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TERROR MANAGEMENT. TOWARDS MECCA AND A PEACE MESSAGE

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Abstract: *unavoidable subjectiveness of the terrorism issue, associated with Islam was often debated. After September 11 2006, the Benedict XVI Pope's speech from the University of Regensburg seemed to make the connection between Islam and violence, growing up the dissensions between Muslims and Christians, the Vatican initiated in March 2008, the dialogue with representatives of different Islamic faction from 43 countries, gathered around a peace message. Even that we mention the meeting between Pope Benedict XVI and King Abdullah of Saudi Arabia, or we mention the visit in Turkey from December 2006, when the Pope entered inside the Blue Mosque, praying almost one minute towards Mecca, all these are considered as, at least, a theoretical attempt of relations reconciliation between West and the Arabic world.*

Key words: *muslim world, violence, peace message, terror management,*

1. Muslim world

Definitions and lines of demarcation are still controversial. Fully subscribing to the well-known writer's assessment such as Mark Burgess and Eva-Ildiko Delcea (2006), according to whom, to define terrorism is now an exercise so complex and objective so that we can say it's rather an artistic approach than a scientific one, by our research we restrict ourselves only to consider a series of valences, one of them with historical value, in order to accomplish the importance of Islamic civilization and of the common wish of the Muslim world, marked by Islamic Jihad ("the holy war"). Terrorism is essentially a play of theatre played (Dragomir, 2008) for an audience, designed to draw the attention of a numerous audience on a common situation, without direct connection with the violence act, gamble on the shocking audience (terror

and horror in the presence unimaginable challenge without any excuse or scruple).

In this context, it can be said that Islam is the one who legitimates the open play game practiced by the terrorism. There is no divine order in Islam in order to force Muslims to commit terrorism acts (Septar, 2006). According to Islam, these acts are dangerous with notorious consequences. Committing of such acts represents a sin and an oppression against human being. The Islamic religion commands everything is healthy and benefic to humanity. Anyone who's researching the two main sources of revealing Islam – the Koran and Mohammed Prophet tradition - will not find any evidence to support the idea according to which it could be divine commandments for Muslims in order to commit violence and terrorism acts.

2. Is the terrorism the mean used by those deprived of force?

Publication of many specialized studies, sets up the terrorism cognition, who can become terrorist and why and on behalf of whom undertake acts are classified as terrorist. For example, some researchers, such as Williams (2004), Chomsky (2003), Hoffman (2001), Ariel (2001) argue that the forms of manifestation of terrorism have evolved from the political side of social coercion through the acquisition of anti-social behaviors. Furthermore, according to Olariu (2008), it was proved, within several specialized studies (Wilkinson, 2006; Lehr, 2006; Scraton, 2002) that contemporary terrorism do not longer represents a mean of proceeding, but has adopted a new method, more dangerous, unpredictable, powerful, organized and professional against the target group to achieve its goal. Other researchers, such as Sookhdeo (2006) and Ahmed (2003), argue that the terrorists reactions are generated by American imperialist politics. And Huntington, (1996) contradicts the secret services "media current", arguing that religious fundamentalism represents the results of an inevitably conflict between different religion civilizations, potential human subjects been recruited for the holy war.

So different from the image described in "Arabian nights" stories, the Arabian world is, for a while, the scene for an incredible violence.(Istrate, 2007). International Agencies News are discusses only about the September 11, Osama bin Laden, the Gulf war, terrorism, people attempts, taking hostages, Talibans, trapping cars, mujahidins, Saddam Hussein, street fights, sun and shiits, wahabi, Al Qaeda, Oil Market. Focusing on giving a meaning to the current feverish world (Fuller, 2003), as well as to the terrorism, war and generalized anti-Americanism, we can not asked ourselves : is the Islam the real source of the problem or it should be associated with other factors, less clear, more important? West and Arabic world, conflict or alliance? Is the terrorism the mean used by those

deprived of force? What is the real reason for all these?

