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## CONSIDERATIONS ON THE MANIFESTATION AND EVOLUTION OF ISLAMIC TERRORISM

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**Abstract:** *THE TERRORIST THREAT IS CONSTANTLY EVOLVING BOTH GLOBALLY, BUT ESPECIALLY IN THE MIDDLE EAST AND THE EUROPEAN UNION. THE ALARMING DANGER OF TERRORIST ACTIVITIES IS FELT BY ALL SOCIAL STRATA AND IN ALL PLANES OF SOCIETAL LIFE. TERRORISM IS ONE OF THE MOST SERIOUS THREATS TO DEMOCRACY, THE FREE EXERCISE OF HUMAN RIGHTS AND ECONOMIC AND SOCIAL DEVELOPMENT. THE TERRORIST THREAT IS CARRIED OUT BY DIFFERENT ORGANIZATIONS IN THE SERVICE OF DIFFERENT IDEOLOGIES. THE RELIGIOUS FACTOR HAS A PARTICULAR IMPACT IN STRENGTHENING TERRORISM, WHICH CAN LEAD TO RADICAL MILITANCY AND FANATICISM. A MULTIDIMENSIONAL AND MULTIDISCIPLINARY APPROACH IS NECESSARY AND REQUIRED, ESPECIALLY IN TERMS OF KNOWING, PREVENTING AND COUNTERING THE MANIFESTATION OF ANTI-TERRORIST ACTIONS, THROUGH VARIOUS MEANS, INCLUDING THE USE OF INFORMATION AND MASS COMMUNICATION. THIS APPROACH IS NECESSARY TO DE FACTO COMBAT THE MODE OF INDOCTRINATION, SPREAD AND RADICALIZATION IMPOSED, MANIFESTED AND CARRIED OUT BY TERRORIST ORGANIZATIONS ON A GLOBAL SCALE. IT IS ESSENTIAL TO DEVELOP A PRO-HUMAN SOCIETY, WHICH PURSUES THE SOCIAL INTEREST, ENCOURAGES INTERPERSONAL RELATIONS, FREEDOM OF THOUGHT AND BELONGING TO CERTAIN VALUES (POLITICAL, RELIGIOUS, CULTURAL, ETC.), AS A PRAGMATIC WAY TO PREVENT EXTREMISM OF ANY KIND AS WELL AS TERRORISM, IN PARTICULAR.*

**Keywords:** TERRORISM, RADICALIZATION, FANATICISM, JIHADISM, ISLAMISM, ASSASSINATION

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## 1. THE RELIGIOUS FACTOR AND IMPACT ON TERRORISM

The terrorist phenomenon, materialized through religious, political and social radicalization, represents the manifestation of the violent extremism of the activities of *inducing*, *imposing* and *implementing* terror in the 21st century (Tomescu, 2016, p. 75). The *3i's* represent a way of thinking of the leaders of terrorist organizations by which they constantly try to attract different members from various sectors of Western societies, from intellectuals to the working class, from people with social resonance to those who do not find themselves in the enterprise of human relations. These measures claim, primarily, the description of the indissoluble relationship between *Islam - Islamism*, given that *political Islam* remains an ideology that is invoked as much as it is little understood in the Western space, a fact that generates a diversity of conceptions and ways of thinking that are attractive for demonstrators of terrorist activities (Alexe, 2019, p. 7).

Islamism can be considered as an ideological doctrine, politicized religion, spiritual monument, current of thought, science and conflicting paradigm in setting the standard of power in society and state. A brief review of *political Islam* can highlight the use of religion as a launching point 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 emerged in the seventh century after Christ, the first political and religious leader being the prophet "*Mohamed*" (Alexe, 2019, p. 17). From the point of view of religious faith, Muslims support the metamorphosis of a new religion through the work of the *Prophet Muhammad*, according to the mentions in the contents of the "*Qur'an*", the basic source, the essential source of the Islamic religious text, the very foundation of Islam as a religion (Gaudin, 2017, p. 120). Its content reveals the very necessity of understanding the "*straight path*", the practice of which is essential for every Muslim religious member or militant (Alexe, 2019, p. 12). From the perspective of its character, the *Qur'an* represents a writing "*universally addressed*" to the entire Muslim community ("*Ummah*"), both within the borders of the Middle East and from other geographical areas, especially the Western space (represented by the European continent as well as the North American). The writing of the *Islamic word* over the millennia has an active impact in the societal sphere, the individual being marked by the necessity of the enterprise of 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 taken into account that he undertakes individual activities (obtaining dishonest means) that put the other members of the community at risk. In such an impasse, the driving force of the *Qur'an* is highlighted, which highlights the creation of worldly activities and the establishment of the standard of living through the "*holy book*" itself (Alexe, 2019, p. 12). At the same time, the essence of social collaboration is transposed in its contents in order not to let man act against faith and societal law. The writing tries to establish a meaningful pattern in the mind of the Islamist militant, regarding the fact that human nature is a generating factor of injustice and infidelity that must be curbed through various emissaries, representatives of the divine word in terrestrial space, recognized as "*prophets of the Islamic word*".

In parallel with the religious imposition, the *Qur'an* establishes an indissoluble link with the eastern political beach. In the *Qur'an* the word "*AL - Malek*" can be found which signifies the notion of a leader, written in different forms and aspects from the praiseworthy ones to the shameful ones, from the notion of a righteous and just leader to an unjust and desecrating leader (Alexe, 2019, p. 12). Last but not least, the *Qur'an* refers to the importance of consultations between the political-religious leader and professionals in key sectors of activity of the state apparatus. Islamism, as a *political reference factor*, strengthens its position among the Muslim community, both from the point of view of interpersonal relations and religiously, through the prism of decision-makers in the state mechanism.

