
THE RELIGIOUS FACTOR AND THE OVERALL IMPACT ON TERRORISM

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Abstract: *THE SIGNIFICANCE OF ISLAM IS CONSTANTLY ALTERED BY FALSE PREACHERS TO REMOVE ITS ESSENCE (INTERNAL WILL, OR BELIEF SEEN AS THE GUIDE OF THE MUSLIM INDIVIDUAL), WHICH HAS BEEN REPLACED BY THE „WARRIOR” SIDE OF TERROR, ACTS DEVOID OF ETHICS AND JUSTIFICATION).*

THE PURPOSE OF THIS APPROACH OF MANIPULATION THROUGH THE USAGE OF THE SPIRITUAL SPECTRUM, IS IN CONCRETE TERMS THE SPREAD OF THE ISLAMIC CULT, RESPECTIVELY ATTRACTING THE POPULATION OF DIFFERENT ETHNICITIES AND RELIGIONS TO THE VISION OF VARIOUS JIHADIST GROUPS OR ORGANIZATIONS AS WELL AS „PUNISHING” THOSE WHO DO NOT OR DO NOT WANT TO BE PART OF THE "GIFT OF AL-ISLAM" (ISLAMIC HOLY TERRITORY/COUNTRY).

THROUGH THESE ACTIVITIES, THE CLEAR DEVIATION FROM THE PROPHETIC TEACHINGS IS REVEALED, THUS GIVING RISE TO A FORM OF ISLAMIC TERROR, WHICH IS GETTING WORSE AND REINVENTING ITSELF OVER THE CENTURIES, REACHING IN RECENT DECADES TO BECOME ONE OF THE MOST VIRULENT SECURITY THREATS AT GLOBAL LEVEL.

Keywords: *TERRORISM, THE QURAN, ISLAM, MANIPULATION, JIHAD.*

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INTRODUCTION

The terrorist threat is constantly evolving both worldwide and very prominently in the Middle East (Peptan, 2020, pp. 322-323) and in the European Union. The alarming danger of terrorist activities is being felt by all walks of life and in all social fronts and in all social fronts. A multi-dimensional and multidisciplinary approach is necessary and necessary, in particular as regards the manifestation of propaganda and anti-terrorists through the use of the media. This approach is necessary to combat *de facto* the mode of indoctrination, spread and radicalisation imposed, manifested and carried out by terrorist organisations on a global scale.



THE IMPACT OF THE RELIGIOUS FACTOR ON TERRORISM

The terrorist phenomenon materialized by religious, political and social radicalization, represents the way of manifesting the violent extremism of the activities of inducing, imposing and implementing the terror of the XXI century. The *3i* represent a way of thinking of the leaders of terrorist organizations that constantly tries to seize various members from various sectors of Western societies, from intellectuals to the working class, from people with social resonance to those who are not found in the enterprise of human relations.

These measures require, first of all, precisely the description of the indissoluble relationship between Islam and Islam, given that political Islam remains an ideology as much invoked as it is poorly understood in the Western space, which generates a diversity of conception and attractive ways of thinking for the demonstrators of terrorist activities (Alexe, 2019, p. 7).

Islamism can be counted as an ideological doctrine, politicized religion, spiritual monument, current of thought, science and conflicting paradigm in setting the standard of power in society and the state. A brief review of *political Islam* can generate the feeling of using religion as launching points for Islamists (militants) in political life. Fundamentalist Islam, with its respect for the book, spreads much more easily than popular, classical Islam, inextricably linked to a certain geographical space and certain characters.

As a religious culture, it appeared in the seventh century after Christ, the first political and religious leader being „*Muhammad*”, born in 571 after Christ in the city of Mecca (Alexe, 2019, p. 17). From the point of view of religious belief, Muslims support the metamorphosis of a new religion through the prism of the work of the prophet Muhammad, according to the mentions in the “*Qur'an*”.

