



Islamic Theology of Counter Terrorism
اسلام کے تقابلیاتی اور کانٹر ٹیرور ازم

Policing, Terrorism and Jihadist Tendencies

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JIHADISM

- *Quranic Perspective*
- *Jihadism*
- *Radical Doctrine*
- *Cyber Jihad*

TENDENCIES

- *Migration*
- *Religion*
- *Women*
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Introduction

Cultural heritage is based on two things; dignity and religious value (beliefs), which need to be respect to avoid the propagation religious hatred and discrimination¹. Jihad is defining as a holy war waged on behalf of Islam as a religious duty according to Merriam-Webster dictionary. Those usually engaged in this act are called jihadist. The concept of jihad has been at the center stage of international relation theories, following its critical history in Islam. John Esposito (2002) posed that, jihad is considered as the Sixth Pillar of Islam. Historically, sacred scriptures in the holy Koran have been misinterpreted to justify liberation struggles, extremism, holy and unholy wars as result of the failure of the Westphalia Treaty of 1648. The quest for global dominance continues to moderate historical facts and ideological justifications. The ideology of jihad emerges in the 19th century with agenda of the creation of Islamic Caliphates, revival of Islam and educational scholarship. For example, in 1903, the Sokoto Caliphate provided scholarships to over 250,000 pupils in 25,000 Koranic schools². Jihad in Africa achieved its purposed of the revival of Islam through educational scholarships during that era. The 21st century changed the concept of ‘jihad’, following activities of radical Muslims, striving for an Islamic caliph, to control the world and deal with the ‘West’³. From Morocco, Saudi Arabia to Pakistan, India and Indonesia, Syria and France and even in Africa (Boko-Haram and Al Shabaab) sovereignty free actors⁴ continue aspire for new terrains.

The crusade against jihadist tendencies date to the 90s, with the Assisi meeting of September 1994, with representatives of almost all religious faiths and confession made in relation to states as follows; ‘In the name of God, we declare to all human beings, believers or not; There is no holy war. Only peace is holy’⁵. Also, the February 1994 conference in Istanbul on Peace and Tolerance regrouped hundreds of Christians, Judaists, and Muslims posed that the use of religion for criminal activities is a crime⁶. At the World Ulama Conference in July 2003 Dr. Muhammed Sayed al-Tantawi condemned the killing of innocent civilians, noting that: “Extremism is the enemy of Islam”⁷.

Critical to think Islam in some cases support jihad, when it defends one’s land, to help the oppressed, the difference between jihad in Islam and extremism is like the earth and the sky” (The Straits Times, July 12, 2003). If Jihad is an intellectual movement and not a contention class struggle, waged for tribal, economic and political reasons, why the mass executions of Christians? Is jihad a socialist movement? The clash of cultures or civilizations usually posed by some religious scholars is challenging to the notion of peace and security. Thus, Samuel Huntington rejects the expression of clash of civilization, but insist on clash of ignorance. He argues that; “it is not civilization that are struggling with each other’s; it is the enemies of civilization who are misusing symbols, imagery and language of different civilizations to provoke conflict among them. The true enemies, therefore, are not civilizations, but people within civilizations who misuse the language of religion and culture to commit violence and terrorist acts against others”. Osama bin Laden and al-Qaeda global war against Muslim governments and America, for distorting Islamic laws in issuing their own fatwas (legal opinions) to legitimize their attacks against civilian is an example.

According to Imam Dr. Abduljalil Sajid, most people misinterpret the term Islam and Muslims. Islam should be used exclusively for the way of life based upon divine sources: the Quran, the word of God, while Muslims as human beings free to abide by, or deviate from, divine guidance based on conscience⁸.