Epistemologically the *Qur'an* is a science in Islam, a discipline and a fundamental subject for the past, present and future Muslim generation (Gaudin, 2017, pp. 136-139). It is worth noting that Islamic science began with the prophethood of *Muhammad*, as early as the first century after the "*Hijra*" (migration) (Gaudin, 2017, p. 118). Those who accompanied the prophet approached this path in a disorganized manner, the only methods of teaching consisting of memorization and oral transmission. But with the second century of the migration, during the reign of the *Umayyad caliph Omar Ben Abed Al-Aziz*, Muslims recorded the prophet's utterances 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*, are identified with the spiritual manifestation and the intimate identity of the Muslim man (Ghican, 2015, p. 65). Moreover, it can be stated that the identification of these aspects with the community-Muslim reality includes the very meaning of existence, the way of coexistence of the Muslim individual in the society in which he carries out his daily activity. All these aspects strengthen the way of evolution and religious indoctrination of young Muslims, an aspect that puts Western societies at risk, especially the Western European and North Atlantic areas. Although the *Qur'anic* discourse provides the word "*tolerance*" as a defining factor within the prophetic spectrum (Ghican, 2015, p. 65), nowadays it is no longer found in the social-psychological activity of the Muslim generations. Islamic worship today is no longer about love for *Allah*, family and community. In line with these aspects, one can observe the deployment on a world scale of the mechanisms of a "*conventional and non-conventional hybrid type war*" on the part of terrorist organizations through unitary, independent cells and definitively through the work of lone wolf partisans - militants indoctrinated by various methods of radicalization (Peptan, 2019, pp. 134-135), which are based on the alteration, respectively the desecration of the word of the *Qur'an*.

Thus, from a religious cult focused on the development of the spectrum of relations between the religious side and the scientific environment, over the centuries Islam has come to be identified with perpetual activities of inducing terror and imposing the so-called prophetic word through physical and psychological atrocities. These ways of imposing the so-called ideologies, belonging to different leaders of terrorist organizations, generated terror at the highest level, consolidating the terms of "*Dar al Arab*" - house of war, area where the Muslim individual must wage the holy war - and "*Dar al Islam*" - the geographical area governed by the prophetic word - through the preaching of the new prophets.

Through the prism of what has been exposed, we can speak of a past portrait of "*homo orientalis*" and a new, elusive one of "*homo-islamicus*" (Ghican, 2015, p. 36), as a spiritual and behavioral prototype or paradigm that presents itself very ambiguously to the researcher (respectively the psychologist, sociologist or any other person) who tries to define the so-called radicalization mode of the terrorist. In order to be able to better understand how terrorist activity is carried out, it is necessary to mention a possible purpose of terrorist groups. Among the objectives of the jihadist cells is the attempt to induce among the Muslim communities an opinion whereby Western values (considered to be "*imported values*") are forever repressed. The hoped-for finality is that of eradicating the word, the perspective and the material objects promoted by the western states.

For objectives such as moral, religious and cultural decolonization, and the aspiration to impose purity, rectitude and originality on the entire human community, terrorist groups attempt to carry out so-called "*universal salvation*" (Ghican, 2015, p. 66). However, through the group's activities, it causes irreparable social and socio-human damages in the short and medium term, which also attract the reaction of various state actors (both those who usually showed an interest in the region, and those who up until that moment presented themselves be disinterested).



It is not without meaning and mention that Western nations constantly try to impose their way of life and social values practiced in Muslim communities, noting the "*obstinate attempt of the West to make non-Western nations submit to Western values in a global state dominated and administered by the latter*" (Huntington, 2019, p. 226). From this point of view, we can talk about a much easier and even effective way of radicalization, having as source the prophetic writings, with the aim of forming a global caliphate, affirmed by the terrorist organizations as the "*caliphate of terror*".

Speaking of contemporary *Jihad*, we must refer to extreme violence and brutality imposed to limits beyond which even the imagination cannot manifest itself. All these driving mechanisms created have one purpose, that of inducing a sense of dread and terror towards the Western nations, as well as acquiring a constant number of followers (people who considered themselves oppressed by the so-called civilized peoples). The nefarious forms of the "*holy war*" were initially manifested by the terrorist organization *Al-Qaeda*, and later by 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) it practically no longer has many semantic relations with the idea of the small *Jihad* (that is, the fight for the defense and dissemination of the Islamic faith), being rather a culture and a philosophy of hatred that even the circumstantial politicization of the declared objectives can no longer hide (Ghican, 2015, pp. 66-67). Considering these aspects, we can ask ourselves whether the *Qur'an*, viewed as a teaching, ideology or theoretical writing, represents a "*manifesto of violence*"? In order to be able to respond to this approach, we must mention aspects from the content of the *Muslim holy book*, which in chapter IX, verse 4, refers to the method of action, respectively to the measures necessary to be applied to the so-called pagans: "*Kill worshipers of idols wherever they you will find out, capture them, surround them, set traps for them*" (Grigore, 2020, p. 200), in conjunction with chapter II, verse 192 "*Fight with them until there is no more temptation, but only the Law of God*" (Grigore, 2020, p. 35). This way of exposing the divine word in Muslim culture puts the Islamic canonical norm in difficulty, inducing an impasse in the Muslim individual's approach to understanding and accepting theological values. This set of rules is very important because of the impact on the way of governance of Middle Eastern countries, states where, most of the time, it is difficult, even impossible, to establish a clear demarcation between religion and politics. The *two spheres, politics and religion*, are, most of the time, intertwined and used for a specific purpose, respectively for a singular or group interest. One must bear in mind the exhortation provided in chapter 2, verse 192 mentioned above, which is an exhortation to Islamize. If one undertakes deep research into the writings of the *Qur'an*, it can be seen that it is not difficult for terrorist groups to attract under their wing followers willing to perform the ultimate act (the suicidal activities) for the purpose of global Islamization and eradication of *infidels*.

The central dogma of Islam is "*tawhid*" - the concept of uniqueness, indivisible aspect of monotheism in Islam - whereby 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 the *Sharia* - the Islamic law inspired by the *Qur'an* and the stories about the life of the *Prophet Muhammad* - the omnipresent will of *Allah* (Law, 2017, p. 48), like how it is transposed in the holy book and in the "*Hadith*" (sayings of the prophet). The political ideal of Muslims, especially in the Middle East, has always been the genesis of an Islamic empire in which a single person would hold absolute political and spiritual authority. The tendency is felt even today, through the fierce manifesto of some Muslim leaders to impose themselves at the head of various terrorist groups. From this position, they constantly try to implement terror in order to differentiate themselves, surpass their predecessors and "*get ahead*" of other terrorist organizations.

To understand another side frequently used by the Muslim community globally, namely the fierceness/anger directed at Western societies, we have to accept the fact that for centuries the empires



in the geographical area of the Middle East were both military powers and sophisticated societies intellectual and cultural, with higher standards than European states.

Despite the fact that *Jihad* in the *Qur'an* encompasses all aspects of life without being limited to fighting or war, if the situation requires it and the vanguard of the spread of the Islamic cult is necessary, a defensive war is accepted. This situation is applied by terrorist organizations, being a driving factor of instability in Muslim communities globally.

