al-Banna (1906-1949) it would be more appropriate to use the term: Islamic fundamentalism forerunners or Salafism forerunners rather than forerunners of jihad. Presenting profiles of these and others figures like Sayyid Qutb (1906-1966), Muhammad abd-al-Salam Faraj (1954-1982), Abdullah Azzam (1941–1989), Ayman al-Zawahiri (born in 1951), Abu Musab al-Suri (born in 1958), Abu Muhammad al-Maqqisi (born in 1959) and Abu Musab az-Zarqawi (1966-2006) allow to understand the roots of Islamic religious violence and the idea of jihadism and concept of Takfir. Nevertheless, Sayyid Qutb ideas are essential and the author did not pay any attention to it. Qutb claimed that *the goal of Islam is to destroy man's kingdom on earth and make it a kingdom of god and Muslims are responsible for their acts only before the god*. It shows a clear sense of Muslim life and not only in jihadist communities but Muslim community as a whole. The following words by Abdul Ala al-Maududi are to confirm this:

Islam wishes to destroy all states and governments anywhere on the face of the earth which are opposed to the ideology and programme of Islam, regardless of the country or the nation which rules it. The purpose of Islam is to set up a state on the basis of its own ideology and programme, regardless of which nation assumes the role of the standard-bearer of Islam or the rule of which nation is undermined in the process of the establishment of an ideological Islamic State. Islam requires the earth – not just a portion, but the whole planet because the entire mankind should benefit from the ideology and welfare programme [of Islam] ... Towards this end, Islam wishes to press into service all forces which can bring about a revolution and a composite term for the use of all these forces is ‘Jihad’. the objective of the Islamic ‘jihad’ is to eliminate the rule of an un-Islamic system and establish in its stead an Islamic system of state rule¹⁸.

¹⁸ S.A.A. al-Maududi, *Jihad in Islam*, Kuwait 1996, IIFSO, p. 12.

He maintained that because Islam is all-encompassing, the Islamic state was for all the world and should not be limited to just the “homeland of Islam”. Jihad should be used to eliminate un-Islamic rule and establish the worldwide Islamic state. Al-Maududi preached that Islam is not an ordinary religion as any others religions in the world and Islamic nations are not ordinary nations. Islamic nations are something particular because they were ordered by Allah to rule over the whole world and dominate any other nation. Islam is a particular faith and wishes to destroy all states and governments created by men. Idea of death in the name of faith was close also to Hasan al-Banna known for founding the Muslim Brotherhood (Al-Ikhwān al-Muslīmīn). He was the author of the following saying: *Allah is our god, prophet is our leader, Quran – our constitution, jihad is our way and death in the name of Allah is our greatest desire* which has become a motto of the Muslim Brotherhood as well as slogan “Islam is the Solution” (*Al-islam hua al-hall*). All the aforementioned Muslim ideologists and other eminent intellectuals gave Muslims a perspective of world domination. Apart from that the Arabs are convinced of the perfection of their world what comes from the perfection of Islam. Presenting ideological and propaganda activities of Ayman al-Zawahiri A. Wejkszner mentioned his publication *Fursan taht radzah an-Nabi (Knights Under the Prophet's Bannery)*. Least but not last, there are two other publications which show the ideological basis for Al Qaeda and affiliated groups. In *Al-Hasad al-murr* al-Zawahiri accused the Muslim Brotherhood of passivity and refusing to fight with infidel governments in Muslim countries. Indeed, looking closer to activities of the movement which was a source of many terrorist organizations, one can state that it has abandoned violence long time ago claiming that ruling the world by Islam can be achieved by peaceful methods, by demography, conversion and organic work. In his article *Al-wala wa al-bara (Fidelity and secession)* Ayman al-Zawahiri gave an interpretation of Quranic definition of Muslim identity. It relays on mutual faithfulness of all Muslims and isolation and fighting Jews and Christians (*mushrikun*), apostate (*murtadun*), hypocrites (*munafikun*), heretics (*zindikun*). What is interesting, this piece of work was published in December 2002 in London newspaper *Al-Kuds al-Arabi (Arabian Jerusalem)* and it did not raise any interest among special services although the author being close associate of Osama Bin Laden was a fairly well known figure¹⁹.