¹ The Role of religion and belief in the fight against terrorism, OSCE Conference on The role of freedom of religion and belief in a democratic society: Searching for ways to combat terrorism and extremism Baku, Azerbaijan, 10-11 October 2002

² Reflection on the Intellectual Legacy of the Sokoto Jihad by Yusuf Abdullahi, P.7

³ Jihad and Just War: A Religious Game by Saron Messembe Obia, P.1

⁴ sovereignty free actors simply refers to terrorists, militants in armed groups and jihadists

⁵ Talbi Le message de la paix...,pp.217-218

⁶ Jacob Xavier, Les relation islamo-chretiens en Turquie, in Islamochristiana, (Rome)21, 1995, p. 111

⁷ Civilian casualties is an inevitable issue in conflict zones, Dr. Muhammed Sayed defines Islam as a faith of honor and purity.

⁸ Ibid 1 p37

Jihadist tendencies are usually linked to prominent medieval theologian and legal scholar like Ibn Taymiyya and the 20th century Egyptian intellectual and Islamic activist Sayyid Qutb, the godfather of modern revolutionary Islam⁹, shifting from the three core elements of Islamic way of life (unity); din (religion), dunya (community) and dawla (state) the clue of Islamic Shariah, for the Qur'anic words, "those who forget God eventually forget themselves"¹⁰ (59:19) and their individual and corporate personalities disintegrates. Asma Barlas's argue that, holy war is different within Muslims and non-Muslims. From his reading of the Qur'an, jihad means a "striving" or "struggle," and not war – much less a holy war. The question is what makes a war holy? He observed the Qur'an does not use "jihad" for war and forbids coercion in religion, such a war is not an Islamic tool. As such, jihad is considered unjust because of its religious inclination to some researchers like John Laffin in alarmist Holy War: Islam Fights to the Hindu revivalist, Suhas Majumdar's Jihād: The Islamic Doctrine of Permanent War.

What is the Qur'anic notion of Jihad?

Jihad is mentioned 36 times in the holy Qur'an, referring in all cases to a moral duty, such as the jihad of the soul (life), the tongue (propaganda), or the pen (article, presentations and strategies), and of faith following the research by Asma Barlas. The interconnection between jihad of the tongue, heart, and hand constitute the "greater jihad" in the Islamic tradition. Radical jihad is the use of arms, for which the Qur'an uses "qital (fighting) and its derivations (not jihad) for the practice of warfare."¹¹ Thus, 'jihad signifying the engaging in war, is a post-Qur'anic usage' and must be explored from a geopolitical perspective. There has been an intellectual battle on whether the Koran grants permission to engage in armed combat with explicit motives¹². Aggression and the initiation of combat without any valid reasons are forbidden. Islam also prohibits the killing of oneself (4:29), and the Prophet said "Do not harm yourself or inquire others". Critically not convincing to explain the increasing execution of Christians by jihadists.

Significantly, the Qur'an cautions against injustice even during wrangling's. The verse that medieval Muslims read as summing up the ethos of Islamic rules of war instructs Muslims to "stand up firmly for God, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice" (5:8).¹⁷ Rather, Muslim wars of conquest were "wars of state, not wars of religion." The Kharijites (modern-day extremists), disappeared at a time when Muslim states were emerging a great military force. Medieval Muslim community's opposition to fanaticism were evident from its sensitivity, due to the dangers of direct coercion, or state involvement in matters of belief.

According to Firestone, Islam is the most misinterpreted religion to the West, with lots of hindrance on its practices. Aziz al-Azmeh postulated, there are many "Islams." There exist different cultures like that of Shi'ites, Sunnis, and Sufis, of which some scholars are familiar with. It is possible, nevertheless a desideratum in the field of religious studies, to speak of Islam as a coherent system, just like Judaism and Christianity, there are conflicting narratives. As such, the Qur'anic injunctions to fight often take the appearance of a Holy War, which solely focus on religious differences, because of the fear of non-Muslims is a scholarly debate. Qur'anic verses inscribe the right to engage in a "defensive" jihad, were revealed after the hijra (emigration) of Muhammad and followers to Medina in flight from persecution in Mecca¹³. Muhammad is told: "Leave is given to those who fight because they were wronged—surely God is able to help them—who were expelled from their homes wrongfully for saying, 'Our Lord is God' " (22:39–40).