The generative factors of *Jihadism* in the 20th century were favored by two currents, the first being associated with the Muslim Brotherhood in Egypt representing the "*Sunni and Salafist*" movement, and the second emanating from the "*Salafists*" of jihadist essence (they differed from other members of the communities by considering the fact that they are pure Muslims, the rest being labeled with the term "*takfir*").

The political sphere and the religious sphere in the area of Islamic communities led to the manifestation of consecutive jihadist waves, the first being represented by the manifesto of *Sayyid Qutb*, as a reaction to the conduct of the government authority and the limitation of spiritual power. *Sayyid Qutb* expounds his own vision and philosophy, later transformed into ideology, due to the political interests of both Islamists and the political class, who used him to achieve their goals (Alexe, 2019, p. 129). In the eight volumes of the work "*In the shadow of the Qur'an*" he constantly referred to the term *tawhid* which, according to his exposition, constituted a reference index not only regarding submission to *Allah* but also for assuming a commitment to lead daily life within a community that promotes *Sharia*, vehemently rejecting any other alternative. The ideologue considered any Western activity or value as sinful and idolatrous and referred to a "*complete revolt against human rule in all its shapes and forms, systems and orders, this means the destruction of the kingdom of man to meet the Kingdom of heaven on earth.*" (Law, 2017, p. 453). In his manifesto, *Qutb* envisioned the establishment of a new type of Muslim leadership, strictly guided by *Sharia* teachings. The plea for the emergence of a new ruling generation, which will no longer be influenced by the West, and which will implement the strict rules of *Sharia*, has given birth to new secret organizations of a "*terrorist nature*" (Law, 2017, p. 457). In his view, the corruption that manifests itself in the space of the West 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 mode of governance. In his manifesto, politics involves the deed of each leader, which can be "*good or bad*", thus constituting a "*right politics or corrupt politics*", the latter not being accepted by *Sharia* (Alexe, 2019. p. 149).

The second wave of *Islamic Jihadism* manifested itself with the emergence of the *Al-Qaeda* group. This form of jihad has definitively embraced the globalization of jihad addressed to the entire "*Ummah*" community. It was enhanced by technological mechanisms through the strengthening of the Internet and media channels that allowed a much easier propagation of the radical Islamic ideology practiced by the terrorist organization. This new form of terrorism is much stronger, better organized, with a better elaborated and outlined ideology, operations being planned, targets clearly established, 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 "*globalization - international terrorism*" relationship.

The representative personality of the terrorist organization *Al-Qaeda* is *Osama Ben Laden*, who in his political-religious manifesto claims that oppression, corruption and the precarious state of the economy in the Arab world are closely related to the alleged American occupation in the heart of the Muslim world, where it also includes Jerusalem (Law, 2017, p. 469). According to his claims, the globalization of *Jihad* is essential to the creation of a pure framework to be governed by Muslim law. In order to strengthen the power of the *Osama Bin Laden* organization, he allowed the integration of terrorist personalities such as *Al-Zawahiri*, *Abu Yasser Rifai*, *Fazlur Rahman*, etc. into the enclave. At



the same time, he established *Al-Qaeda* branches, under various names, in various Arab states such as Yemen and Somalia, but also in other countries - a fact that gave it a strategic geopolitical advantage (Law, 2014, p. 472). The concept of Jihad propagated by these entities gave it greater power because *Jihad*, by its very nature, as envisioned in the *Qur'an*, is global in nature. (Alexe, 2019, p. 191), being an obligation of every Muslim, regardless of the time and space in which he finds himself or is.

On the tribal, ethnic and religious level, *Al-Qaeda* acquired a tactical dimension that gave them an easier way of access to Muslim states. The infiltration was carried out against the background of political instability, obsessive-repressive practices, tyrannical leadership and a precarious economy of the states in the region, factors that positioned the terrorist apparatus in a "*technical liberation movement of Islamic origin*".

The third *Jihadist* wave, akin to neo-terrorism, was undertaken by the terrorist organization *Islamic State*. It should be noted that the members of this organization are motivated by actions and numerous intrinsic and extrinsic factors, not being motivated or aware of the ideology of the group they belong to or support (Ghican, 2015, p. 104). The ideology that this non-state organization propagates must be understood as the intrinsic value of two components: the first of *Salafist jihadist* expression, (Ghican, 2015, p. 117) and the second, and what separates it from the *Al-Qaeda* organization, involves their position and orientation - full of zeal and erroneous - in the interpretation and application of the *Qur'an* or the prophetic teachings (Alexe, 2019, p. 191). The *Islamic State* advances a series of doctrinal concepts for the interpretation and application of the theological meaning found in the *Qur'an*, in essence being erroneous, but with a harmful impact, aimed at the population. Through these, possible partisans are induced, through psychological-religious radicalization techniques, the need to participate in a war of terror, directed against pagans (oppressive Western societies). The ideology of this non-state unit was established in the context of the insurgency in Iraq in the 2000s, with the aim of establishing the "*Caliphate*". However, the first *Islamic State* was born in the period between 2006 and 2013. Acting independently, contrary to *Al-Qaeda's* orders, it created a conflictual relationship with it, which generated ideological debates in the religious field. *Al-Qaeda* considered the *Islamic State*, from the very beginning, a simple jihadist group (Ghican, 2015, p. 155).

We can conclude, under the aspect of the fact that in terms of theological legislation, spiritual propaganda and political-religious activity, these non-state entities have shown an erroneous cultivation of the prophetic rules and norms of the *Qur'an*. The only purpose was to express a concept of religious radicalization to achieve inhumane goals governed by terror.

## 2. TERRORISM, FANATICISM AND PARTISANSHIP

Unable to achieve its stated goals, international terrorism tends to spread a religious ideology, a message, to induce terror among ethnic communities. By choosing targets (social symbol in home states), terrorists tend to create a profile of violence among the general public, despite the limited number of resources available. Thus, they try to validate the idea of the impossibility of government authorities to protect their own citizens. At the same time, they believe that by assassinating certain people, they can inoculate public opinion with some policies practiced in the non-Muslim space, policies that are actually contrary to ethics from the point of view of Islamic law.

By reference to the typologies of terrorist groups, we can identify branches: *nationalist separatists, religious fundamentalists, religious modernists and social revolutionaries*. The present study will attempt an analysis of the *religious fundamentalist typology* as well as *religious modernism*. From an idealistic point of view, terrorist activity is a result of radicalization through the religious factor claimed and used by the promoters of the way of implementing the act of terror.