Writing about Jihad ideology A. Wejkszner states that radical Salafis²⁰ promoting jihadism differ from each other as far as its interpretation is concerned. Nevertheless, according to J. M. Brahman “there is a key set of five doctrines being its basis. These are: ‘aqīdah, tauhid, al-wala wa-l-bara’, takfir and jihad” (p.78)²¹. In my opinion, it is

¹⁹ The most newspapers in Arabic language is published in London. They are among others: „Al-Hayat” („Life”), „Asharq al-Awsat” („Middle East”), „Al-Quds al-Arabi” („Arabian Jerusalem”), „Filastin al-Muslimah” („Muslim Palestine”) or „Risalet al-Ichwan” („Brothers message”).

²⁰ All Salafis represent radical movement in Islam. The movement is divided into three categories: quietists (missionaries), activists (who get involved in politics) and jihadists, the most dangerous.

²¹ J.M. Brahman, *Global Jihadism. Theory and practice*, London–New York 2009, ROUTLEDGE, pp. 41–51.

not appropriate to bracket or itikadad (principles of faith) and tauhid, in other words strict monotheism (faith in one god/unity of god) with doctrines creating jihadist ideology. Because the faith of all Muslims is based on them. These are indisputable dogmas which Muslim believers do not discuss like in case of five pillars of Islam. Treating aqidah and tauhid separately is not proper as well because the pillars of faith A. Wejkszner listed are as follow: faith in one god, faith in angels, holy books, prophets and emissaries of god, faith in Judgment Day and resurrecting and faith in good and bad fate (destination). By the logic of both authors one should state that Jihadist ideology is a product of Islam and it is not any different. Jihadism is nothing more than current jihad of sword, i.e. military struggle (qital) and according to some Muslim scholars holistic jihad (of language, heart, hand and sword) is a sixth pillar of Islam. Such important subject as Sharia embracing duties to Allah and religious practices (ibadat) and rules between people (muamalat) based on three fundamental inequalities: between a Muslim and a believer of another religion, between a man and a woman and between a free man and a slave, have been omitted in this. And on these three rules interpreted in an extreme way the activity of Islamic State is based. Sharia recognizes five categories of behavior:

- obligatory actions - *fard* (when realized they will be rewarded, when neglected they will be punished);
- recommended actions - *mustahab* (when realized they can be rewarded, when neglected they will not be punished);
- allowed actions - *halal* (neutral);
- condemned actions - *makruh* (not necessarily punished);
- prohibited actions - *haram* (punished)²².

What is allowed and prohibited shall be govern by fatwas, i.e. legal opinions on issues pertaining to the Islamic law, issued by the Committee of Research and Fatwas of the Islamic State but assessment of misdemeanors made by Sharia judges is very rigorous. Islamic State theology and law are totally based on the Quran and the Sunnah (tradition of the Prophet Muhammad). Harsh sentences are often and cruel is the usual punishment. Throwing people off high buildings when considered to be homosexuals is a common and a present-day practice (in the Middle Ages people were thrown off rocks and high towers) and decapitation has deep roots in Islam and speaks to many Muslims. This method follows the practices of jihad and attitude of Islam believers to infidels, particularly to Jews. After the Quraysh tribe besieged the Muslims at Medina in 627 who were supported by allied Medina Jews, Banu Qurayza tribe, all of their men as a result of arbitration were condemned to die and beheaded as traitors and women and children sold as slaves. Different sources claim that 600 to 900 men from Banu Qurayza tribe lost their lives and to decapitation of Jews was supposed to join Prophet Muhammad himself, who chopped men's heads off with his sword. Similarly

²² A. Reza, *There is no god but God. Creation, evolution and the future of Islam*, Warsaw 2014, BURDA, p. 257.

its roots in history has crucifying used against Christians, stoning as a punishment for fornication and burial alive. The last punishment was known in the Arab peninsula in pre-Islamic time. In 523 or 524 leader of Yemeni tribe of Himyarite Yusuf who had converted to Judaism six years earlier, ordered to burn few thousands of Christians in the city of Najran. It caused invasion of Ethiopian Emperor (Negus) Caleb army who stood up for persecuted Christians. Imperial governor in Yemen had become Abraha, who was conquering South Arabia and in 570 (in the Year of the Elephant) stood outside the walls of Mecca. The city was defended thanks to Allah, what has been written in Surah 105 of the Quran called AL-Feel (The Elephant).