The Quran is the basic source, the essential source of the Islamic religious text, the very foundation of Islam as a religion. From the writings found in its content, it is revealed precisely the necessity of understanding the „*right way*”, the practice of which is essentially necessary on the part of each Muslim member or religious militant (Alexe, 2019, p. 12). From the perspective of its character, *the Quran* represents a writing "universally addressed" to the entire Muslim community („*Ummah*”¹ both within the borders of the Middle East and from the other geographical areas, especially the Western space (represented by the European *expanse* as well as the North American continent). The writing over the millennia of the word Islamic has an active impact in the societal sphere, the individual being marked by the need to enterprise social relations. Despite the constant tendency of the „*holy book*” to keep the Muslim individual on the right path of the religious word, the possibility is envisaged that he may undertake individual activities (a *dishonest profit-making basis*) that put other members of the community atrisk. In such an impasse, the driving force of *the Quranis* highlighted, which highlights the creation of worldly activities and the establishment of the standard of living through the very „*holy book*” (Alexe, 2019, p. 12). At the same time, in its content is transposed the essence of social collaboration in order not to let man act against the faith and the law of society. The writing attempts to establish a striking pattern in the mind of the Islamist militant that human nature is a factor generating injustice and infidelity that must be restricted by various emissaries, representatives of the divine word in terrestrial space, recognized as „*prophets of the word Islamic*”.

In parallel with its religious imposition, the *Quran* establishes an inextricable link with the eastern political beach. In the *Qur'an* one can find the word „*AL – Malek*” which signifies the notion of a ruler, written in various forms and aspects from the laudatory to the shameful ones, from the notion of a just and just leader to an unjust and profane leader (Alexe, 2019, p. 12). Last but not least, the *Quran* refers to the importance of consultations between the political-religious leader and professionals

¹ the Muslim community founded by the Prophet Muhammad at Medina; the community of Muslim believers, today means to the Arabs, the Arab community in general.



in key sectors of activity of the state apparatus. Islamism as a political reference factor strengthens its position among the Muslim community both in terms of human relations and in terms of religion through the prism of decision-makers in the state mechanism.

Epistemologically, *the Quran* represents a science in Islam, a discipline and a fundamental matter for the past, present and future Muslim generation. It is worth mentioning that Islamic science began with the prophecy of *Muhammad*, as early as the first century after the „*Hijra*” (migration). Those who accompanied the prophet approached this path in a disorganized way, the only methods of teaching consisting of memorization and transmission by word of mouth. But with the second century of *migration*, during the reign of caliph *Amavit Omar Ben Abed Al-Aziz*, Muslims recorded the prophet's expressions in writing (Alexe, 2019, pp. 13-14).

These three aspects, namely the religious side, the political side and the scientific side of *the Qur'an*, identify with the spiritual manifestation and the intimate identity of the Muslim man (Ghican, 2015, p. 65). Moreover, it can be said that the identification of these aspects with the communal - Muslim reality, encompasses the very meaning of existence, the way of cohabitation of the Muslim individual in the society in which he carries out his daily activity. All these aspects strengthen the way young Muslims evolve and indoctrinate religiously, an aspect that puts western societies at risk, especially the Western European and North Atlantic areas. Although *the Quran's* speech provides for the word „*tolerance*” as a defining factor within the prophetic spectrum (Ghican, 2015, p. 65), at present it is no longer found in the social-psychological activity of the Muslim generations. The Islamic cult of our day is no longer represented by love for *Allah*,² family and community. In consonance with these aspects, one can observe the worldwide unfolding of the mechanisms of a “*conventional and unconventional hybrid war*” on the part of terrorist organizations through unitary, independent and defining cells through the work of partisans such as lone *wolves* (militants indoctrinated by different methods of radicalization that are based on alteration, respectively the desecration of the word of the *Quran*).

Thus, from a religious cult settled on the development of the spectrum of religious relations and the scientific environment, over the centuries it has come to be that Islamism has been identified with perpetual activities of inducing terror and imposing the so-called prophetic word through physical and mental atrocities. These ways of imposing so-called ideologies, belonging to the various leaders of terrorist organizations, have generated the split of the Muslim mentality on the global spectrum, reinforcing the terms „*Dar al Arab*” and „*Dar al Islam*”³⁴, which by preaching the new *prophets*, have generated and continue to exclaim terror at the highest level.