Terrorism is the result of a conglomerate of psychological, religious, social, economic and political factors (Peptan, 2019, pp. 126-142). The causes of social violence include religious ethnic

conflicts, driven by poverty within communities, daily stress and lack of inter-ethnic communication. Found in a traditional cult of chaos, determined by the lack of interest and the lax character of the way of governance of the various state units, the manifesto of the so-called *religious leaders* (those who patronize terrorist organizations) resonates in the minds of those who fail to identify themselves in the relations social within the communities in which they carry out their daily activity.

*The fanatical terrorist* sympathizes with the reasoning and viewpoints of the classic terrorist governed by calmness, logic and accuracy in order to achieve a precise goal. This aspect does not accurately imply that the *fanatical* individual is educated, capable and sophisticated, the extreme typology of terrorism can be represented by any social blanket. The religious origin of the term *fanaticism* in modern usage is wide-ranging. *Fanaticism* transcends the boundaries of the classical religious context by precisely imposing radical theological beliefs among the global community. The terrorist is classified as a *de facto fanatic* in his actions, which finally lead to the suicidal act in the name of a supreme faith, indoctrinated in his mentality by representatives of *Islamic Jihad*. Although *fanaticism* is not only an attribute of terrorism, like the latter, it is a pejorative term. From a psychological perspective, the concept of *fanaticism* implies social mental deficiencies, but it cannot be diagnosed as a mental illness due to the impossibility of establishing an unanimously accepted standard among epistemologists (Rex & Malcom, 2019, p. 79). The militant tends to form a point of view regarding the approach of worldly aspects in a particular manner, hovering continuously over the extreme side of social activity (relational, political, etc.) and the religious script.

Since the 2000s, some individuals have become terrorists in order to be considered partisans in committing acts of terror. Belonging to terrorist groups gave them an allure of revolutionary heroism and a smugness that they lacked in everyday life. Within a terrorist organization, people who show leadership behavior oriented towards the practical side, are considered strong *ab initio*, with a tendency to fulfill the prophetic word (Hudson & Nance, 2019, p. 90).

An aspect that needs to be discussed is the manner in which the terrorist act is appropriated by the person committing it, identified individually or part of a group. Through this action, the individual or group promotes, covers and at the same time communicates an intrinsic justification of the terrorist act and the generating cause. This mode of action absolves the terrorist or terrorist group that initiated it from responsibility.

In order to understand *fanaticism* through the lens of *Islamic Jihad*, it is necessary to observe the geographical fault of *Jihad* and its strategic significance (Filiu, 2005, p. 74). The geographical borders of terror can be found inside the Middle East, an area where a vehement disapproval of the Western factor is cultivated. For a long time, the term *Jihad* has imposed itself in the media, political, security and sociological lexicon, but also more accurately in the fearful collective mentality (threatened and powerless-rebellious, with its meaning of *holy war*) (Ghican, 2015, p. 39).

The distorting, bloody and traumatic *fanaticism*, practiced both within the Islamic space and outside its borders, has succeeded in aligning the activities of inoculating terror with the writings of the *Qur'an*. *Fanatical Jihad* identifies itself with an exclusive religion of violent radicalism, which proclaims the obligatory character of the personal act for the defense of the faith represented by the *fight against heretics* (*Al-Qaeda* considered Saudi Arabia to be a nation of heretics).

The terrorists gradually become detached from reality, embarking on a fantasy of war. The stress around them, as well as the so-called terrorist work under cover, have the opposite impact, manifesting in a negative sense on their psychological side and generating irreparable consequences.

The primary element that gives a high degree of superiority to the terrorist act with Islamic religious motivation is found in the intimate nature of the jihadist combatant regarding the life-death equation. According to Freudian statements, man has a tendency to "*run away from death*" in the hope of living a life as fulfilling as possible. Human nature considers "*death*" to be an unjust act, a failure



or a permanent source of injustice, but the terrorist is not influenced by this concept, in the mind or even of the group there is the idea of "*holy war*" or "*clean war*", a fact that shocks the Western community (Ghican, 2015, p. 71). Terrorist movements are strengthened by the instrumentalization of violence, considered to be a bridge of solidarity within the group and the collective. To end up as a "*shahid*" (martyr - a person who dies for his religious faith) is more than a way to transcend into paradise, being the *de facto* goal of personal sacrifice. In this sense, the statement of *Osama Ben Laden* is significant, who claims that terrorists love death "*in the way of God as much as you love life, we fear nothing and expect nothing but such a death*" (Kapel. 2008, p.59). The self-sacrifice option appears to be a privileged technique, which highlights the ambiguity of jihadist-terrorist thinking that places the goal and the means in the same temporal plane, making it difficult for the Western space strategy to combat terrorist activities.

Classic war can be defined as an armed struggle of a certain magnitude, with a duration limited in time (Ghican, 2015, p.79) and carried between collective entities organized and having political and religious autonomy. In contrast, contemporary terrorist conflicts constantly contradict this approach due to the fact that they take place in an indeterminate spatial register and lack proper command structures (Hudson & Nance, p. 122), neither autonomy nor a territory of its own. Terrorist acts are carried out in any area at any time, the only reporting of them is done with regard to the targets chosen from among the non-Muslim ethnic groups, that is, believers, enemies of Islam (in some cases, Muslim personalities are also targeted). Due to the fact that the current confrontation with the jihadist terrorist phenomenon does not bring states face to face, but one or more states against non-state groups (Post, 2007, p. 100), meaning diametrically opposed ideologies, one can speak of a multitude of conflicts between ideological entities (Sookhdeo, 2014, p. 30) which declares war on the entire international community.

Viewed from a general spectrum, Islamic religious fundamentalism is little or hardly a political current. Most of the time confusion is created between religion, as a cultural and civilizational whole, and politics in the Middle East. Although the presence of schools and currents of thought that propel religious ideas as the engine of the political struggle for social reformation is felt, the identification of religion with the political factor should not be postulated.

*Jihadist/radical* Islamist terrorism has become one of the greatest threats to global peace and security (Law, 2017, p. 529). This type of racial-religious terrorism, carried out by terrorist groups in the Middle East, maintains its symbolic character because it constantly aims to attract new recruits by perpetuating the call to battle of the group or individual. We thus arrive at global *jihadism*, where it is extremely important to distinguish between the behavior of leaders and that of followers (Law, 2017, p. 563), the former representing the primary factor in the stages of Islamist religious radicalization. The situation of the latter takes into account the execution, the readiness to carry out the tasks of punishment and the implementation of terror in the territory of the Western states.