Chapter 3 – “Symbolic, structure and activity of the Islamic State” starts with a description of its flag and its origin, what I had already commented on earlier and a short biography of Abu Bakr al-Baghdadi. We learn more and more on the structure of caliphate but the information is contradictory from time to time. It is because of the situation dynamics in Syria and Iraq. Writing about the genesis of Islamic State structures the author made reference to structures of the Islamic State of Iraq (Ad-Daula al-Iraq al-Islamiyya) founded in October 2006 and then he moved to a description of caliphate authorities structures and described the tasks of respective departments (he specified 15 departments). In my opinion he left out important issues regarding the evolution of the system of government in the Islamic State and the role of high rank military commanders, especially of intelligence and security services in its founding. Without them there would probably be no Islamic State at all. Former colonel of Saddam Hussein special services Abu Muslim at-Turkmani (precisely Fadel Ahmed Abdullah al-Hiyali) and general Abu Ali al-Anbari (precisely Abdulrahman Mustafa al-Qaduli) became deputies of Caliph Abu Bakr al-Baghdadi and at the same time the prime ministers of the double government. First one, died on 18 August 2015 in Mosul, had been responsible for Iraq and the second one, died on 25 March 2016 in Syria, had been responsible for Syria. Military Council, Security Council, Sharia Committees and 7 Departments: of War, Intelligence, Finance, Justice, Public Administration, Military Affairs and Propaganda were subordinated to them. The spokesperson of the Islamic State was Abu Muhammad al-Adnani (precisely Taha Subhi Falahi) who died on 30 August 2016 in Aleppo. At the very beginning the territory of the caliphate was divided into 17 wilayats (provinces), eight in Syria and 8 in Iraq and one on the border of the two countries. Wali (governor) was in charge in each of the provinces. He was supported by a military commander and chief of the local Sharia council, who also headed a regional security council.

Then, A. Wejkszner describes shortly activities of twenty extremist Islamic organizations in the world which submitted to Islamic State and pledged allegiance to the caliph. There were ca. 43 groups which either submitted to the caliph or supported its activities. Mostly they used to be linked to Al-Qaeda but after the Islamic State appeared they went on their separate ways. In case of Jama'atu Ahlis Sunna Lidda'Awati Wal-Jihad (Group of the People of Sunnah for Preaching and Jihad) better known as Boko Haram (Western Civilization is Forbidden) pledging allegiance to the caliph on

7 March 2015 by the leader Abubakar Shekau was proceeded by longer conflict. Islamic State wanted to take control over this active organization from the very beginning and seek to weaken Abubakar Shekau²³. It was because of the opposition to Abu Bakr al-Baghdadi plans of extending Boko Haram activities outside Niger and Cameroon in the name of global jihad and getting leadership of the group to a collegial body (*medż-lis asz-szura*). It was supposed to be made up of designated by the caliph Mamman Nur and Abubakar Adam Kambara deriving Shekau a one-man leadership in Boko Haram. To reduce Shekau influence Al-Baghdadi ordered also to divide Boko Haram militants into three groupings which were located to northern Cameroon, near Lake Chad and to eastern Niger. Shekau task supposed to be coordination of their actions, mainly in the north of Nigeria. Conflicts between the leaders concerning territories to supervise and individual competences caused that Jama'atu Ansarul Muslimina fi Biladis Sudan ("Vanguard for the Protection of Muslims in Black Africa") left Boko Haram which leader Khalid al-Barnawi started to cooperate with Tanzim Qaedat bi-Bilad al-Maghrab al-Islami (The Organization of Al-Qaida in the Islamic Maghreb).