In the light of the above, we can speak of a past portrait of “*homo orientalis*” and a new, elusive one of „*homo-islamicus*” (Chican, 2015, p. 36) as a prototype or spiritual and behavioral paradigm that presents itself very ambiguously in front of the researcher (respectively the psychologist, sociologist or any other person) who tries to define the so-called way of radicalization of the terrorist partisan. In order to be able to better understand how the work of terror is conducted, it is necessary to mention a possible purpose of terrorist groups. Among the objectives of *the jihadist* cells is the attempt to induce among muslim communities an opinion through which to perpetually repress Western values (considered to be „*import values*”). The hoped-for purpose is to eradicate the word, perspective and material objects promoted by western states.

² In Islam, God is the absolute one, the all-powerful and all-knowing ruler of the universe, and the creator of all that exists. Islam emphasizes that God is strictly singular; unique; inherent One; and also all-merciful and all-powerful.

³ this term traditionally identifies with the notion of “house of war”, an area where the Muslim individual must wage holy war.

⁴ muslim region, the geographical area governed by the prophetic word.



For considerations and reforms from those such as moral, religious and cultural decolonization, to the aspiration to impose purity, rectitude and originality on the entire human community, terrorist groups are trying to achieve the so-called „*universal salvation*” (Chican, 2015, p. 66). However, through the activities of the group, it causes irreparable social and socio-human damage in the short and medium term, which also attracts the reaction of various state actors (both those who usually showed an interest in the region, and those who until that time presented themselves to be disinterested).

It is not without meaning and worth mentioning that Western nations are constantly trying to impose their way of life and the social values practiced in Muslim communities. *Samuel Huntington* himself acknowledged this aspect, according to his statements: „the West's obstinate attempt to make non-Western nations submit to Western values in a global state dominated and administered by the latter” (Huntington, 2019, p. 266). From this point of view, we can speak of a much easier and even more effective way of radicalizing and desecrating prophetic writings in order to form a global *caliphate*, affirmed by terrorist organizations as the „*caliphate of terror*”.

Speaking of contemporary Jihad, we must refer to the extreme violence and brutality imposed to limits beyond which even imagination cannot manifest itself. All these created motor mechanisms have a single purpose, that of inducing the feeling of horror and terror towards western nations, as well as the seizure of a constant number of followers (people who considered themselves oppressed by the so-called civilized peoples). The nefarious forms of the „*holy war*” were manifested in the early stages by the terrorist organization Al-Qaeda, from which it was reached by practicing terrorism under Islamic religious pretexts, to entities such as the Islamic State, Boko Haram, Hamas or Hezbollah. In this evolution we will find that *jihadist-terrorist* violence (Law, 2017, p. 448) no longer has practically too many semantic relations with the idea of small Jihad (that is, to fight for the defense and dissemination of the Islamic faith), being rather a culture and philosophy of hatred that even the circumstantial politicization of the stated objectives can no longer hide (Chican, 2015, pp. 66-67). With this in mind, we can ask ourselves the question of whether the *Quran*, as a teaching, ideology or theoretical writing, is a „*manifesto of violence*”? In order to be able to respond to this approach, we must mention aspects of the muslim holy book, which in chapter IX, verse 4, refers to the way of acting, respectively to the measures necessary to be applied to the so-called pagans: „*Kill idol worshippers wherever you find them, capture them, encircle them, set traps for them*” (Gregory, 2000, p. 200), in conjunction with chapter II, verse 192 "*Fight with them until there is no more temptation, but only the law of God*" (Gregory, 2000, p. 35). This way of exposing the divine word in Muslim culture puts in difficulty the Islamic canonical norm, inducing an impasse in the approach of the Muslim individual towards understanding and accepting theological values, this set of rules being very important due to the impact in the way of governing the countries of the Middle East, states in which, most of the times, it is difficult, even impossible, to establish a clear delineation between religion and politics. The two spheres (politics and religion) are often intertwined and used for a specific purpose, namely a singular or group interest.

One should consider the exhortation provided in chapter 2, verse 192 mentioned above, which is an exhortation to Islamization. If an in - depth research of the writings of the *Quran* is undertaken, it can be seen that it is not difficult for terrorist groups to attract under their wing followers willing to carry out the supreme *act* (i.e. suicide activities) for the purpose of global Islamization and the eradication of *infidels*.



