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The response of Islamic institutions and organizations to terrorism

Bakir Alispahić¹, Nerma Halilović – Kibrić²

¹University of Sarajevo, Faculty of Criminalistics, Criminology and Security Studies/Associate Professor, ²University of Sarajevo, Faculty of Criminalistics, Criminology and Security Studies/Senior Teaching Assistant

balispahic@fkn.unsa.ba¹, nhalilovic@fkn.unsa.ba²

Abstract. Every day, the citizens from all over the world witness numerous global changes at all levels of human life - from the politics, economy, culture, education, development of new media, universal human values, to the emergence of new forms of struggle for some of the goals that people and groups strive to achieve on global level. Terrorism as the greatest threat of today for all the world countries, has become one of the biggest security problems. The modern world has not yet found an adequate response to terrorism. This paper discusses the response to terrorism by the Islamic world i.e. some of the most important Islamic institutions and organizations in the world, in particular, the views of the Organization for Islamic Cooperation, the Academy for Islamic Research at Al-Azhar University, and the International Islamic Fiqh Academy.

Keywords. Terrorism, Islam, response, institution

Introduction

After September 11, 2001, not only did the scale and goals of terrorism drastically increase, but the circle of social groups and institutes it encroached upon expanded. The essence of the traditional notion of terrorism is precisely expressed in the old Chinese aphorism: 'to kill one - to frighten hundreds'. After the attack on the World Trade Centre and the United States, not only the number of victims has increased, but also the number of terrorist attacks that followed around the world, so that aphorism could now read: 'kill thousands - scare billions'. The very word terrorism today immediately reminds us of the attack on the United States on September 11, 2001 and the many victims of those dramatic events, however, we should also remember the three-day tragic hostage crisis at a school in Beslan in September 2004, the bombing of a railway station in Madrid on March 11 of the same year, bombings in central Istanbul during 2003-2004, terrorist attacks and the bloody release of more than 800 spectators and actors at the Moscow Theatre in 2002, the demolition of residential skyscrapers in Moscow in 1999, attacks on US embassies in Kenya and Tanzania in 1998, as well as recent attacks such as the ones in Paris, Nice, Munich.

According to these data, terrorism should be understood as a security threat that does not choose the area, place, time, but affects all parts of the world. Terrorism has been a phenomenon known for centuries. The fight against terrorism is as old as terrorism itself. Recently, it is gaining a new dimension, but it still does not have successful results. The reason

for this can also be found in the impossibility of reaching a consensus on defining the concept of terrorism and who the terrorists are. Therefore, in the first part of this paper, we shall look at the historical development and definition of the concept of terrorism and terrorists, followed by a discussion on the response of Islamic institutions and organizations to terrorism.

Historical overview of the development of terrorism

Although many believe that the roots of modern terrorism should be traced back to the attacks on the United States on September 11, 2001, the history of terrorism dates back to more distant past. Following the attack on the United States, terrorism has begun to take on wider proportions and unforeseeable consequences for today's information society. After the attack, the United States called for a global fight against terrorism.

The word terrorism comes from the Latin word *terror* which means fear, horror, inflicting fear, causing fear and trembling, horror, fear, dread; use of violence until the physical destruction of the opponent (Kalić, 1978, p. 1344). The history of terrorism dates back to ancient times, when even then rivals tried in various ways, from intimidation to physical violence, to defeat their opponents. The following are some examples of terrorism, terrorist activities and terrorist groups throughout the history:

- One of the first terrorist groups on which there is verified historical data, operated in the Middle East in the 1st century. Its members were the Zealots, Jewish nationalists who opposed the Roman rule over Judea. The Zealots first appeared in the 6th year of the first century, and soon arose underground and began terrorist activities. Romans and Jews who recognized Roman rule were killed in the cities and lands of Judea. Later, in addition to terrorist activities, they fought guerrilla warfare in deserts and hills. The terrorist-guerrilla war of the Zealots lasted until the general Jewish uprising in 66 AD.