⁹ Jihad and Just War: A Religious Game by Saron Messembe Obia

¹⁰ Ibid 1

¹¹ Ibid 9

¹² Barlas's; Jihad, Holy War, and Terrorism: The Politics of Conflation and Denial, also read; Jihad and Just War: A Religious Game by Saron Messembe Obia

¹³ David Cook; Understanding Jihad, p.7



The Qur'an also provides detailed guidelines and regulations regarding the conduct of war: who is to fight and who is exempted (48:17, 9:91), when hostilities must cease (2:192), and how prisoners should be treated (47:4). Most important, verses such as 2:294 emphasized that warfare and the response to violence and aggression must be proportional: "Whoever transgresses against you, respond in kind."

Migration and Jihadist Tendencies

The global aviation system demurs a potential target for large scale attacks as demonstrated in the aftermath of the attacks of September 11, 2001¹⁴. As such, time, processing, methods and standards of responding to emerging security threats must be updated. Migrations is one of the major aspects of human security. Jihadi John (Mohammed Emwazi) a name which nearly rub out Ben Laden's 9/11 attacks, after his appearance as a member of the Islamic State executing some individuals captured¹⁵. The ICT environment of aviation companies warrants review and collaboration among states to respond to the various questions; what are the commercial off-the-shelf technologies?¹⁶ Who coordinates flight operations? Also, the level of communication and intelligence gathering, navigation and air traffic management are fundamental issues in the global war against terror.

Verkaik's (2016) raised two pertinent questions after Emwazi death in November 2015 following a U.S air strike; what led Emwazi to come to him for help in the first place? And why do hundreds of Britons want to join Islamic State? Verkaik made an interesting observation in relation to those who inflict terrorism; agencies involved in the protection citizens sometimes employ tactics which have unintended results (human rights violation and religious coercion). For example, Emwazi's story about being grilled at London's Heathrow Airport, was already a path to radicalization, when his Qur'an was allegedly placed on the floor by one of his interrogators¹⁷. He was from a Kuwaiti family that migrated to London, like Jihadi John, others integrate the society through education, avoiding suspicion¹⁸. He resurfaced after been baptized as Jihadi John, stunned the world with series cruel executions which the Qur'an prohibits. One of the principles of Islam is that: "Good and bad are not equal. Replace evil by good" (holy Qur'an 41:34).

Drawing from the above case, states machinery and civil aviation industries should cooperate as well as foreign homeland security organizations to counter terrorism and global jihadism through intelligence sharing. States must know the origin of the migrant, where the person is coming from, when was the first time the person visited the continent? How did person obtain nationality? What is the job description of the person? Do the country or other countries visited have information about person? Explore the person's social conduct or if he/she has a criminal agenda. These are questions which will guide law enforcement and the aviation industry against emerging attacks.

Radical Doctrine an Emergent Challenge in the Field of Counter Terrorism

Intelligence led security measures are aspects like national database, biometric identification and information gathering through a myriad person. There is a misconception of 'intelligence' and 'information'¹⁹. It is easy to gather considerable information on a massive amount of people. However, it cannot be considered as 'intelligence' until each piece of information is classified, assessed, and put into a

¹⁴ A Framework for Aviation Cybersecurity, An AIAA Decision Paper of August 2013. Exploring the connectivity challenge: protecting critical assets in a network world.

¹⁵ Terrorism an Intellectual War by Saron Messembe Obia

¹⁶ Ibid 14

¹⁷ Jihadi John: The Making of a Terrorist by Robert Verkaik

¹⁸ Migration plays a vital role in terrorist attacks, as the attacker must not have a criminal record nor create suspicion to intelligence agencies. Terrorist penetrate easily in to countries through education, tourist visa and marriages.

¹⁹ Umar Farouk Abdulmutallab and the Christmas Day Attack: Why Aren't Lessons Learned? By David Rubens



wider context. Information gathering is mean less in preventing terrorism unless their modus operandi is exposed, then the data or information becomes valuable.