3. Violent events

Considered as acts of violence committed by a group or an organization for creating a climate of insecurity or for changing the government of a state (Romanian Dictionary, 1996, see also the Dictionnaire de la Langue francaise, 1998) the terrorist phenomenon is more than the individual effort of a kamikaze. And in this case, it could be consider that terrorist acts are even the results of some organizations hiding some states, in fact.(Iova, 2006). The terrorism meaning is also represented by the violent events, precisely targeted and very well organized, which offers an apocalyptical image

and is to create a frighten psychosis of terror even in peace time, diversified multiple situations of crisis or in case of war. Following a study initiated in 1983, by the researchers Schmid and Jonginan of the University of Laiden Netherlands, it was concluded that the violence was present in 83.5%, political goals in 65%, while 51% pointed out the way of bring in fear and terror feelings. Nevertheless, it could be appreciate that the terrorism is not, as it often said, "stupid violence", but no mater how against the law would or would seem to be, it is not irrational or without target. At a simple glance, one can say that it agree a certain cause, a political one, has a certain organization and structure, a certain professional specialization of those who participate to similar actions. Terrorism against heart and civilized world (George W. Bush, 2001),at the beginning of this millennium, has a complex character, shaking the present, spreading the evil, and pretending that provide a better future (Marret, 2002).

There's nothing better illustrating that, than the images from Sept. 11, 2001: run away walkers because of the first WTC tower falling; a worker from Emergency services helping a wounded woman, a person falling



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down after he jumped out from the inferno from 83 floor. To consider terrorism as a result of Islam, and Islam as a violent religion is more than a mistake. No matter what the west world consider, Islamism remains a religion of peace for Muslims, which does not allow killing of innocent people (Bacchiocchi, 2002), but above all, is a religion of freedom, peace, well-fare and mercy (Rashid, 2003). Moreover, any damnatory act represents a violation of Sharia (the Islamic sacred law), as well as a human logic (Sultan bin Abdulaziz, 2002). Not without significance is that in Arabic language, Islam means "obedience" (within the meaning of God obedience) and is described as a "way of life" or "religion". It derives from the same root word as, for example, the word Salam (which means "peace" used as greeting mean). The word "Muslim" is also related to the word Islam and means person who obeys Allah's will. So, the religion name refers to God obedience. Theoretically, all that is need for some one in order to become Muslim is to sincerely recite the brief version of religion known as "shahadah": "I confess that there's no another God but God (Allah) and that Mohammed is God's prophet. "Once converted to Islam, renunciation is consider a major offence.

4. "Why terrorism?" and "why Islam?"

Taking into consideration all these, we consider, as we mentioned before, that is necessary to give up the phrase "Islamic terrorist" instead of "terrorist who abusively invoke Islam". In these terms, and following the statement "God has blessed a group of foremost Muslims, the head fraction of Islam, to destroy America" (Al Jazeera, 7 October 2001), Osama bin Laden is "condemned by his own words" (U.S. Department of State, 2002). Muslim leaders and clerks throughout the world, from the sheick Mohamed al

Sayed Tantawi of Egypt, to Yusuf al Qaradawi sheick of Qatar, and Yusuf Muhammad from Indonesia, condemns terrorist attacks considered them as a debasement and a betrayal of Islam, innocent people killing in order to achieve a goal, never being the purpose of religion (Yusuf Muhammad, the Muslim cleric, Jakarta, Indonesia, 2001). Nevertheless, although everyone condemn terrorism, there are not many able to understand its cause. Despite the diversity of declared opinion, the answers to the questions "why terrorism?" and "why Islam?" are still waited for, the association between the terrorist group's actions as Al - Qaida with Islam, generally similar with IRA (well-known terrorist group from Northern Ireland that used attempts resulting in the death of hundreds of civilians to achieve their political goals) with Catholicism in general.

Unfortunately, often increasingly, in Western democracies, Islam is considered and judged by the acts and deeds of groups. And this is another reason for which is necessary to be very clearly specify that such approaches are not objective, changing the real meaning of Islam. To admit that it should be like this, that this is the reality, than what we could say about the Christian world, taking into consideration the human trafficking, the children molestation or more?