- Throughout the history, terrorists have tried to influence politics, and with their crimes they have mostly tried to overthrow the government. In the 11th century, the Hashashini group appeared in Iran. In addition to producing and consuming hashish, they were professional, paid killers. They existed for more than 200 years and used religious teachings. They tried to dictate official policy by assassinations, sometimes with self-sacrifice. They introduced martyrdom.

- The Indian thugs were a terrorist group which existed for six or seven centuries (maybe even longer). They strangled their victims to sacrifice them to Kali, the Indian god of terror and destruction, and the British finally eliminated this group in the mid-nineteenth century.

The word terrorism was first used during the French Revolution, when the Jacobins carried out violence over their population and introduced 'the reign of terror'. Due to public executions and torture on the eve of the French Revolution (1789), Voltaire marked the situation during the year of 1769 as 'appareil de terror' (terror apparatus). In 1793, the French revolutionaries, under the leadership of Robespierre, considered terror as a state means of power and, on that basis, ideologically justified the 'rule of terror'. The use of terrorism in the distant past has sought to force people to be ruled by a smaller group of people and to work for their good, which is a feature of dictatorship, tyranny and other forms of state power. With the French Revolution it can be said that the period of modern terrorism begins.

In the 20th century, terrorism was gaining ground only to become omnipresent as 'global terrorism' in the 21st century. Today, there is almost no news media that does not report on terrorist events in the world on a daily basis, moreover some internet portals have sections called terrorism.

Definition of terrorism

Before embarking on a deeper analysis of the reactions by the Islamic organizations and institutions to terrorism, it is necessary to present some basic segments of the very phenomenon

of terrorism. It, however, will not be easy and straightforward because terrorism itself is a very complex concept. That is why there are a very large number of definitions of terrorism in the world. The definition of the term terrorism has not been precisely established to date, although there are many definitions from various social fields (more than 100 definitions). One thing is for sure, terrorism in its action involves the use of violence to achieve its goals. As such, it is marked by unacceptable political and moral forms of behaviour. It destroys human lives, material things, human values, it is a direct threat to the security not only of the local area but of the global community, and most of all it affects the mental state of people by instilling fear in them. According to a security expert Jenkinsen (2000), terrorism is the use of or threat of the use of force, which is aimed at achieving political change. Terrorism is said to be not a philosophy or a movement, but a means by which it seeks to frighten and intimidate the population, to provoke psychological fear and insecurity (Wilkinson, 2002). Terrorism 'is an activity aimed at intimidating the population, influencing government policy, in order to influence government behaviour by killing or kidnapping' (Chomsky 2001, p. 16). It is also extremely important to distinguish terrorists from other criminals and terrorism from other criminal acts. Some of the determinants were cited by Masleša (2010, p. 248), who notes the following about terrorism:

- It is politically determined in terms of its goals and motives;
- Contains elements of violence;
- It is designed to have more far-reaching psychological consequences than the current victim or target;
- It is carried out by an organization with recognizable chain of command;
- It is carried out by a subnational or supranational group.

The FBI defines terrorism as the unlawful use of force or violence against persons or property to intimidate or coerce the government, civilians, or some segments of them to achieve political or social goals (Coady & Keefe, 2004:26). On the other hand, Abazović (2002:275) defines terrorism as 'a doctrine and method of fighting for certain goals through the systematic use of violence'.

It is important to note that modern terrorism is ubiquitous and appears in the forms that are drastically different from those of the last century. That is why its definition, as well as all related research and knowledge are of great importance. If we take into account the fact that society as a whole is not homogeneous, and that there are individuals and groups with different social and material status, it is easy to understand the many differences in interests and goals that are achieved in different ways, even by using the most drastic methods and means. Terrorists come from different social groups, all cultures, and different social strata.

According to Alispahić (2007:123), terrorism can be defined as 'an unjust attack carried out by individuals, groups or states against a human being, whether it is his religion, life, reason, property or dignity. This includes all acts of intimidation, harm, threats, unlawfulness of murder, all acts involving armed robbery, assault on passengers and the commission of any act of violence or threat to carry out an individual or collective criminal plan to intimidate and coerce the population or endanger human rights. life, liberty and security'.