Terrorist organizations use the writings of the *Qur'an* to attract and radicalize individuals from various social fields. In chapter II, verse 189, and chapter III, verse 156 of the *Qur'an*, the exhortation to raise the sword is transposed: "*Fight in the way of God, for if you die in this way, God's forgiveness, mercy and reward will be in proportion, and better than what they agonized over*" (Grigore, 2000, p. 37, 63). The martyr commits the suicidal act to access the highest ritual rank also called the ultimate sacrifice or martyrdom. The Explanatory Dictionary of the Romanian Language defines the term martyr as "*a person who accepted the death sentence without renouncing the Christian faith*". In the Arabic vocabulary, the term *shahid* defines the one who accepts martyrdom, thus becoming a witness alongside God, giving him a special status in the Islamic ritual and pious mentality, making him a chosen one among the chosen ones (Ghican, 2015, p. 49).





It is easy to imagine the reaction generated by the image of people with a precarious standard of living, socially marginalized and lacking the perspective of family fulfillment, with a weak, unstable and easily influenced psyche, maneuverable towards the line of brutal *fanaticism*, where the only thing that will bring them satisfaction and pleasure will be death to fulfill the divine word, respectively the esotericism and the fantasies of the terrorist organization of which they belong. In this sense, the statements of the terrorist leader *Anwar Al-Awlaqi* are defining and guiding both for the newly initiated within the groups and for the a posteriori type activist: "*We will defeat you because we love death, while you cling to life with claws and teeth.*" (Sookhdeo, 2014, p. 60). Islam, taken as the "*supreme goal of man's life on earth*", is embodied in love and incessant suffering considered to be the path to fulfillment, through the sacrificial-psychotic and schizoid predisposition of the individual engaged in *Jihad*, which implies the existence of an attitude through which the character Muslim wants to attain divine values. Being triggered due to some intrinsic conflicting states, this attitude leads to committing acts of terror against the "*infidel oppressors*". Such psychotic deformations make it possible to generalize the psychic decline of the partisan as a result of his deviant behaviors.

The path of *Jihad* has been and is constantly theorized by various epistemologists, who have analyzed the psychological profile of the Muslim believer. They tried to present the predisposition of the individual to metamorphose into a "*fighter of Allah*". Some researchers have determined that it could be *atavistic* fear, acquired through pietist religious education, a work of proselytism and propaganda for the dissemination of religious dogma initiated by the preachers of terror (Mehlman-Orozco; & Sampson, 2019, p. 267). The strong feeling of fear pursues three distinct objectives: imposing on young people a rigorous behavior of respecting and practicing Islamic rules and law; ensuring a dominant framework of the group and the leader of this *Jihadist* group over the reasoning of the individual; the implementation of an Islamist behavioral mechanism in the social, cultural and spiritual sector.

Once the manipulation of the psyche of the would-be jihadis is complete, they have the opportunity to free themselves from the daily burden. Only the true jihadists who will succeed in freeing themselves from *their fear ego* are favored to obtain the coveted place in the *Eden* after death (Mehlman-Orozco; & Sampson, 2019, p. 293). The *Qur'an* speaks of the remorselessness of the unbeliever's act of homicide in a stark and soothing way, as is evident from chapter VIII, verse 17: "*you do not kill them, but Allah kills them*" (Grigore, 2000, p. 192). Before moving on to the stage of battle preparation, the appellant is forced to successfully go through a period of indoctrination and mental conditioning to the end of which he must relate like a disciple preceding the prophet, meaning transpose himself into the *Salafist* image of the revolutionary era (the *Prophet Muhammad*).

The aspirant to *Jihadism* must renounce all pleasures, repress his impulses, forget the extrinsic life, deny his own cultural and social identity simultaneously with the acquisition of the contagious sense of moral superiority (Ghican, 2014, p. 59). A product of these indoctrination activities, there is social isolation, the permanent rendering of religious writings in the jihadist interpretation and the definite immersion in the terrorist group. The approach of *jihadization* or, more specifically, *fanaticism* becomes so deeply rooted in the partisan mentality that it becomes impossible to disconnect it from the group's profane teachings.

The process of indoctrination finally succeeds in nullifying the instinct of preservation and the attribute of attachment, so that the new militant becomes ready to seal the work of *jihad*. This activity is undertaken in a group or by a lone wolf. In the latter case we are talking about the so-called syndrome of *spontaneous jihad*, a direct consequence of the wave of *Salafist*-jihadist indoctrination so easily accessible on the Internet (Ghican, 2014, p. 60). Thus, we can speak of a work of radicalization that can be likened to "*personalizing jihad*" (Atwan, 2015, p. 241), term introduced by *Al-Qaeda* leader



*Ayaman Al-Zawahiri*. This moment marks the overcoming of the limits imposed on *jihad*, by despising civil and religious authorities and institutions throughout the geographical space.

Through the lens of religious activity, a relevant detail must be mentioned in establishing the degree of constant risk presented by terrorist groups. This is embodied in the person of *jihadist* women, both of Muslim and Western origin. The method of radicalization of female persons is achieved by presenting the *mujahedin as knights of justice*, available at any time to intervene to help teenage girls. This form of recruitment into the ranks of terrorist organizations is done in a tempting and adventurous manner, through propaganda videos, for the purpose of persuasion, properly adapted so as not to generate panic. From these filmed materials, the problematic aspects of the *mujahedin's* existence are excluded, namely beheadings, mass executions, desolate landscapes of the geographical area and many other atrocities. Once introduced in such a role, they are used by the entire terrorist apparatus, being assigned to militants who stand out through representative activities of the organization. In some cases, women may be assigned the role of leader for the good of *Jihad*, who must teach their children, from early infancy, to appreciate and love its values and ideals (Atwan, 2015, p. 295).

Female martyrs (practice of *jihadist* ideology) expect to receive a place of honor in paradise (the Eden of divine pleasures) alongside the *Prophet Muhammad*, or to be remembered with greatness and respect. A female *jihadist* was caught before she could detonate herself with explosive material attached to her, and during interrogation she stated that she "*expected to become the most beautiful angel, the highest divine form found in heaven*" (Sookhdeo, 2014, p. 135).