In Chapter 4 "Media, propaganda and recruitment activity of the *Islamic State*", A. Wejkszner describes Arab-speaking and non Arab-speaking periodicals published by the Islamic State on the Internet, including *Al-Nabā*, *Al-Masrā* (in Arabic), *Dabiq*, *Islamic State News*, *Islamic State Report* (in English), *Dar al-Islam* (in French), *Konstantiniyye* (in Turkish), *Istok* and *Furat Press* (in Russian) presenting them in a very interesting manner. However, the author neglected to mention other publications very important as far as terrorist threat is concerned. In 2005 the Islamic State posted two guidebooks for jihadists online. First, *Hijrah to the Islamic State* contains detailed information on how to get safely to Syria and Iraq, second guidebook *How to Survive in the West. A Mujahid Guide* is a detailed training material for potential fighters with the following chapters: 1. *Hiding the extremist identity*; 2. *Violation of loyalty*; 3. *Earning money*; 4. *Internet privacy*; 5. *Training*; 6. *Primitive weapons*; 7. *Modern weapons*; 8. *Construction of bombs at home*; 9. *Transportation of weapons*; 10. *What happens when you are spied and attacked*; 11. *Jihad starts*; 12. *Escape to find safety*. The aim of this materials to prepare "true" Muslims for a war in the heart of Europe. Armed struggle is to replace missionary activities (*dawa*) called *jihad of the tongue* or invitation to Islam which, despite of huge efforts to show how good citizens in European society Muslims are, failed. According to authors of the guidebook unfaithful leaders of Western countries lie in the media and call all Muslims terrorists although Muslims deny it because they want to be peaceful citizens²⁴. Nevertheless, according to the authors, European societies surrounded Muslims and made them radicalize what is going to end as the failure of the West and will be a reason to conquer Rome. In the last two

²³ In 2014 Nigeria was on the second place in the world as far as the number of terror victims is concerned. It was 7512 people died in terrorist attacks in total. Iraq was on the first place with 9929 victims of terrorist attacks and Afghanistan took the third place – 4505 victims.

²⁴ In reality it is the opposite. Western leaders according to idea of political correctness avoid as much as they can the equation of terrorism with Islam and Muslims.

paragraphs of the introduction one can read: *This book is a guidebook for Muslims who live in the mostly non Muslim-areas or in a country where authorities are harsh for truthful. This guidebook is to explain different scenarios of situations you may be and the way to react. It is to teach you how to be a secret agent who lives a double life, what a Muslim has to do to survive in the coming years. The author of this book has examined global jihad for more than 10 years so he has the knowledge on different types of jihad in the world and the reasons why these groups failed and succeeded. I hope you benefit from this book and remember that apart from Allah there is no power nor shelter so ask him because you are going to need them.* From the first chapter we get to know that there is a need to keep real identity secret and use a nickname.

In the beginning of January 2016 another guidebook by Islamic State was published on the Internet. It was in English intended for “lonely wolves” so that non Arab-speaking brothers could use it for their blessed operations, entitled *Safety and Security Guidelines for Lone Wolf Mujahideen and small cells*. This 58-paged terrorist instruction with burning skyscrapers on its cover describes how important is the element of surprise at the time of the attack and how to ensure maximum effect. It explains that night clubs, full of loud music and drunk people are ideal places to discuss terrorist plans without drawing attention and being noticed. The idea of the guidebook is to show that it is necessary to integrate into a Western style of life and not to look as Muslim to avoid interest of Western security services. We can read: *There is no doubt that today, at the time of lonely wolves, brothers from the West, a few important things about security should be known to succeed in your activities. I hope that many non Arab-speaking brothers regard this guidebook as interesting and apply its guides in their operations.* The author stresses how important it is to blend in. Jihadists are due to shave their beards, integrate and pretend being Christians. It is very useful to carry small crosses. They should also shun from Muslim, alcohol-free perfumes and even from Arab food. Because it may be a clue for hostile special services. They should wear Western clothes and use non-religious greeting excluding *As-salamu alaykum*. At the same time it is not recommended to change behavior frequently because it can also foster suspicion. Special warnings are directed to leaders who started new terrorist cells. After their goal is accomplished they should go to the front or end their lives in a suicide attack. This way they minimize the risk the information end up in the wrong hands.

Wejkszner left out also a film production by the Islamic State and pictures reach consciousness quicker and better than text and words. Film materials by Islamic State have grate visuals. A logo of Al-Hayat Media Center (founded in May 2014) emerging from a golden drop looks like it were by the best graphic designers’ hand. Al-Hayat made a miniseries *Mujatweeds*, which show reality of life in the Islamic State. In upcoming episodes former German rapper Denis Cuspert (Deso Dog) tells the story how he became a fighter and sings songs about Islamic State, foreign jihadists give children ice cream and an owner of a snack shop out in Ar-Raqqa, informal capital of the caliphate and praises conditions for businesses in the Islamic State. Films, which do not have wide differences from CNN or BBC, show a lot of laughter and warm

conversations to show that life in the caliphate is peaceful and quite. Jihadists produce HD films as well. Islamic State has their own Internet accounts in many social networks, they own their Facebook equivalent – CaliphateBook, create their own memes and hashtags. They publish mass executions to intimidate opponents and get support among Salafis. In terms of quality films in slow-motion, with music are not worse than American productions. Islamic State propaganda fell on fertile ground if the rejected who wanted to take revenge for their faith. It uses also a cultural code which is understandable for Western youth. The films footages wake up enthusiasm of the future volunteers creating a net of people ready to go for fighting. Pictures manipulate many ideas and everybody will find their reason to join the others.