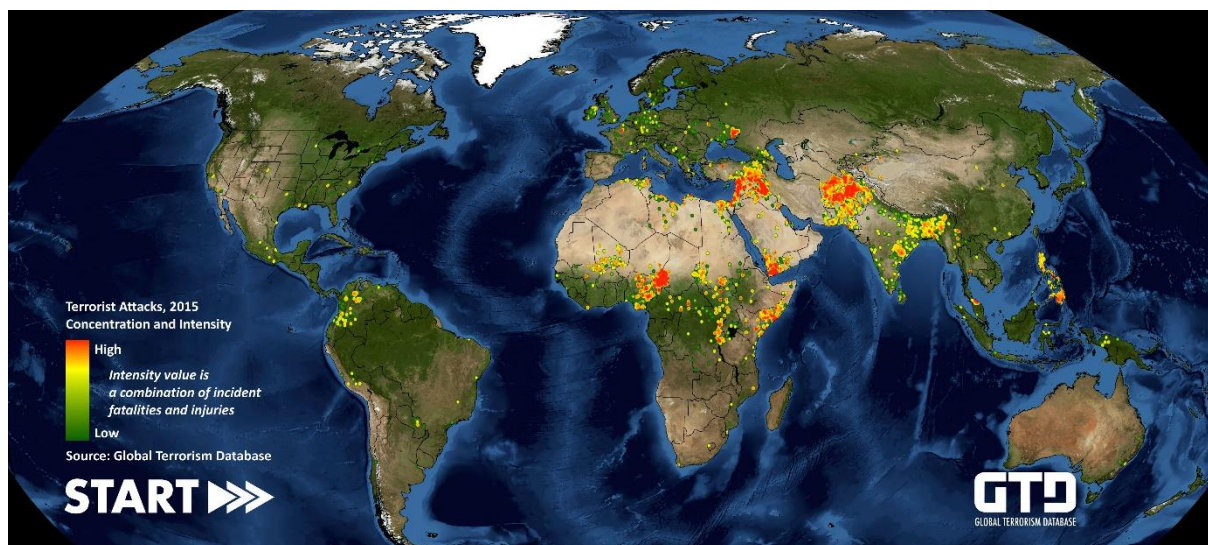
Islamic terrorism

Today, terrorism is flourishing. Its prevalence in the modern international system is due to the fact that terrorism has proven to be a cheap, low-risk and potentially very useful method of struggle for all regimes (Wilkinson, 2002, p. 17). Terrorism has taken on wider proportions and there is no country in the world that is immune to terrorism. Terrorist attacks in recent times

are not directed only against certain states, but are attacks by all dissatisfied groups within a particular group, be it religious, economic, political or any other. Violence seeks to divert attention and increase interest in the problems of these groups. Within terrorist organizations, suicide terrorism is increasingly used as a method of struggle. This is referred to as individual terrorism and it is becoming more widespread.

The following picture shows the concentration and intensity of terrorist attacks that have taken place around the world over the last 45 years.

Picture 1. Concentration and intensity of terrorist attacks in the world until 2015¹



Today, through the media, after the attack on the United States, terrorism is most associated with Islamist groups, which is not entirely true because terrorist organizations operate around the world and are part of every religious, ethnic, national, political, economic group. Judging people through religion is the same as judging, for example, Germany or Ireland for all the crimes of their terrorist organizations. It is often forgotten that even after the Cold War, all terrorism against Western countries has no Islamic connotations and that the United States has also been a target of terrorists from the far right in the last 15 years, such as Timothy McVeigh, who carried out a terrorist attack in Oklahoma City on April 19, 1995².

Western countries often limit terrorism only to the Middle East, but after numerous terrorist events around the world in the 20th and 21st centuries, the public can no longer be deceived. How some Western countries define terrorism today is best articulated by world-renowned political activist Noam Chomsky (2009), who says in his book: 'The solution is to define terrorism as terrorism that is done against us, whoever does it.'

Also, the recent attacks on European soil have claimed many lives, shaken the complete security systems of major European countries and led major security experts to tackle the issue of terrorism and try to find adequate and lasting solutions.