The main motivation of terrorists is theological, consisting of feelings of duty and divine appreciation. Martyrs are seen within the organization as role models, regardless of the suffering they cause and the atrocities they commit in "*the name of Allah*". Islamist terrorists are devout and pious about their faith. They can discuss without a trace of irony or remorse the "*divine bomb*" (metaphorically named, in a terrifying sense) that can and must kill *infidels* in the international community, regardless of ethnicity, age or gender. Partisans, both men and women, consider themselves religious people, who follow the prophetic and messianic example, accepting the fulfillment of any task, regardless of personal cost, to the extent that they identify with the object and purpose of the terrorist group to which they belong. The script that reinforces this impetuous image of practicing terror is found precisely in the *Qur'an*, which legitimizes the execution of prisoners of war and hostages captured on the basis of the *Jihad* inoculation march, as well as those who are *polytheists*. An example in support of the mentioned can be the statement of *Abu Gheith* (spokesman of the terrorist organization *Al-Qaeda*): "*Allah said: Whoever attacks you, you must attack him in the same way that he attacks you, by so the reward of the diabolical activity must be similar to the diabolical activity itself, and last but not least, when you are punished, you in turn punish with the same retaliatory attitude*" (Sookhdeo, 2014, p. 128).

Through this interpretation of *Abu Gheith's* word, the very necessity of using weapons of mass destruction to balance the ratios of divine punishment is motivated. At the same time, this "*carrier, messenger of terror*" appreciates that the US intervention, through its revenge foreign policy in Afghanistan, Iraq, Somalia, Palestine, Sudan, the Philippines, Kashmir and Bosnia, has generated an inestimable number of illegitimate and unjustified deaths. Therefore, it is emphasized that not only the Muslim community in the Middle East suffered from the so-called "*invaders*", but the entire Muslim community in the mapped space. That is why the preachers and artisans of terrorist atrocities consider the ratio of suffering and terror still unbalanced, a fact that would justify the right of terrorist groups to kill millions of people in Western states and induce terror on hundreds of millions more.

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 pursuit of *modern Jihad*. Adherents of manipulation remove the distinction between death caused by the hand of a



powerful enemy and death by the partisan's own (suicidal) act, which is why these individuals overcome the barrier of concrete security risk, turning it into an atypical one, difficult to combat and almost impossible to estimate.

The possibility of fighting for Islamic ideals and dying in *Jihad* is considered to be an honor, a *testimony of Salafist* greatness, devoted to the religious text and the prophetic personality. In fact, all this hides the terrorist projects of 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 ease of inducing the *preacher's manifesto* in the psyche of the Muslim population in the Middle East is due to the fact that these *Shia* and *Sunni* communities are inclined to practice extremist activities, exploited to the highest standards by organizations such as *Al-Qaeda*, *Hamas*, *Hezbollah*, *the Islamic State* (ISIS or ISIL), etc. Sacrifice in the interest of *Jihad* is likened to a glorious and noble death, which ensures the forgiveness of sins, the glorification of martyrdom and the strengthening of one's position in paradise. Aspirants are manipulated into being certain that they will not suffer angelic judgment and divine punishment. Although most of the time only the social side of this framework is observed, namely the removal of followers from the social course (Mehlman-Orozco; & Sampson, 2019, p. 233), the theological direction must be taken into account (being the main factor on which the phenomenon of religious radicalization is built), on the basis of which the idea of belonging to the highest heavenly ranks established by *Allah* is strengthened.

According to *Osama Ben Laden*, killing Americans, Jews or any other Christians attracts a series of additional rewards for the perpetrator of this "*divine act*", *de jure* a social atrocity). This "*artisan of terror*" in his efforts to indoctrinate various individuals, through the word Islam, emphasized the need to remove the walls of oppression and humiliation by using armed means, claiming that "*death is much better and more justified than a life in humiliation, scandal and shame*" (Atwan, 2015, p. 162).

The tendency of every *Shahid* to see himself as a hero, honored and admired for the ideals he stands for (Sookhdeo, 2014, p. 139), creates a mimetic cycle for a vast Muslim community found in the Middle East. In states such as Palestine and India, the martyr (suicide bomber) is given a funeral service of flamboyant proportions, in order to socially-psychologically mark the members of his community of origin (so that individuals from the community gradually become part of *jihadist* groups). Some terrorist organizations, such as *Hamas*, *Hezbollah* or *the Islamic State*, publish in the magazines they control (see "*Dabiq*"), testimonials presenting the work undertaken by the martyr, posting images of his daily life. During the "*eulogy*" the emphasis is placed on the children considered to be the new generations of activists, being presented with moments such as those of beheadings and other acts of barbarism. Indoctrination activities are forms preceding the training stage of potential terrorists and suicide bombers, to tempt them into the path of *religious fanaticism*. At the same time, they are used to teach them the feeling of hatred towards the Western space (the USA and the European states engaged in the fight against terrorism).

Considered the last phase of the induction of *jihadist fanaticism*, the *oath* of belonging to the Islamist group and obedience to its leadership (Sookhdeo, 2014, p. 141), together with the strict acceptance of the scriptures interpreted in favor of the preachers, it signifies the end of the initiation and the acquisition of the quality of membership prepared for the *performance of the divine work*.

### 3. THE TERROR OF TERRORISM IN THE EUROPEAN AREA

*Extremists* and *jihadists* initially had as their objective the removal of governments from the Middle East, later the whole movement focused against Western societies, respectively against some states in America and Europe (Seiken, 2017, p. 155). On September 11, 2001, the moment when the twin towers of New York collapsed as a result of the bloodiest terrorist attack on American soil, beyond

the world earthquake it was very clearly shown the beginning of another historical chapter. This desolate action was preceded by a series of events that were and are mostly impossible to predict. The Middle East, through states such as Afghanistan, Iraq, Syria and Iran, have radically changed the global cartography through an important number of terrorist attacks.

For its part, Europe felt the major impact of this type of Islamist terror, being put in difficulty even the realization of the European project regarding sectoral unity and raising the regional level of security and resilience. Moreover, in the period 2015-2016, European citizens witnessed a wave of major proportions, made up of immigrants from the Middle East, who mainly invaded the founding states of the pan-European project. This moment was perceived as a Muslim invasion in the European space, unable to defend itself and Christian values from such a real danger. The terrorist attacks in France, Belgium or Germany further increased the tension, once again talking about the clash of civilizations (Chomsky & Vitchek, 2017, p. 133).

Europe is dynamically and perpetually faced with an immigration crisis of enormous impact and consequences to match (Peptan, 2020, pp. 9-18). Nowadays, millions of Muslims go about their daily lives in Europe, like a minority that has seasoned in specific conditions (Kepel & Jardin, 2017, p. 57). In Germany the Turks came, in France the Africans, in Great Britain the Pakistanis, currently they are in the second or third generation (Leiken, 2017, p. 6). The first Muslims who arrived accepted the practice of hard and poorly paid labor in order to accumulate capital in order to finally be able to return home, where they could enjoy a better life. Today's generations have become increasingly hard to adapt and aggressive, showing impulses of anger towards the way of life of their ancestors. These events represented the generator of Islamist religious radicalization on the European continent. Indoctrinated individuals followed *jihadist* teachings and responded to the call to battle of terrorist groups. After going through and winning this conflict period they returned to their countries of origin trained and determined in what they were going to do (Kepel & Jardin, 2017, p. 61).