The official Congressional Report on the intelligence failure that led to 9/11 identified the fact that there was so much unassessed data in the system, that there was no way of knowing what was significant²⁰. The Federal Bureau of Investigation (FBI) posed that, there were 500,000 people on their 'terrorist watch' list, and therefore they were not able to identify Abdulmutallab as someone of being beyond normal interest, which demonstrates that the attempts to gather more data in order to make itself more effective has actually increased vulnerability²¹.

Umar Farouk Abdulmutallab plot was linked to al-Qaeda in the Arabian Peninsula, giving credit to American-born radical imam Anwar al-Awlaki known for jihadist recruitment²². Al-Awlaki has been given the moniker 'the bin Laden of the internet' according to Al Arabiyah Television. His exploits have been significant enough for President Obama to order the targeted killing of al-Awlaki, the first U.S. citizen to be placed on this list²³. Tracing Abdulmutallab journey in to jihad goes back to 2005 when he first met with al-Awlaki in Yemen to study Arabic²⁴. Abdulmutallab traveled to a house owned and operated by al-Awlaki in the Shabwah Mountains of Yemen in October 2009²⁵. Where he was equipment and trained in the use of explosives. The Muslim community had no impact of Abdulmutallab's progression toward violence. He attended thrilling sermons at various mosques, during his studies of Arabic at a language institute in Sana'a, as the president of the University College of London's Islamic Society²⁶. Abdulmutallab boarded Flight 253 without a passport, identifying him as a Sudanese refugee²⁷, the airline often allows Sudanese refugees to fly without passports. This expose security lapses, loopholes of intelligence agency and inadequate cooperation with aviation industry in counter terrorism, as jihadists could as well detonate a bomb in the flight causing serious damage.

Jihadist tendencies are always linked to the Muslim community because of radical clerics or imams Anwar al-Awlaki or Abubakar Sheka, crusaders of al-Qaeda and Boko Haram respectively (Mueller, 2011). Education, refugee status and intelligence failure are key factors that ease Abdulmutallab's migration to America²⁸. As such, international relation and diplomacy should not focus on acquisition of new territories, but also global arms industry, global intelligence security to fight against terrorism and weapons of mass destruction.

Women Involvement in Jihadist Tendencies

National security threats usually originate from unforeseen situations. The asymmetric nature of the 'game' Terrorism continues to moderate international security conference and how to stop women's involvement demurs a formidable fop in Europe and the Western continent. In recent times women and kids are usually used for information gathering for terrorist organizations and also to coordinate attacks. Kids are prone to online dating, pornography, cyberbullying, the high probability for children to be recruited in to terrorist organizations are high. Women are not exempted in these criminal operation narratives, as some as victims or fall in love with religious crusaders 'radical jihadists'.

²⁰ (<http://www.fas.org/sgp/crs/intel/RL33539.pdf>)

²¹ Ibid 19

²² Ibid

²³ Ibid 15

²⁴ SeeCase 33: The Underwear Bomber by John Mueller, July 12, 2011

²⁵ Ibid

²⁶ Ibid 15

²⁷ Abdulmutallab's Sudanese refugee status appeals to intelligence services on policing method in regard to the present refugee crisis in Europe which remains an eminent threat to national security.

²⁸ Arena, M. (2017) Islamic Terrorism in the West and International Migrations: The "Far" or "Near" Enemy Within? What is the Evidence? European University Institute; Robert Schuman Centre for Advanced Studies



According to Reyes, the media stereotypes on gender related issues in matters of human security, particularly women's involvement in the "game" terrorism. This stance is akin with women in politics, though the narrative of women in terrorism is based on their physical appearance and engagement due to love²⁹. Women have equal strength like men, when it involves human security. Colleen LaRose, popularly known as "Jihad Jane," engaged in jihadist tendencies over the internet, when she embraced a new community, after things fell apart in her marriage³⁰, as she felt marginalized and adhered to doctrine "terrorism" presented to her by some individuals via the internet.