According to Alispahić (2007), of all recognized religions, Islamist terrorism is believed to be the most radical form of religious terrorism. Hoffman (1999) suggests that 'for a terrorist of religious terrorism, violence is the first and most important act of communion or the Divine duty he is to undertake in order to fulfil his theological understandings. The terrorist does not

¹ For more info see: <https://www.start.umd.edu/gtd/> Retrieved 5 January 2017

² See: <http://www.bhdani.com/arhiva/223/t22313.shtml> Retrieved 3 January 2016

see himself as part of the system, but believes to be outside of it and is looking for basic, important changes to the existing system.'

The attitude of Islamic organizations and institutions towards terrorism

Among the first organizations in the world to be the subject of our consideration is the Organization for Islamic Cooperation - an international organization with a permanent delegation to the UN, which brings together 57 countries in which Islam is the state, majority or minority religion.³

On September 25, 1969, a large number of Islamic leaders met in Rabat, Morocco over the burning of the al-Aqsa Mosque in Jerusalem, which was planted earlier on August 21 by an Australian Protestant extremist. In March 1970, the first Islamic Conference of Foreign Ministers was held in Jeddah. A General Secretariat has been set up to maintain links between the Member States and to coordinate their actions. Jeddah has since housed the organization's temporary headquarters in anticipation of the so-called liberation of Jerusalem. On 5 August 1990, at the Conference of Foreign Ministers in Cairo, the Declaration of Human Rights in Islam was adopted, which is a kind of adaptation of human rights to Sharia law (Samuel, 2013).

The mission and goals of the Organization of Islamic Cooperation are set out in the Charter created in Jeddah, in March 1972:⁴

1. Strengthening of Islamic solidarity among Member-States;
2. Strengthening of cooperation among Member-States in the fields of economy, society, culture, science and other, as well as counselling among member-states within international organizations;
3. Work to eliminate racial discrimination and colonialism in all forms;
4. Taking appropriate actions to strengthen peace and global security founded on justice;
5. Coordinating procedures for the preservation of holy places, supporting the struggle of the Palestinian people and assisting in the exercise of their rights and the liberation of their territories;
6. Support to all Muslims who fight to preserve their dignity, independence and national laws;
7. Creating a conducive atmosphere for cooperation and understanding between Member States and other countries.

Also, the Charter defines the basic goals, among which it is specifically defined that the Organization for Islamic Cooperation will 'cooperate in the fight against terrorism in all its forms and manifestations, organized crime, illegal drug trafficking, corruption, money laundering and human trafficking.' This was confirmed in the Statement of Saudi Arabia on behalf of the OIC Group drafted for the Sixth Committee of the UN General Assembly on 'Measures to Eliminate International Terrorism' held in New York on October 6, 2020.

The First Secretary of the Permanent Mission of Saudi Arabia to the United States stated on that occasion: 'The OIC group condemns terrorism in all its forms and manifestations, regardless of the motive, identity of the perpetrator and the place of the crime. The OIC Group acknowledges that terrorism is a flagrant violation of international law, including international humanitarian law and human rights law, especially the right to life. Terrorist acts threaten the territorial integrity and stability of states, as well as national, regional and international security.'⁵

³ Up to 28 June 2011 this organization was called Organization of the Islamic Conference

⁴ See: https://www.oic-oci.org/upload/documents/charter/en/oic_charter_2018_en.pdf, Retrieved 22 March 2021

⁵ See: https://www.un.org/en/ga/sixth/75/pdfs/statements/int_terrorism/01mtg_oic.pdf Retrieved 22 March 2021

The statement also emphasized that terrorism should not be linked to any religion, race, religion, theology, values, culture or society, and that the Organization strongly condemned any attempt to link Islam to terrorism in order to pursue narrow interests, as such attempts suit terrorists and represent advocacy of religious hatred, discrimination and hostility towards Muslims. He added that the OIC reaffirmed its commitment to strengthening international co-operation in the fight against terrorism.

It is important to note that the OIC in its Charter in the section entitled Definitions and General Provisions defines terrorism as:

'Any act of violence or threat of violence, whatever the motive or intent may be, committed to carry out an individual or collective criminal enterprise with the aim of intimidating or threatening to harm the people, or endangering life, honour, liberty, security or rights, or endangering the environment or any object, or public or private property, by occupying or occupying it, or endangering national resources, or international objects, or endangering the stability, territorial integrity, political unity or sovereignty of independent states.'