The realities in the French suburbs, which led to the 2005 riots, are quite different from what is happening in the industrial heartland of England or in the areas of Germany and northern Europe where Muslim communities have settled (Leiken, 2017, p. 8). The policies of the accidental states directly allowed or masked mass emigration, and employers in industrialized countries were happy to benefit from cheap labor that did not generate the obligations imposed by trade union movements and wage legislation in countries where were carrying out their activity. A big problem was determined by the fading of the fierce economic growth in the European space, a fact that generated the dislocation of industrial capabilities. The economic impact was also felt in Arab countries where branches of European companies were open, as a multitude of them closed and relocated to the wider Asian region (China, Taiwan, Vietnam, etc.). All this has left behind a large number of ethnically Muslim people (in communities in European republics) without a means of livelihood (job). In the social neighborhoods, unsanitary and congested, isolated and without perspective, the revolt grew and sometimes, without worrying the authorities, *radical preachers appeared who occupied the mosques and spread jihadist messages* (Chomsky & Vitchek, 2017, p. 151). This moment was a turning point, because it actually *activated the European jihadist terrorists*, who had been in a dormant state awaiting *spiritual awakening*. From the perspective of the European *jihadist*, he can be any type of individual - a criminal, an idealist, a pauper, an intellectual, a drug addict or a psychopath (Erelle & Potter, 2015, p. 57) -, each of the typologies being found among the ethnic communities in Europe, both among the female and the male sex.

Among radical Islamists there has been a constant desire to restore *Sharia* law globally through the voice of so-called *radical thinkers*. An eloquent example is *Hizb-ut Tahrir* (HT) and *al-Muhajiroun* (Erelle & Potter, 2015, p. 79) who organized the Muslim scholars for the "reckless political struggle for a caliphate in Britain" and for a return to the days of the well-guided *caliphs*, sending British





recruits to Pakistan to train for *Jihad*, all with the mission of organizing a revolution to remove the Pakistani regime and re-establish the *Caliphate* (Kepel & Jardin, 2017, p. 83).

As I mentioned, the mental or physical features of the potential jihadist partisan are irrelevant, he can be taken from the ghettos or from a rich suburb, born in Muslim communities or converted. At the same time, followers may have traveled and trained in Islamic states such as Syria, Iraq, Afghanistan, Yemen, Pakistan, or their indoctrination was carried out through social networks (a technique generally accepted by *jihadist* groups). *Euro-jihadists* are often, but not always, descendants of immigrant workers who began arriving in the late 1950s in the prosperous Western European space, which had a high need for labor (Leiken, 2017, p. 26). Current generations have grown up in poor communities, facing social, religious, cultural and economic discrimination, thus favoring membership of *Islamist religious fanaticism*.

*European jihadism* came to the fore in 2015 due to the expansion of the *Islamic State* and the way it managed to manage, influence and manipulate the Western media and social networks.

The perpetrators of terrorist attacks in recent decades were and are post-migrants. This fact is valid not only for criminals inspired by the *Islamic State*, but also for the perpetrators of terrorist attacks in major European metropolises, the bombings in Madrid and the cell in Hamburg that piloted the planes in the attacks of September 11, 2001 in the USA being mainly, the work of first-generation immigrants or passing visitors (Erelle & Potter, 2015, p. 76).

On the European level, the *Islamic State* tries to recruit fighters from various professional classes: nurses, doctors, technocrats, teachers and accountants. Videos posted by the group show doctors with stethoscopes around their necks giving schoolbags marked with the letters *SI* (Chomsky & Vitchek, 2017, p. 174). The *fanatical action* of the *Islamic State* is as tempting for the partisans of religious radicalism, as the way in which various foreign individuals admired the space of the Soviet Union, China and countries such as Cuba or Nicaragua, in the 20th century.

In Western countries, the social media pages of *jihadist* networks have played an important role in the recruitment of the *Islamic State* (Leiken, 2017, p. 12). If *Al-Qaeda* has done pioneering work in combining modern technology with ancient technology (Kepel & Jardin, 2017, p. 93), The *Islamic State* has taken the use of increasingly expansive social media much further. European governments have managed to combat a significant number of *Al-Qaeda* recruiters before they can carry out radicalization work on ethnic Europeans. The number of European individuals moving towards or returning from the territory of the *Islamic State* or from its immediate vicinity is lower than the number of terrorist recruits from the countries of the Persian Gulf or from the North African region. At the same time, the *European jihadists* who migrated to countries such as Afghanistan and Bosnia (Sookhdeo, 2014, p. 163), it is not comparable to the number of ethnic Muslims in the Middle East undergoing the radicalization process. A truthful truth is that Great Britain and France have adopted much stricter surveillance measures to strengthen the fight against the phenomenon.

Despite these measures, terrorism has been active in this space in the last decade, throwing the continent into a fog of chaos, the impact being felt among the population. The examples are edifying if we only refer to the attack in August 2015, when a *jihadist* of Moroccan origin affiliated with the *Islamic State* opened fire on board a high-speed train traveling on the Amsterdam-Paris route, before being immobilized by the passengers at the board of the means of transport (Leiken, 2017, p. 13) or the attacks, since the beginning of 2015, in Paris, Copenhagen, Nice, or Hamburg (Kepel & Jardin, 2017, p. 91), undertaken by *lone wolves or small cells*, called *wolf packs*, under the spiritual patronage of the *Islamic State*. Among the strategies for inducing psychosocial terror was the destruction of various Jewish centers and synagogues in Paris, Nice, Copenhagen, etc., anti-Semitism not being a new aspect for *European jihadists*. It should be noted that, in 2014, in France, the number of anti-Semitic attacks doubled (Kepel & Jardin, 2017, p. 52)

*Jihadist extremism in Europe* involves more than alienation from old and new traditions. Its origin is both internal, driven by ethnic inequality, racism, poverty and a general conflict (Kepel & Jardin, 2017, p. 74), as well as from outside the region, through inspiration factors, foreign sources and messengers who spread the radicalization propaganda of Islamic states. Middle Eastern states that practice such propaganda measures include Iran, Saudi Arabia and Iraq, which covertly support terrorist organizations and factions to achieve their own goals. At the same time, they give Western states and international peacekeeping organizations the image of a "*negative character*", motivating the activities that European states undertake internally to know, prevent and counter terrorist acts (Peptan & Butnariu, 2020, pp. 65-77). The social-psychological impact of the European *Mujahedin* has reached the critical threshold in the last decade, the radicalization tendency becoming a normality, exploited by terrorist groups. It is almost impossible to determine the true motivation of a European *mujahedin*.