Despite her obscured life, during her union with a 32-year-old man, she was exposed to petty crimes such as writing bad checks at the age of 16³¹. Scholars such as; Jeffry Halverson and Amy Way observed that, LaRose's online community which supported global Jihad was a source of consolation. This is because, her community shared a common ideology about the Western world. Also, Victor's Army of Roses, published in 2003, explores a relatively small number of women who blew themselves up. Darin Abu Aisha, a student of English literature from the al-Najah University in Nablus, is one of those female suicide bombers who blew herself up in a car at a roadblock in Israel in February 2002³². Her two male chaperones in the car were injured with other two Israeli policemen. Aisha was trapped by socio-cultural and academic aspirations. This dilemma contributed to Aisha's solemn decision to pursue a path of self-sacrifice in the name of the nation and Allah³³. Being single at twenty-two and humiliated by native because of no child, she followed fundamentalist ideology 'jihad'. Aisha remains a heroine to her parents, as her action is justified as a religious destiny to become the bride of Allah in Paradise³⁴.

Is Religious Blasphemy a justification for Cyber Jihad?

Internet has fashioned terrorists modus operandi, particularly in the Western world. From geostrategic patterns (war) to geo-economics (control of resource areas example Al Shabaab) cyberattacks on financial institutions and strategic security infrastructures in accordance with principle 34 (electronic jihad) of the 39 Principles of Jihad, 2003, which advocate for direct attacks on American, Jewish and secular websites³⁵. Below are some of the famous cases of jihadists' cyber-attacks on the count of blasphemy.

In December 22, 2006, Pope Benedict XVI delivered a speech to the Roman Curia exposing major threats facing the world. He pointed out, the danger of clash of cultures, Western secularism, and the need for inter-religious dialogue, acknowledging the tension between the Islamic world and the West. Jim Seghers's work, Europe and the West is threatened by Islam. Most Western leaders and the majority of its citizens seem oblivious to the fact that the world is marked with chaos, anarchy and totalitarianism. The 16th century recorded one voice with clarity, that of Pope Benedict XVI discussing on emerging issues: "This battle cannot be won with massive fleets of ships and armed men, but with values. Ideology is the focal point of this conflict. This currently puts the West at a disadvantage because we have temporarily lost our philosophical and religious moorings. Expediency and relativism have now become the accepted norm"³⁶. This perception later changed, when pope Benedict XVI posed "Show me just what Muhammad brought that was new and there you will find things only evil and inhuman, such as his command to spread by the

²⁹ Reyes, N. (2016) Women and Terrorism: Challenging Traditional Gender Roles. Undergraduate Journal of Political Science, Vol. 1, No. 1, Spring 2016, Pp. 119–124

³⁰ Ibid 29

³¹ Ibid 29

³² Yoram Schweitzer's, Palestinian Female Suicide Bombers: Virtuous Heroines or Damaged Goods? P.4

³³ Ibid 3, p.6

³⁴ For more information read Barbara Victor, Army of Roses: Inside the World of Palestinian Women Suicide Bombers. Rodale Press, 2003

³⁵ Dorothy E. Denning; The Jihadi Cyberterror Threat, slide 38

<http://www.nps.navy.mil/da/faculty/DorothyDenning/index.htm> dedennin@nps.edu

³⁶ Islam and the West By Jim Seghers. P.2



sword the faith he preached.”³⁷ The statement of the Pope about Prophet Muhammad appealed for DoS attack with the help of cyber jihadists, as posted on jihadi forums: “We ask all our brothers to be present at the hour of the attack for a joint action, because they (Catholics) have struck our religion” Though the attack had little impact Muslim extremists quickly orchestrated riots and angry protests before the protestors could have read the Pope’s speech, which was initially available only in German and English. These irrational outbursts only served to punctuate the Pope’s message to the world of Islam. Discussion between religious faiths is possible only if the parties respect the rule of reason. The alternative is political and religious fanaticism³⁸. This creates a dual challenge to modern secular societies of the West discarded ideology that God is the Reason. This attest to the fallacy of a mathematical process of divorced from religious faith. For God is relegated to private naïve beliefs that do not influence the important decisions of men and nations. Benedict XVI proclaimed that faith and reason are not opposing forces.