The definition of terrorism and terrorist crime in the OIC Convention has elements of similarity with the 1977 European Convention on the Suppression of Terrorism and the 2001 European Council Framework Decision on Counter-Terrorism. Both definitions are based on the understanding that most terrorist acts consist of common crimes which become terrorist due to the motives of the perpetrators. The main difference between the OIC Convention and European documents is that the OIC Convention does not consider terrorism an armed struggle of peoples for liberation or self-determination. In a broader sense, it could be said that this is the main difference between the Western notion of terrorism and the notion of Third World countries.

Finally, it is important to conclude that the OIC, through its public relations channels, on a daily basis, condemns the attacks that are taking place in the world. The latest such condemnation was related to the terrorist attack in Nigeria that took place on 17 March. Secretary General of the Organization of Islamic Cooperation (OIC), Dr Yousef Al-Othaimeen, strongly condemned the terrorist attack on innocent vendors in a market in the Tillaberi region of western Nigeria, in which at least 58 people died and granaries burned to the ground. He described the attack as 'a terrifying massacre'. 'The Secretary-General expressed his condolences to the bereaved families and victims, as well as to the Government and people of Nigeria, wishing a speedy recovery to the wounded. OIC condemns terrorism in all of its forms and continues to support African countries of Sahel that fight terrorism.'⁶

Another highly esteemed Islamic institution is the Academy of Islamic Research (Majma 'al-buhuth al-islamiyya), which is the highest body for Islamic studies in Egypt established under the Al-Azhar Reorganization Act no. 103/1961 (Skobgaard-Peterson, 1997). This body was conceived as a forum for the revival of Islamic culture. As such, the Academy is called upon to formulate views on all social problems related to religion. The academy replaced the previously highest body of the ulema of Egypt, Hay'at kibar al-ulama. It has 50 members, of which a maximum of 20 can be foreigners, as long as they are graduates of Al-Azhar.

Immediately after September 11, 2001, the Academy issued a declaration on the Islamic view towards the phenomenon of terrorism. First, Islam views a multitude of religious laws, confessional communities, peoples, cultures, and civilizations as one order of God and an unchangeable universal law, as Allah says, 'And if your Lord had willed, He would have made

⁶ See: https://www.oic-oci.org/topic/?t_id=25937&ref=16305&lan=en Retrieved 23 March 2021

all men followers of one faith. However, they will always differ in belief, except for those whom your Lord has mercy on. And that's why he created them.' (Hud: 118-119)

Coexistence, dialogue, and understanding between nations and peoples is a way to preserve this pluralism, just as mutual help on all sides is based on goodness and godliness, not on sin and violence. Second, the coexistence of nations and peoples and the progress of mankind are linked to the rule of a system of values and morals based on faith, primarily the values of justice, respect for the principles of international law and the authority of international institutions, and not, as is the case with the present world order that ignores the principles of the international law, turning the world into a jungle in which the powerful oppress the weak; a state that drives groups of the oppressed towards the use of violence in response to tyrannical and arrogant force. Third, it is necessary to limit, in opinion, culture, and information, the intended meaning of terms frequently used in this feverish campaign against Islam and Muslims. Terrorism is the intimidation of persons who are guaranteed security, the destruction of their goods and essential living conditions, the attack on their property, honour, freedom and human dignity, which by its nature is a crime, causing chaos on earth. Fourth, all reasonable people in all religions and civilizations agree that dealing with the causes of problems and diseases comes before dealing with the symptoms. In a world where the phenomenon of the use of violence has spread out so widely, it is impossible to equate the violence of perpetrators who forcibly occupy countries, destroy dignity, desecrate shrines and plunder goods. Consequently:

A. The Academy of Islamic Research under the Honourable Al-Azhar believes that it is necessary to distinguish between jihad, which is not only legal but also obligatory for liberating the homeland and repelling aggression and violence, from the one which occupies another country or intends to change the government by brutal and aggressive force, or deprive national governments of sovereignty over their own territory, or terrorize civilians turning them into poor refugees.