Terrorism is used as a strategy of Islamic insurgency against Western countries and the democratic legal order, identifying various forms of using the European territory for Islamist terrorist purposes, as a base of support or for carrying out *classical jihad or global jihad* (Nasser & Stenersen, 2016, pp. 3-18). Such actions have caused the indignation and revolt of the popular masses in the countries of Western Europe, which can negatively affect the development of peaceful coexistence between Muslims and the non-Muslim population. Cases of clashes between Islamic extremists and their opponents, manifesting in street aggression and violent demonstrations, have recently occurred in Germany (Leiken, 2017, p. 345,354,363,372). The European space is currently facing the need for effective inter-institutional collaboration (Terrorism Situation and Trend Report, 2020) in order to combat the phenomenon of religious and political radicalization in the medium and long term.

#### 4. CONCLUSIONS

Terrorism is one of the most serious threats to democracy, the free exercise of human rights and economic and social development. This is done by different organizations in the service of different ideologies. Radical Islamist terrorism, which is part of the "*Global Jihad*" movement, includes acts perpetrated by many organizations, groups and cells around the world. The source of old and new terrorism can be traced back to the Middle East, and the effects and victims extend beyond this region, with wider ramifications and consequences for global peace.

Disinformation and radicalization can be found both within terrorist organizations and in state policies where the aforementioned groups have their origins, therefore in order to understand the phenomenon of Islamist radicalization with a jihadist character, we must answer questions such as: "Do terrorists act out of reason?"; Is an independent profile possible?; Can *jihadist* radicalization be prevented?; What is the difference and similarity between radicalization, extremism and religious *fanaticism*?

Radicalization is a change in belief regarding certain aspects of life or feelings, respectively the undertaking of various actions in order to support a group or some members within the group. Extremism projects discontent, revulsion, and a desire to act against the *political status quo*. Religious *fanaticism* is the theological radicalization of an individual or group to the point where they accept the extreme side and the way of action of the organization to which they belong. Radicalization appears as a dynamic process in which both sides undergo changes, as the mechanism does not arise in a vacuum.

In the pose of *fanaticism*, as a factor of extremist *jihadist* radicalization, there are characters who identify with terrorist organizations and the writings of the *Qur'an* or prophetic teachings. Most of the time, these individuals have their origins in the Middle East and North Africa, respectively in countries with a strong Muslim tradition. In parallel with religious radicalism, there are also extreme

right-wing or extreme left-wing radical activists (in today's society, the latter takeover tactics and modes of action of *jihadist* fighters). Terrorism becoming a general manifesto of globalized terror through the lens of socially marginalized individuals or who reject the general norms governing inter-ethnic and societal relations (starting from political, religious, educational, ethnic activity, environmental protection, etc.).

Terrorists use violence as a tactic. In the absence of a sophisticated military and high-performance weapons, the violence of bombings draws the attention of larger and more powerful enemies. In this way the chosen targets give them the status they seek and the position from which they can negotiate. Fear can be useful, but hatred and anger are exploitable emotional states, because by positioning themselves in antithesis to them, terrorist fighters can pose as *mujahedin* and martyrs.

Following the actions of implementing terror, we come to the question: What can members of society or states do (Mărcău and Ciorei, 2011) as a whole to increase the level of resilience in the face of such threats? Radicals, extremists and terrorists rely on our emotional reactions to their terrorist acts. Anger, feelings of humiliation and fear make us react with excessive intent to events with a tragic outcome. Forward thinking is thus a way to build resilience against Islamist radicalization. News channels, newspapers and generally any means of propagating information in the media sphere pay disproportionate attention to terrorist incidents. Simple assumptions about terrorist acts are repeated to us through movies, television shows or cartoon scenes, with the effect of mis-inducing the fact that terrorist organizations are more threatening and united than they really are. To develop resilience capabilities, we must understand that radical-terrorist groups and acts will never cease to exist and assert themselves. Terrorist attacks will inevitably happen. The moment we manage to see terrorist groups and acts as inescapable, we can try to minimize their social impact and even diminish them. As members of society, we have an obligation and responsibility to not give terrorists the media and social means to gain the power they desire. It is impetuous to understand that resilience develops and strengthens with awareness of vulnerabilities, risks and threats.

*Jihadist* radical-terrorist groups win when they manage to create internal, inter-ethnic or inter-state breaches and conflicts, which end up consuming our attention and resources. Thus, resilience implies the ability to build bridges between created divisions, for the dispersion of ethnic, social, political, religious, etc. differences. States can strengthen their capabilities to respond to terrorist activities by promoting support for values such as: freedom, security, opportunity, law and order.

In the fight against *jihadist* radicalization and *fanaticism*, it is impetuous to cultivate strategies for capturing and winning the hearts and minds of the popular mass (respectively, the firm elimination of racial and theological criteria). In other words, it is essential to develop a pro-human society, which pursues social interest, encourages interpersonal relationships, freedom of thought and belonging to certain values (political, religious, cultural, etc.).

Radical-Islamist ideologies (*jihadization*) can also be combated through a series of specialist reports, public debates and various cultural workshops to promote and interconnect different traditional values. At the same time, in order to combat *jihadist* radicalization of a psychological (by reaching the psycho-social sphere of the individual) and religious (promotion of faith towards *fanaticism*), moderate Islam must be encouraged and promoted (respectively the encouragement of faith and activity based on value principles, in Muslim communities). The aim is to increase the degree of cohesion and resilience regarding various stereotypes and acts of racism when *jihadist* terrorist attacks are presented on news channels.

Reducing racism towards ethnic Muslims and limiting military operations in Muslim countries could reduce their perception of the need for a war for Islam, which would implicitly decrease the chances of new actors appearing, whose desire is to rise to the status of terrorist heroes. By reducing the number of Muslims with assertive tendencies in military conflicts in the name of "*Allah*", it would



also decrease the support given to *jihadist* terrorist groups simultaneously with the materialized acts of violence and terror.

The duty of each individual, regardless of his social status, is to constantly try to contribute to the development, safety and well-being of the society in which he operates.



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