They are current trends in the West to doubt that faith and reason are in the same sphere, underling the fairy fabric of western civilization, and makes the West impotent in meeting the ideological challenge of Islam. In the Muslim world the prevalent teaching is that God is absolutely transcendent³⁹. Allah is pure and therefore, he is not bound to any categories. God can change his will. He can make what was evil to be good and reasonable because what is “good” or “evil” is totally dependent of God’s whim⁴⁰. True worship means following whatever God said even if it is contradictory to what previously articulated. Within this understanding there is no truth that is true everywhere and always (fundamental flaw to jihadist tendencies)

The Saron Messembe Conflict Theory

There are two types of conflicts; positive conflicts (constructive conflict) and Negative conflict (destructive conflict, violent extremism and jihadists tendencies) which are element of geoscience (geopolitics and geostrategy) and transnational order (terrorism, extremism and jihadist tendencies). The theory examines geopolitical and geostrategic injustice in transnational crimes, with major focus human security. Though perceived as an essential tool of human security, it explores issues related to clash of cultures or civilization and particularly religious fundamentalism or ideology. The principal idea of the theory is that, security narratives and social media are motivating factors for internal wrangling’s and extremist torts in the world.

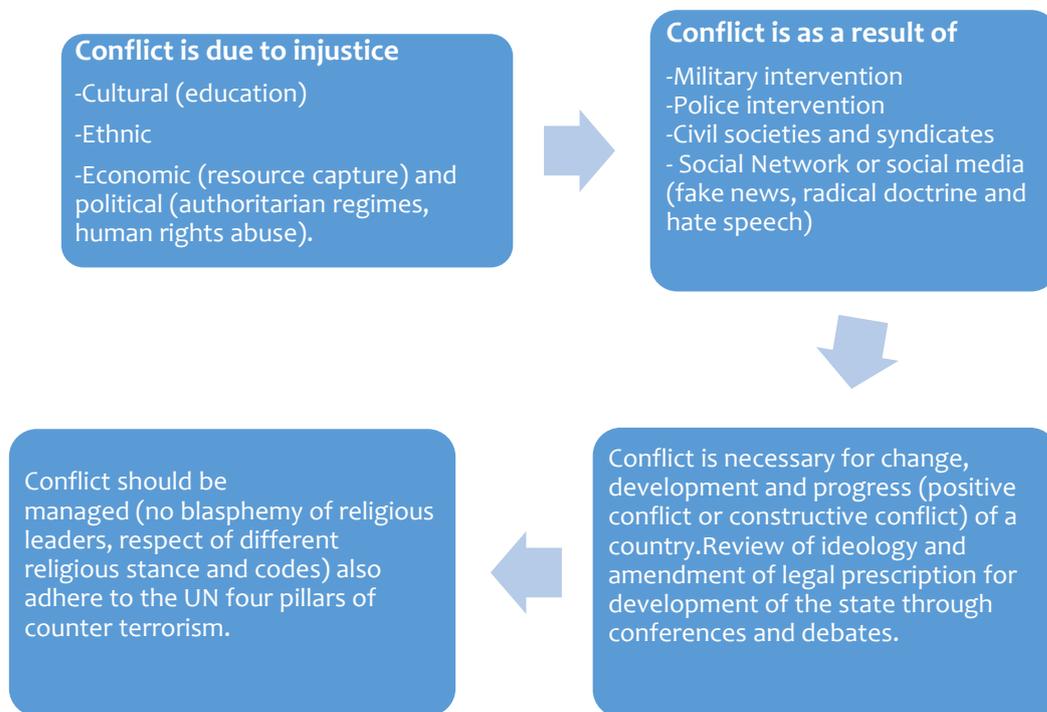
Westphalia treaty of 1648 demurs a major aspect in contemporary issues (global war on terror, extremism and jihadist tendencies) resource capture, cultural deviance (Christian and Muslim rift) and geostrategic trends (acquisition of new and former territories before independence) and moderate politics. Conflicts is as a result of illegal intervention in foreign states, human rights violation, cultural deviance (non-respect of identity and religious leaders), breach international norms and protocols, and the rise of sovereignty free actors (terrorist) with diverse stance about the contemporary issues (doctrine of sharia law by some Muslim radicals). The theory provides the best approach to combat radicalization and violent extremists. Once a group or association is identified and classified, either as legal or illegal, the government should negotiate in case of any hostage taken (conflict management), initiate disarmament, demobilization and reintegration of formal actors engaged in deviance behaviors against the state for peace and stability (if weapons are dropped).

