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## Analysis of the fourth wave of modern extreme fundamentalism in the framework of post-organizationalism

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### Abstract

The failure of ISIS' Jihad Fatah strategy has caused it to be put on the agenda as a component of adapting to new conditions and a new terrorist strategy. Based on that, a new organizational structure was developed according to the information elites of the competitors. This problem accelerates the attacks, the secrecy of these attacks, the use of virtual layers of internet communication, membership and internet operations, which greatly reduces the ability of security organizations to deal with these groups. In recent years, extremism, fundamentalism and terrorism have spread across the ideological spectrum with a "post-organizational" trend. In this process, with the increase of online activities, the membership and support of specific groups has become more ambiguous and the growth of transnational movements has flowed more fluidly. Terrorist attacks are carried out by people who have no clear connection

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with the identified organizations, but a kind of similar method and common ideology can be seen in all of them. In this article, with the assumption that extremism will spread in the form of "post-organizationalism" in the coming years, we want to answer the question, what are the components, variables, and structure of modern terrorism based on post-organizationalism? The purpose of this article is to analyze and identify the virtual content of post-organizational fundamentalism as the fourth generation of terrorism by using the results of several survey studies and providing examples. The findings of this research confirm the hypothesis that the fourth wave of fundamentalism is manifested in the form of post-organizationalism.

Extremism is a kind of semantic and socially constructed structure that is studied at the three levels of the basics of thought, belief and behavior. Regarding the formation of the extreme Salafist movement, which is a concrete type of contemporary extremism, the analysis of a historical background shows; Intellectually, this current has its roots in Hanbali jurisprudence, hadithism and thoughts such as Ibn Taymiyyah and Ibn Abd al-Wahhab, and in the form of the religious understanding of the Salaf, it produces beliefs such as heresy and ignorance, certain rules and norms of behavior based on takfir and jihad. However, the discussion about the normative roots and doctrines of extremism in the Islamic world cannot explain the reasons for its formation and expansion. As the action of contemporary extremists shows, external structures at different national, regional and international levels have had important effects on their understanding, identification and role finding. Based on this, we must perceive Salafi terrorism as one of the most important dynamics of the Islamic world and as an international security crisis over several decades in a combined framework including the identity of the foundation, the internal base culture, and external structural pressures. This combined process based on construction in a historical context has led to the emergence of numerous groups and generations of terrorist extremism. Now, with the physical end of ISIS in Iraq and Syria, an important issue is the future of extreme Salafism in the Islamic world. Because examining the order governing the evolution of extremism in the Islamic world and the future possibilities of extremism, while being a suitable platform for improving the scientific understanding of the dynamics of the Islamic world and relations at the level of the international structure, will also have strategic dimensions for the national security of the Islamic Republic. Because, on the one hand, structural developments at the international level in the field of terrorism are important for the Islamic Republic as an influential regional player in the Islamic world, and on the other hand, the threat of takfiri terrorism is still

considered a threat to the future of the Islamic world. Therefore, it is necessary to examine the order governing the process of extremist Salafist developments in order to determine the factors affecting the future trends of Salafist extremism and their new way of acting.

After the London Bridge attack in June 2017, British Prime Minister Theresa May warned that social media companies, including Twitter and Facebook, must eradicate extremist safe spaces. Speaking at the Global Forum in Davos in January 2018, he said, "Tech companies still need more programs to step up their responsibilities to deal with malicious and illegal corporate online activities." Companies cannot be neutral when their operating systems deal with extremist and terrorist content. He was probably concerned about the use of the Internet, especially social networks, for violent purposes, terrorist purposes, and their supporters (academic groups, policymakers, and the general public). This concern is due to the apparent connections between Internet networks, the content of violent extremist and terrorist activities online, and the application of extremist ideology that has been used for terrorist groups or movements or planning attacks. Apparently, the easy access to a huge amount of terrorist and violent extremist content on popular social networks is a major concern. Twitter has come under increased scrutiny due to their response to the use of its infrastructure by ISIS, also known as ISIS. Experts from the British Homeland Security confirmed at the time that this attack was the first terrorist attack to date that was planned from start to finish on social networks. The London Bridge attacks were presented as the beginning of post-organizationalism in extremism and terrorism.

In this article, assuming that the phenomenon of post-organizationalism will be discussed as a new leadership model of terrorism in the future generations of Salafis, we are looking for the answer to the question, what are the components of the new post-organizationalism? Then, with the approach that post-organizationalism is considered as the fourth structural evolution of extreme Salafism after solidarity jihad, spatial jihad and restoration of caliphate and jihad of conquest, we examine the dimensions of modern terrorism in this structure.

From the ideological point of view, Islamic extremism is equal to the Islamic form of traditional extreme conservatism ideology in Islamic societies. In this model, there are also the basic elements of traditional western conservatism; Issues such as the belief that humans have become evil and society has become corrupt, calling for a return to the past that is better than destroyed and high traditions, opposing social changes, focusing on moral principles, demonizing enemies and extreme policies. In addition, there is a tendency to combine the

church and the state and the rule of good people in Christianity in Islamic extremism as Oliver Roy said: fundamentalists have many similar characteristics, perhaps the first and most important of which is Western Christian fundamentalists. Roy believes that the essence of fundamentalism is tied to concepts such as identity, and issues such as identity, society, education and social construction are still the most important factors in societies' tendency towards fundamentalism, concepts that are defined as constructivism in international relations.

**Key words:** Fourth wave, fundamentalism, extremism, post-organizationism.