The central dogma of *Islam* is the „*tawhid*”⁵(the oneness of God), by which not only is a strict monotheism imposed on Muslims, it also means that God alone is the source of all authority (Law, 2017, pp. 447-448). More precisely, every Muslim must guide his life only according to the perceptions of *Sharia*, the⁶pervasive will of *Allah* (Law, 2017, p. 448), as is how it is transposed into the holy book and „*Hadith*” (*the prophet's utterances*)⁷. From this string of ideas, it can be concluded that the political ideal of Muslims, especially in the Middle East area, has always been the genesis of an *Islamic empire* in which a single person holds absolute political and *spiritual* authority. The tendency is still being felt today by the fierce manifesto of some Muslim leaders to impose themselves at the head of various terrorist groups. From this position, he is constantly trying to execute a diverse framework of acts of terror implementation in order to differentiate himself. They aim to surpass their predecessors and 'overtake' other terrorist organisations.

In order to understand another side frequently used by the Muslim community at a global level, namely the fierceness/anger reflected on Western societies, we must accept the fact that for centuries the empires in the geographical area of the Middle East have been both military powers and the intellectually and culturally sophisticated society, with higher standards than those of the European states.

However, despite the fact that Jihad in the *Qur'an* encompasses all aspects of life without being limited to struggle or war, if the situation requires it and the vanguard of the spread of Islamic worship is necessary, a defense war is accepted. This situation is being applied by terrorist organisations, being a factor generating instability in Muslim communities globally. The marginalization and mocking of the Muslim individual are due to the curtailment and rejection of the Islamic religion as a result of such activities of aversion.

The generating factors of *Jihadism* in the twentieth century were favored by two currents, the first being associated with *the Muslim Brotherhood* of Egypt representing the „*Sunni* and *Salafist*” movement, and the second emanating from the "Salafists" of jihadist essence (*they* differed from the other members of the communities by considering that they are pure Muslims, the rest being labeled with the term „*takfir*”⁸)

The political sphere and the religious sphere in the Islamic communities led to the manifestation of consecutive *jihadist* waves, the first being represented by the manifesto of *Sayyid Qutb*⁹, in reaction to the governing authority and the limitation of spiritual power. *Sayyid Qutb* exposes his own vision and philosophy, later transformed into ideology, due to the political interests of the time, both of the Islamists and of the political class (who used it to achieve their goals or rather to pursue their interests up to a certain point) (Alexe, 2019, p. 129). Despite the fact that after an attempted assassination of Egyptian President *Nasser* in 1954, *Qutb* was caught and arrested, being sentenced to 15 years in prison, he drafted the eight volumes of "In the Shadow of the *Quran*". In his writing he also constantly referred to the term *tawhid* which, according to his exposition, was a benchmark not only for submission to *Allah* but also for making a commitment to live daily within a community that promotes *Sharia* as a whole, vehemently rejecting any other act. idolatrous. *Qutb* claims in his written volumes

⁵ the concept of indivisible uniqueness of monotheism in Islam. Tawhid is the central and most important concept of religion, on which the entire religious accession of a Muslim is based. It argues unequivocally that God, according to Islam, is one and one.

⁶ it is the name of an Islamic law, inspired by the *Qur'an* and the stories about the life of the prophet Muhammad.

⁷ it represents the record of a deed or said of the prophet Muhammad. In a general sense, the term can also be used in reference to a deed or said by one of his companions or successors.

⁸ denotes the excommunication from Islam of one Muslim by another, that is, a Muslim declaring another unfaithful or apostate.

⁹ *Sayyid Qutb* he was an Egyptian author, educator, revolutionary, Islamic theorist, poet, and a leading member of the Egyptian Muslim Brotherhood in the 1950s and 1960s.



a „complete revolt against human leadership in all faces and forms, systems and ordinances, this signifying the destruction of the kingdom of man to meet in the Kingdom of Heaven on earth” (Law, 2017, p. 453). In his manifesto *Qutb* made no distinction between the leaders of Muslim states, nor did he have an affinity for political ideologies such as socialism, liberalism or nationalism. The essence of his word foresaw the establishment of a new type of Muslim leadership, guided strictly by the teachings of *Sharia*. *Qutb's* plea for the emergence of a new ruling generation, no longer influenced by the West and to enforce the strict rules of *Sharia*, gave rise to new secret organizations of a terrorist character (Law, 2017, p. 457).