Islam is the religion based on obtaining peace through submission to the God's will. This is a simple linguistic analysis, which shows the nature of that religion., How can to support so many violence acts, such a religion, ? The answer is simple! Such actions are non-Islamic and shouldn't be associated with Islam (Enghin, 2007).

The tradition mentions that the Islam is related to Mohammed Prophet who has lived in Western Arabia at the beginning of the VIIth century

d.Ch. Traditionally, it is known that the geographical environment where Islam was borne is the desert plateau, called Higaz, along the west coast of Arabia, towards Red Sea (Frattasio, 2006). Here, Muhammad received a series of verbal revelations from God through Gabriel Archangel. The desert loneliness of an empty area seems to be, exceptionally, favorable to direct contact feeling with God (Bloch, 1975). The Prophet life story, of Hegira, of the first Muslim community organization, submitted to a precise legislation inspired by Revelation text, and then, after the Muhammad's death, of the first conquest, all together, advice us to meditate to Islam.

Within Islam there are two main branches. One of them is the sunit branch, and the second one is the şitâ branch. The Suni Muslims are the majority within the Islamic world. The term "sunna" means "the way" or "the example" and refers to the Mohammed prophet example. Thus, all Islamic groups and sects of Islam consider Sunna (meaning Muhammad), together with the Koran, the Islamic holly scriptures as mandatory. Taking in consideration that "sunna" means "the way", its main purpose is making distinction between sunits Muslims and şits Muslims, which have another ideology.

Basically, both main branches of Islam differs regarding the Mohammed's succession. Suni Muslims believe that Muhammad intended that, by consensus, the Muslim community to choose a successor or a caliph, to rule the theocracy (earthly kingdom under the divine leadership) set up by him. Muslims believe that Muhammad choose his brother in law, Ali as his successor, and that only Ali and Fatima, his wife's ancestors, have the right to rule the Muslim community (Cornila, 2008). Also, there are differences between the two branches as regards the Koran understanding.

In a historical way, Muslims dates their religion beginning from Muhammad period. From a religious point of view many consider this religion similar with the real monotheism that prophets before Muhammad, such as Abraham (Ibrahim), Moses (Musa) and Jesus (Isa), made it known. Spread by its successors

in all areas, Islam is considered by a large majority of Muslims "a standard of living than a religion" (Prunescu, 2004) the fundamental concept being give by uniqueness of Allah (tawahid). This Monotheism is plenary, but not relatively, pluralistic in all its meanings. Muslims claim that Islam contains essentially the same faith similar to all the messengers sent by Allah for the mankind, from Adam, Koran encrypting Allah final revelation.

5. What is the real significance of Jihad?

The Islamic doctrine considers Judaism and Christianity as derives from one of those prophets' doctrines - especially Abraham - and accepts their avraamic origins while the Koran called them "People of the Book." Koran, the Islam holy book is a life guide for ordinary human being. Made by 114 chapters index (Sure)

6,235 poems, 79,439 words and 323,670 letters (Isopescu 1912), the Koran, also considered as "the Word of God" promotes an ethic based on moderation and sensitivity (Gregory, 2005). It doesn't urge for the ascetism, but only for moderation: "Eat and drink, but do not exaggerate" (Sura 7, 29).

Islam accepts the world and human life as they are, considering them as a work that can not be criticized and as inderogabile will act of Allah, and not at all alterate and corrupt by the consequences of an original unforgiving sin. The features of this simple religion, accompanied by social individual duties, for long codified, are sufficiently marked to be changed and to keep on changing even in present many aspects of a psychic nature and also sociological manners of its supporters (Sourdell, 1975).

In these circumstances, how can it be demonstrated the indestructible connexion between Islam and Jihad? What is the real significance of Jihad?