The author defines in a very limitative and superficial way the topic of foreign fighters. There is totally no place for listing at least Polish nationals who went to fight in the Middle East. There are the following individuals: Adam Mustafa an-Natour, deported from Germany to Poland, Dawid Łukawski, deported from Norway to Poland, Jakub Jakus, Wail Awad (of Sudanese nationality), Karim Labidi (of Tunesian nationality) among others and Interpol had notices out on them. A. Wejkszner did not pay any attention to a presence of European women in the Islamic State and according to some different opinions they make up 10 to even 20 % of all volunteers from the European Union who went to Syria or Iraq. Islamic State posted detailed handbooks on the Internet for women who wanted to join the jihad. They informed how to get to Syria without arising any suspicions. Candidates for jihadists could get the information from the blog platform Tumblr on what to take with them (warmed underwear, hairdryer), what things are plenty available (tea) and what administrative offices seek for workers (religious police). Experienced jihadists answered all the questions. Islamic State had a cell in their structure responsible for public relations of women – Zora foundation. It was preparing, among other things, infpographics on sewing and embroidery. According to Zora the most suitable dress for a jihadist is explosive vest (also called suicide belt or suicide vest), i.e. a vest filled with explosives weighing up to 5 kg for women. They tweeted a cookbook for wives of mujahedeen because that was to be their role. Demand for jihad an-nikah volunteers (sexual jihad) one could see best on dating and matrimonial portals for Muslims, for example: Bestmuslim.com, Muslim.com, Muslimandsingle.com.

Some of women fighters trained in gun fighting got to the Al-Kansa brigade (women's police) for patrolling the streets of Ar-Raqqa. They informed about any cases of objections or opposition to the Islamic State. A British woman Aksa Mahmud played the most important role among those women for some time. She went to Syria in November 2013 where she got married to a jihadist. Al-Kansa was divided into a few subdivisions. Members of one of them were wearing burqas, they were always armed and enforced Sharia. They were checking whether women's faces were covered, or whether they were accompanied by men. They were also looking for men who had been hiding from arrests disguised as women wearing face covering clothes. Another group patrolled the streets *in cognito* checking whether the Sharia rules were obeyed.

There is nothing in the book about the routes of foreign fighters from Europe to the Middle East and their way back and forged documents which they use or even about the thefts of identity. And all this is to mislead special services from their home countries. According to Europol Islamic State had ca. 200 000 documents from many countries at their disposal including passports taken from coming volunteers. Also during occupation of subsequent cities in Syria and Iraq thousands of blank official documents like IDs, driving licenses, passports and others got in the hands of the fighters. They also took control over personal databases and exceptionally equipped graphic facilities. It gave limitless possibilities to produce and forge documents.

In Chapter 5 „Methods of Islamic State asymmetric fight” there are 16 large-size attacks described which were carried out around the world between December 2014 and middle June 2016 the Islamic State claimed responsibility for, including attack in Kuwait (26 June 2015), Paris (13 November 2015), Brussels (22 March 2016). Chapter 6 „Islamic State Finance” the shortest and the last dedicated to issues of the caliphate income from internal sources, i.e. bank robberies, extortions, kidnappings for ransom, human trafficking, exploitation of natural resources and from external resources including smuggling, trafficking in stolen artworks and subsidies from abroad.

The book by Artur Wejksznier is a valuable study of the Islamic State as a phenomenon of the beginning of a new country in the Middle East, which fate appears to be certain. The review shows that the book is not exhaustive. Readers interested in the topic of Islamic extremism and terrorist threats and keep current on the situation in Syria and Iraq may want more. I have noticed some inconsistencies in translation of some Arabic words into Polish in the text, although it does not affect the contents of the book. The publication is enriched by interesting graphics and maps and a wide range of literature in the bibliography which is cited by the author quite often. Undoubtedly the biggest shortcoming is a lack of an index of names and organizations appearing in the book in large numbers. Finally, I would like to express my belief that every reader of the book can assess it alone without any suggestions.