B. Rejects (the Academy for Islamic Research under the Honourable Al-Azhar) allegations of clash of civilizations, religious wars, and the struggle of cultures, which provide ideological cover for the violence of the oppressors over the powerless; these were the allegations that have plagued humanity in past centuries, and they should be rejected and warned of their catastrophic consequences for modern life.

C. The Academy also believes that restoring respect for the principles of human justice, addressing the principles of international law and international institutions, adhering to unique criteria in the matters of independence of peoples and their right to self-determination, and respect for value systems based on faith (in which the religions do not differ) is a guarantee of treating the causes of this disease from which our modern world suffers.

The definition of terrorism given by the Al-Azhar Academy of Islamic Research includes several elements expressed in a language that combines the traditional terminology of Fiqh and modern law. Terrorism is defined as an act committed with the aim of intimidating persons who are guaranteed security (aminun). The term amin in Fiqh means a person who has the right to security (haqq al-aman). A terrorist act is committed by destroying the goods of protected persons, their essential living conditions, by attacking their property, honour, freedom and human dignity. The values threatened by terrorism are, in fact, the main values protected by Islamic law (daruriyyat). Endangering these values endangers the life of the human community.

Finally, the equally important World Islamic League (Rabita al-alam al-islami) was founded in May 1962 in Mecca as 'a popular, international Islamic non-governmental

organization which represents all Muslims of the world'.⁷ This organization aims to spread the Islamic call, explain Islamic teaching and defend the cause of Islam. The decisive body in the World Islamic League is the Constituent Council, which has 62 members elected from among eminent scholars and thinkers from all parts of the Muslim world. In 1977, a special body of the Rabita Academy for Fiqh (Majma 'al-fiqh al-islami) was established, which aims, as it is stated, to study the issues facing Muslims today, to identify Sharia regulations that apply to them on the basis of the Qur'an, Sunnah, ijma'a and qiyas, to show the superiority of Islamic legal science over all positive rights and to revive and spread the Islamic legal heritage. The membership of this body is made up of ulema (now 30 members, president and vice president), the vast majority from the Arab world.

Between January 5 and 9, 2002, the Academy held its 16th session to discuss a number of contemporary issues facing Muslims, in particular the issue of terrorism. Secretary General of the World Islamic League Dr Abdullah ibn Abdul Muhsin et-Turki called on Muslim scholars to give a comprehensive and objective definition of terrorism and clarify this concept to Muslims.⁸ Responding to this call, the Academy issued a final statement after five days of work condemning a media campaign aimed at linking Islam to terrorism, portraying Islam as a new enemy of the West, inciting anti-Muslim prejudice and promoting the theory of clashes of civilizations. In this document, the Academy set out Islam's attitude towards terrorism, offered a definition of terrorism, a distinction between jihad and terrorism, and an Islamic solution to the problem of terrorism.

Terrorism can be defined as an unjust attack carried out by individuals, groups or states against a human being whether it is his religion, life, reason, property or part. This includes all acts of intimidation, harm, threats, unlawful killing, all acts involving armed robbery, assault on passengers, and the commission of any act of violence or threat of an individual or collective criminal plan aimed at intimidating and coercing the population or endangering human lives, freedom and security. Terrorism also involves damaging the environment, private and public buildings or endangering natural and national resources. All these acts fall under the category of disorder on earth which Allah forbade Muslims to do so. The Qur'an says, 'And do not cause corruption on the earth, for Allah does not love those who cause corruptions.' (28:77)

As Islam prohibits terrorism and aggression, reaffirms the need for justice and tolerance, and emphasizes the importance of dialogue and communication between people, the Council calls on all peoples and organizations to study Islam through its main sources, with a view to finding solutions to various human problems, and to understand that Islam is for all people and that it forbids aggression: 'And fight in the way of Allah against those who fight against you, but you do not start a fight! Allah does not love those who start a fight.' (2:190)

Conclusion

More and more countries are becoming targets of terrorists. Terrorism is becoming a global problem, and the number of victims is increasing. Creativity in devising terrorist actions is also growing, as is the number of members of terrorist operations. The fight against this type of violence is becoming increasingly difficult and requires increasing international coherence in the fight against terrorism. But with the lack of a universal definition of terrorism, it is very difficult to establish adequate mechanisms to combat this biggest security problem of today.