According to Arab Dictionnaire - Française - Anglais, (Paris, 1972), the term Jihad derives from the verb djahada, which means "to be hard worker", "to make effort" and from the abstract noun 'juhd',



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that generally describes "the effort," potency " in order to achieve a goal. "(Ruslan, 2003).

According to the Koran, the name jihad has two basic meanings, in relation with two stages of revelation. Thus, in meccan time surres, jihad means the follower's fight for proving his faith for Allah, to bring new followers through peaceful means (Sura 29, 6).

Jihad. Within Medina's sures ,meaning after the Hegira (622 year), jihad got new meanings as "to fight against someone"," to argue against polytheist "or, "the war against Muslim Arabs" (Surele 60.1; 66.6). War is allowed in Islam, but only when all other pacifist means, such as dialogue, negotiations and truis has failed. "Fight for God cause, against those fighting against you. Do not brake the law, because God does not love the out low people"(Sura 17,190). Nevertheless, within Sura 9, verses 29 to 31, there is an order for Muslims "to fight against the judas and against Christians till they will obey. Those who will surrender to Muslim rulers will pay a huge tribute. The reason is that that God will curse them. Fight against those that do not believe in God and in judgment day, do not consider stoped what God and his messenger stoped, and also do not agree the true religion, even that they are "people of the Book", till they will pay jizya (the tribut) and will voluntarely obey and they will be obey (...) May His curse to be on them. "

5.1. Islamic Jihad

Can we consider that Muslims understand by Jihad the use of all resources and energies to learn how to control their own wishes and bad intentions and to get Allah bless? It should be noticed that Jihad can not be fully understood by occidentals, as more as, unlike Muslims, they do not represent the religious culture of Islam. It becomes even more interesting, that as long as another side of jihad is, actually, to

have an educational role (jihad al-tarbyia), which involve spreading the Islam knowledge, social fight against inequity, corruption, decadence and the endeavor for social improving (Tihan, 2008). Thus, for example, during the 60's,tunisian chairman Burghiba called jihad the citizens effort to work for the country prosperity and absolved them from fasting in Ramadan time in order to avoid the goods product depreciation, in a manner as warriors were absolved from fasting post during conquest wars.

Is remarkable that one of the terrorist organizations has the name of holy war, "Islamic jihad" ", borne around 1970 and with origins in Muslim Fellowship, founded in 1928. The organization, every time contested by Israel because of its radicalism, takes the islamic religion through the terrorist training activities in various training camps that held throughout the continent. Its members have acted within terrorist attacks along with other organizations such as Hezbollah or Hamas. Its main targets were relieved by Egyptian government subversion and by the islamic state setting up, as well as the fight against American and israelian interests: President of Egypt Anwar Sadat was assassinated in 1981 by the Islamic Jihad because he signed the document stipulating the peace with Israel; there was an assassination attempt against the Egyptian interior minister, Hassan al-Alfi in 1993 and against Prime Minister Atef Sedki in the same year, November ; in 1995 they claimed the attack from Egypt Embassy in Islamabad. Several members of the organization, according to Cornila (2008) also committed the bloodiest and most famous terrorist attack from history: 11 September 2001, when terrorists hijacked four aircrafts, two of them hitting World Trade Center in New York , One Pentagon and the fourth-falling down in Pennsylvania (2,978 deaths). Other claimed tracks: august 1998 -

explosions at U.S. embassies from Nairobi and Dar el-Salam (301 dead); November 2002 - the explosion on a hotel from Mombasa (15 dead); October 2002 – they have supported the explosion from a club in Bali (200 dead), 12 May 2003 - bomb attacks in Riad (30 deaths), 16 May 2003 - they have supported bomb attacks in Casablanca (933 deaths), 15-20 November 2003 - they participated to bomb attacks against two synagogues, British consulate and against a Turkish bank from Istanbul (61 deaths), 2004 - at least 11 attacks (60 deaths). Managed by of Ayman al-Zawahiri, since 1998, the organization takes part from Al-Qaida. Is the "holy war" similar with the attacks against the United States and Israel?