³⁷ Ibid 35

³⁸ A Rejoinder To Pope's Allegations Against Islam by Mukhtar A. Cheema, P.1

³⁹ Ibid

⁴⁰ Ibid



The relevance of the theory as concerns human security is to caution states and regional communities on the result during security intervention in relation to cultural conflict (education), economic conflict (resource capture example quest for oil, gold and wood just to name a few) and political conflict (authoritarian regimes and nepotism). The theory also highlights how violation of self-defense rule and human rights abuse (abduction, rape and arbitrary arrest) and the involvement of some multinational companies (internet blackout) in politics are sources of emerging threats. It advocates for censorship on social media networking sites and government machinery against Islamophobia and discrimination, as well as the respect of human rights and dignity.

Conclusion

Géopolitique et géostratégie – la pensée politique, l'espace et le territoire au XXe siècle by Paul Claval, in Daniel (2014) considers geostrategy as a military system or insurgent occupation of space through war. Hernández's concept of geostrategy, has changes during the past decades, from military to socio-economic (resource capture, refugee crisis, human rights violation and rape) and political (the quest for power or leadership) as such, the rise of transnational organizations and the fragmentation of states. The argument is that, when citizens are deprived from their fundamental human rights and extradited (force exile), it immediately creates a vacuum for radicalization, the doctrine of revenge with guerrilla war tactics. Persons are usually forcibly recruited to defend the proclaim state during the internal wrangling or secession, others are radicalized through social media videos and due to the loss of love ones. The 'game' relays on dialogue, as terrorist exploits this period to penetrate in territories, recruit vulnerable persons (refugees) and even act as mercenaries for secessionist groups for the proclamation of an Islamic caliphate.

According to Verkaik (2016), restraining terrorism will warrant regulators to act as bulwark between Muslims and security agencies. For him, the approach of some law enforcement officers towards young Muslims seem to be inappropriate. Though huge counter-terrorism agencies have data about suspected criminals, if it's inaccessible and unclassified it remains meaningless. Counter-terrorism is more of intelligence and tenacity of security agents. As such, agents should penetrate refugee camps in order to tap intelligence, as well as proper scrutiny and profiling of foreign student and travelling record. "No peace among nations without peace among, the religions and no peace among the religion without dialogue

between the religions”. “No peace without justice and no justice without forgiveness and compassion”⁴¹. Only dialogue and consensus must be applied to sustain love, care, trust, and confidence. Transnational networks continue to expose the complexity of counter terrorism due inadequate education and social coercion, with ideological inspiration of a common enemy the ‘West’. Jihadists tendencies demurs human security threat, far much to question the Muslim Brotherhood, and its sociopolitical alignment.

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⁴¹ Ibid 1 see Professor Hans Kung take about global ethics and interfaith dialogue. P.46



ABOUT ITCT

ITCT is UK based organisation and founded in 2018. It is a non-political and non-profitable organisation and is a unique think tank in itself. There is not a single organisation around that specifically counters the narratives of Islamist terrorism by using the tools of Islamic Theology. ITCT exposes the root causes of Political Islam and works hard to eliminate it through introducing the actual concept of Islamic Theology.

ITCT conducts a comprehensive research to find out the key elements that draw the most vulnerable people of the society into the fire of religious extremism. ITCT works on three main factors in order to educate the Muslim community:

- That Islamist Terrorism is wrongly associated with Islam
- And is committed by misguided Muslims
- By manipulating religious texts to brainwash Muslims

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- **VISION**

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