⁷ See: <http://www.arab.net/mwl/about.htm> Retrieved 23 March 2021

⁸ See: 'Scholars Define Terrorism, Call for Joint Action to Defend Islam', Arab News, 11.1. 2002, <http://www.arabnews.com> Retrieved 23 March 2021

The existence of terror and terrorism and its systemic or non-systemic use to achieve certain goals has been known since the time of the French Revolution. These goals, by those who use terrorism, are always defined as justified and necessary. Today, in the age of globalization and ubiquitous media, it seems to all of us, and this is unquestionably true, that terrorism is closer than ever. The whole world is permeated with feelings of insecurity and fear. Each individual becomes more and more aware of the existential fragility of his own life that can be completed at any moment. Although terrorism is a means of surprise, the most frightening fact is that it is no longer surprising. Terrorism is becoming an integral part of our daily lives and the inhabitants of the world now just need to learn to live with that fact, or try to fight it.

Although it is one of the most dangerous political, social and security challenges of today, terrorism as a whole is still an under-researched phenomenon. Social and political processes in the international environment have significantly increased the practical-theoretical needs for the study of terrorism and stimulated new interests of researchers. The characteristics of this process is the need to import the observed facts, adopted knowledge and defined laws i.e. the need to systematize the knowledge. This systematization on a theoretical basis should link the rich empiricism of terrorism. In other words, this would create a theory of terrorism. This path is not easy at all, this task is difficult to achieve, and from today's perspective it is very questionable whether it is achievable at all. But it is definitely worth a try.

In today's Muslim world, there is no generally accepted authority to interpret Islamic teaching. The last authority of such a character in the Sunni Muslim world until 1924 was the Office of Shaykh al-Islam (Meshihat-i Jalila-i Islamiyye) in Istanbul. Subsequently, national bodies for the interpretation of Islamic teachings were formed within Muslim nation-states. In the last decades of the 20th century, Islamic institutions and bodies of a regional character were formed, even those that aspire to global significance. However, the work of these bodies is often influenced by individual nation states. In this sense, the question of the central authority for the interpretation of Islamic teaching remains open.

In this paper, we have presented and analysed the principled positions on Islam and terrorism taken by three Muslim institutions, the Organization of the Islamic Conference, the Academy for Islamic Research at Al-Azhar University and the International Academy for Fiqh. The analysed documents of the three Muslim institutions have different legal nature. The OIC Convention on the Fight against International Terrorism is a regional treaty and thus binding on the acceding states. The Al-Azhar Academy of Islamic Research Declaration and the Final Statement of the 16th Session of the World Islamic League's Fiqh Academy are statements of a principled nature issued by bodies that bring together Muslim scholars. Therefore, these statements have the character of an authoritative expert opinion.

All three documents refer to Sharia, but also to the principles and sources of international law. The documents of the two academies use predominantly the concepts and terminology of fiqh while the OIC Convention mainly uses the terminology of modern law and directly refers to key documents of international law on counter-terrorism. The reference to the international law clearly shows that the major Muslim institutions in the world consider Muslims to be an integral part of the international community whose legal values they share and in the development of whose rights they wish to participate. All three documents of Muslim institutions mention certain main features of the crime of terrorism. These are: terrorism is an act of violence or threat of violence, a terrorist act is aimed at intimidating people or extorting certain behaviour, a terrorist act attacks or threatens essential human values necessary for the maintenance of human community, a terrorist act is directed against people or the population with guaranteed security (the circle of protected persons does not include only Muslims),

terrorism qualifies (in the documents of two academies) as a form of ‘causing chaos on earth’, one of the most serious crimes in Islamic law, the perpetrators of terrorism can be individuals, groups or states. According to these elements, the definition of terrorism is close to the definition of this phenomenon in modern Western legal science and legislation.

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