6. Suicide terrorist

Before giving an answer, we may be tempted to say yes! Weakness fully used by terrorist organizations in order to legitimate the initiate actions, are also given by the verses according to whom " the eternal human soul is given those killed in the name of Allah "(Sura 2, 154; 3, 157, 169). Without intention to extend the "martyr" issue we asked ourselves if this became an impulse for holy war (Jihad)? The Koranului doctrine about coming to paradise (Sura 55, 52) of those died in Jihad, inspired Muslims along centuries, stimulating them to fight till death for the holy cause of Allah. Expanding the doctrine to a simple interpretation on Mohamed Atta's will, ne of terrorist from 11 September 2001, one can say that this still inspire

young Muslims to become " suicide bombs"? We hear, not once, more or less motivated, that for those who choose martyr death is the safest and fastest way to achieve a better life, prosperous, comfort and sensual pleasures ,promised by paradise. Through this kind of death, those sacrificing become together with his family, shaheed, at great honor within Muslim community. The tribute should be finalized, for Allah, first of all. Those who transform death into a love symbol, a truth prove, that one is a martyr (...) He lives. He is here, among us. Forever along with God, but also everywhere, in hearts

of all devoted. That one who, on the contrary, choose the disgrace for saving his own life, that one, face to face with history, is just an hideous dead-live"(Rauffer, 1987).

Last day before the attack, the shaheed is very well trained, completely empty mind, he want and he is able to commit suicide, even all by him self. In this phase he writes his will asking the family not to cry for him, because he is dead, but rather gone to another life along with Allah - a good motivation to be proud (Cornila, 2008). Hisham Ismail Abd El Rahman Hamed'will a suicide terrorist which detonated the blasting from his own body in November 1994 in Nezarim (in southern side of Gaza Strip), killing three officers and wounding two Israelits and four Palestinians, provides a real image : "Dear family and friends! I am writing this with tears in my eyes and sadness in my heart. I want to say that I am leaving and ask you for forgiveness because I decided to see Allah today and this meeting is more important than living on this earth ... Bassamat al - farah. " Another suicide terrorist - Salah Abed El Hamid Shaker - who died along with one another shahid at Beit Lid (in the center of Israel) in January 1995, killing 18 Israelis and wounded another 36, wrote in his will: "I will revenge on the sons and monkeys and pigs – unfaithful sionists and humanity's enemy I'll meet my brother Hisham Hamed and my distinguished professor, Hani El Abed and others shahizi and saints in paradise ..."(Scaletchi, 1999). First message, well-known formula, " Bassama al-farah"or,"joy Suras" explains the martyrs ecstasy when they commit the suicide act.

Paradise is described as a place where "They will be layed down on brocat carpets . The devoted one will receive not just blooming gardens, plenty of food and fresh water wells, but also maidens. "Seventy wonderful maidens will be created for the joy of the youngest devoted "(Sura 55, 52-58).

As Christianity and some Jewish sects, Islam preach the dead material resurrection. If the good one will be reward with Paradise delights (Jannah), the other one will be punished in Hell (Jahannam - hell, derived



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from ge-hinnom or Hinnom Valley, as presented as Gehenna). Considering Islam as a obedience to Allah, we can not or We will ask ourselves what is the origin of the Islamic fundamentalism ?

Following the victory of the 1979 Iranian revolution, the Islamic fundamentalism has benefited from an impressive revival within mahomedana area . Inspired by Khomeini's success, the radical panislamic movement is spreading increasingly. Without any intention to insist on this issue, we can not ask ourselves : what the Islamic fundamentalism plans? Above all, needs a theocratic state, within the law enforcement to be subordinated to Islamic law, Sharia, at the beginning created to guiding the muslim daily life. Making abstraction misleading interpretations as frequent, as unreal, of "Jihad" meaning, the set of Koran provisions which outlines "the right way " shari'ah (the incomparable and unequalled law ") generates physical consequences for Islamic societies, especially clear in the political and economical area (Apahideanu, 2007).