In *Qutb's* view, Islam takes the lead after corruption spreads on earth. He considers that this black ball of the rule of law (corruption) alters the decent form of manifestation of life, materializing through the undue profit of certain individuals, all these aspects generalizing and giving rise to an anti-social way of governance. Historically, Islamic states, *Muslim empires*, have not taken part in their past in a *de jure* separation between Islam and politics or more precisely between state and religion. In his manifesto, politics involves the deed of every leader, who can be "good or bad", thus constituting a „just or corrupt political policy", the latter not being accepted by *Sharia* (Alexe, 2019, p. 149).

By al-Qaeda we can understand the second wave of Islamic *jihadi*. This form of *jihadi* emerged in the 1980s and has definitively embraced the globalization of *jihadi* addressed to the entire „*Ummah*". It has been enhanced by technological mechanisms with special application in the IT field. By strengthening the Internet and media outlets, there has been a much easier propagation of the radical Islamic ideology practiced by the terrorist organization Al-Qaeda. This new form of terrorism is much stronger, better organized, with better elaborated and outlined ideology, operations being planned, targets clearly set, even if *soft*, inducing terror better, being well orchestrated and executed (Alexe, 2019, p. 172). The wave of terror imposed by al-Qaeda is the clearest example of the relationship „*globalization – international terrorism*".

The representative personality of the terrorist organization Al-Qaeda is *Osama Bin Laden*, much of the work of this organization being outlined in the manifesto script of its leader. Al-Qaeda's activity arose at the time of the Soviet occupation of Afghanistan, being considered logistical support in support of the *jihadi* Afghans.

In his political-religious *manifesto*, *Osama Bin Laden* argues that the oppression, corruption and poor state of the economy in the Arab world are closely related to the alleged American occupation in the heart of the Muslim world, which also includes Jerusalem (Law, 2017, p. 469). So, according to him, the globalization of *Jihad* is essential for the creation of a pure framework to be governed by Muslim law. To consolidate the power of the organization *Osama Bin Laden* allowed the integration into the enclave of terrorist personalities such as Al – *Zawahiri*,¹⁰ *Abu Yasser Rifai*, *Fazlur Rahman*, etc.¹¹ At the same time, he set up Al-Qaeda branches, under various names, in various Arab states such as *Yemen* and *Somalia*, but also in other countries – which gave him a geopolitical strategic advantage. (Law, 2017, p. 472). The concept of *Jihad* propagated by these entities has generated a greater power, because *Jihad*, by its nature, as provided for in the *Qur'an*, has a global character (Alexe, 2019, p. 191), being an obligation of any Muslim, regardless of the time and space in which it finds itself or is located.

On the tribal, ethnic and religious level, Al-Qaeda has acquired a tactical dimension that has given them an easier way of accessing Muslim states. The infiltration was carried out against the background of political instability, obsessive-repressive practices, represented by a tyrannical

¹⁰ the emir of the Egyptian jihadist group.

¹¹ the emir of the jihadist movement in Bangladesh.



leadership as well as a precarious economy, factors that positioned the terrorist apparatus in a „movement of technical liberation of Islamic origin”.

The third *jihadist wave*, likened to neo-terrorism, was undertaken by the terrorist organization *Islamic State*. It is worth mentioning that the members of this organization are animated by actions and many intrinsic and extrinsic factors, not being motivated or aware of the ideology of the group to which they belong or that they support (Chican, 2015, p. 104). The ideology propagated by this non-state organization must be understood as the intrinsic value of two components: the first, of *jihadist Salafist* expression, (Chican, 2015, p. 117) and the second, and what separates it from the *al-Qaeda* organization, implies their position and orientation – full of zeal and erroneous – in the interpretation and application of the *Quran* or of the prophetic teachings (Alexe, 2019, p. 191). *The Islamic State* is advancing a series of doctrinal concepts of interpretation and application of the theological meaning found in the Qur'an, essentially being erroneous but with a negative, targeted impact on the population. These induce among possible partisans, through radicalization techniques of psychological-religious nature, the necessity of participating in a war of terror, directed against *the pagans* (oppressive Western societies). The ideology of this non-state unity was established in the context of the insurgency in Iraq in the 2000s, with the aim of establishing the „*Caliphate*”.¹² However, the first *Islamic State* was born between 2006 and 2013. Acting independently, contrary to the orders of *al-Qaeda*, it aroused a conflicting relationship with it, which generated ideological debates in the religious field. *Al-Qaeda* considered the *Islamic State* from the very beginning a mere *jihadist* group. (Chican, 2015, p. 155).