7. Islam means about 1.3 billion people

Religious leaders are constantly inoculating the idea of Caliphate rehabilitation . " U.S. National Intelligence Council report predicts the Islam intention to make, till 2020, a universal caliphate, the main challenge of the Islamic fundamentalist movement is given by restoring moral and political virtues of the traditional Islamic society (Barna, 2007). In the context of enlargement Islam, how can it be interpreted the Vatican worry related to the imminent Europe islamisation risk? In an interview for German magazine "Süddeutsche Zeitung" the Pope Benedict XVI, councilor pointed out that "the West is threatened by Islamizing ", mentioning that Europe must not give up its

Christian origins. The veracity of the mentioned fear is unanswerably as much as more millions of Muslims live outside the Islamic historical area. Actually, Islam means about 1.3 billion people. It is the most dynamic religion in the world, its followers are all over the continents, including Europe. Probably is the only religion that expands in a time when others are in fully crisis. It is also the newest from the great religions and now s on top.

According to U.S. Department of State's Annual Report on International Religious Freedom (2003), in Europe are registered over 23 million Muslim residents, also confirmed by the by the American diplomat's study, Timothy Savage, specialized in European affairs, according to whom approximately 5% from Europe population is represented by Muslims (23 millions) for the year 2050, estimating an increasing to 20%. In Indonesia there are 120 million in France and the United States seven million per country, and in China about 50 million.

In this context, the issue of Turkey admission in U.E. became more than a problem. With a population of about 70 million people, mostly Muslims, Turkey might irreversible exacerbate the process of converting Europe . The risk that the Christian population from Western countries to be numerically overcome by the Muslims immigrants, over a few generation, growth, because of the demographic crisis in Europe and also because of the new coming's high rate of the birth (Buchaman, 2005). High rates immigration level from Muslim countries, will generate so – called Eurabia, mosques could be more than the churches. If E.U. did not use a coherent control strategy in order to control immigrants from the Muslim countries, former colonies of European states (Barna, 2007) is not impossible to face

a changing Europe into an Islamic continent till the end of XXIst century (Lewis, 2006). Issues such as apocalyptical prophesies , "legitimate targets", the Al-Tajdid forum , July 7 2005 - the intervention of the emergency, all of them subscribing to " global security paradigm" and complete the present work. A brief research of the Internet, in 1998, emphasizes that approximately half from 30 groups considered foreign terrorist organization(Law on the U.S. antiterrorism proceedings, 1996) operated on web sites, such as: assam.com, almuhrajiroun.com, Qassam.com, Jihadunspun.ne, or Jahad.net Alsaha.com. If in 2000 has been identified 20 jihadist sites, in 2005, there was an increase to around 4,800 (www.smitson.org / newcentury / ppt / Atran_Senate.ppt), most of them with locations in Iran, Canada, the United States, Netherlands, Lebanon, Russia, Hong Kong and Great Britain. The terror " existentialism philosophy " is defined by a series of terrorist organizations, such as Muslim brothers, Hezbollah, Mujahedine Khalk, Islamic Jihad, Hamas, White Al - Qaida, Al Haramain Islamic Foundation, Al - Masjed al Aqsa, Benevolence International Foundation, Al Furqan, Global Relief Foundation / Taibah International Humanitarian Organization etc., the last one being founded in Belgium, in august 22 1996.

Following the terrorist attacks from September 11, the organization name has been related by American specialized institutions, with terrorist groups, including Al-Qaida network. Without insist on the issues already discussed within seven chapters, to be discover by readers, we limit only to consider Europe as a real action area lies from Atlantic up to to the Urals. Terrorism is far from its ending , its characteristics are similar with those of the war of future. What is the bat and which interests are involved in this strange game? It's about a conflict between generation? Does it mean West-civilization, and Arabian world - oil ? There are answer to questions that may bring new opportunities in

order to accomplish the Islam, and also the Islamic Jihad versus Terrorism.

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