We can conclude, from the point of aspect of the fact that in the matter of theological lawmaking, spiritual propaganda and political-religious activity, these non-state entities have manifested an erroneous cultivation of the prophetic rules and norms of the *Quran*. The only goal was to express a concept of religious radicalization in order to achieve goals devoid of humanity and governed by terror.

CONCLUSIONS

Terrorism is the result of a conglomeration of psychological, religious, social, economic and political factors. By reference to the typologies of terrorist groups, we can identify branches such as: separatist nationalists, religious fundamentalists, modernist religious and revolutionary socialists. From an idealistic point of view, terrorist activity is a result of radicalization through the religious factor built and used by the promoters of the way of implementing the act of terror. *Contemporary Islamist* radicalism is made up of different actors and different ideological and religious variants. Unable to achieve the imposed goals, international terrorism tends to spread a religious ideology, a message, to induce terror among ethnic communities.

Terrorist organizations use the writings of the *Quran* to attract and radicalize individuals from various social branches. *Islam*, taken as the „supreme goal of man's living on earth”, is embodied in love and incessant suffering considered to be the way to fulfillment, through the sacrificial-psychotic and schizoid predisposition of the individual engaged to *Jihad*.

Due to the mold of religious indoctrination founded by *jihadist groups*, more and more people are willing to resort to suicidal actions, considered to be a legitimate weapon in the process of modern *Jihad*. The thinkers of manipulation remove the distinction from the mind of the follower of the terrorist act regarding the theological side of the march to death.

The possibility of fighting for Islamic ideals and death within *jihad* is considered to be an honor, a *confession of Salafist* greatness, dedicated to the religious text and the prophetic personality.

¹²Form of feudal-theocratic state instituted by the Arabs on the territories ruled by them.



In fact, all this duplicity hides the terrorist projects of some cell leaders who are no longer in the spectrum of reality, being governed by the esoteric plan, indispensable to the perpetuation of the „*holy war*”.

The phenomenon of Islamist radicalization is constantly evolving, through different social and psychological practices carried out by the spiritual leaders of terrorist organizations, as well as through mass communication platforms (internet, social media and television channels), having as its core the *Quran* and the theological ensemble.

Fanaticism goes beyond the boundaries of the classical religious context by accurately imposing radical theological beliefs among the global community. The terrorist is labeled *de facto* fanatical in his actions, which eventually lead to the suicidal act in the name of a supreme belief (indoctrinated in his mentality by representatives of *Islamist Jihad*). The deforming, bloody and traumatic fanaticism, practiced both in the Islamic space and outside its borders, by individuals unidentified in society, has completely succeeded in aligning the activities of terror inoculation and the writings of *the Qur'an*.

Islamist radicalists are trying to use western space for their own purposes, through legal claims and the interpretation of imperative legal norms contrary to democracy, in relation to their Islamic interpretation, seriously damaging human rights standards and other ethical norms. The activity of terror becomes the quintessence of the psychological destabilization of the opponent in the view of the partisans of terrorist organizations. It is important that we do not see current problems (riots or terrorist attacks) as isolated acts. They can create a long-term strategic use base for the actors of the insurgency (both strategists and those who implement it).

In the fight against radicalization and jihadist fanaticism, it is impetuous to hover over the strategy of seizing and winning the hearts and minds of the popular mass (namely, the firm elimination of racial and theological criteria). In other words, it is essential to develop a pro-humane society that pursues social interest, encourages human relationships, freedom of thought and belonging to certain values (political, religious, cultural, etc.).

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