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Rationale for Terrorism Offences

Comparative study with the provisions of Islamic Sharia

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Abstract. The research deals with the study of the motivating reasons for the commission of terrorism crimes, both at the national, regional and international levels, with a comparative study with the provisions of the Islamic Sharia on this crime. The research showed that there are political, economic, social, intellectual and other reasons that lead to the commission of these crimes and even increase their spread at the level of the state, the region and across the world. The study relied on the descriptive, analytical and comparative approach to reach the desired goal of preparing this research. The study reached a set of results, the most important of which is that the disintegration and lack of cohesion of society may be one of the important reasons for the occurrence of international terrorist crimes. The study also proposed a number of recommendations, the most important of which is the need to work from international and regional bodies to prevent and combat the causes of the occurrence of international terrorist crime.

Keywords: International Humanitarian Law, The international crime of terrorism.

OVERVIEW

Terrorism is an old and new phenomenon that societies have suffered from throughout history. Violence, assassinations and repression have been practiced by individuals, groups or countries.

In recent years, terrorism has been a dangerous phenomenon that has had indelible effects on international and domestic situations. This phenomenon has attracted international attention and called for thinking about developing anti-terrorism plans and reducing its destructive effects and condemning it as a type of serious criminality and an anomaly in social and moral standards.

It is noteworthy that the world is reluctant to develop a specific definition of terrorism, because this definition, if developed, will clash with the unfair policies pursued by major powers, including the use of double standards. These countries deliberately confuse terrorism and resistance, considering those who fight to liberate their usurped land as those who blow up cars and trains and hijack planes to achieve financial benefits or illegitimate interests. These countries confuse terrorism, which is legally and legally rejected, with legitimate resistance, which falls within the framework of legitimate defense, as set out in legitimate and international charters. The definition of a terrorist crime must include a clear definition of the material element of the crime in a way that distinguishes it from other crimes and without being confused by any legitimate acts of opposing political forces or cases of armed struggle against foreign occupation for liberation and self-determination.

According to the provisions of international law, terrorism falls within the scope of crimes, as well as after an international crime. The crime against humanity in international law is the crime of violating the rights of human beings, which are known today as the rights of the first generation, which go beyond the level of being just basic rights enjoyed by human beings, but constitute inalienable rights endowed by nature and thus form the form of laws that are known as arguments. which are categorical norms that are not allowed to be derogated from.

The problem of the study is focused on explaining the reasons for terrorism, which may be mixed with other reasons. It is important to state these reasons in order to determine the form and motives of the crime of terrorism.

It is important to study the reasons that call for the occurrence of terrorist crimes, since these crimes exceed in their effects limited persons, but have exceeded the entire state, in addition to their material and moral effects.

The aim of this study is to identify the real causes of the commission of the crime of terrorism and to study them in full depth and clarity.

The descriptive approach was adopted in the preparation of this study by indicating the motivating causes of terrorism while adopting the analytical approach by analyzing the elements and pillars of the subject of the study. It also relied on the comparative approach by comparing with what is stated in the provisions of the Islamic Sharia.

From the above, this study will be divided into the investigations and demands listed below:

The first topic: The political, economic and ideological reasons for achieving the crime of terrorism.

The first requirement: The political reasons for achieving the crime of terrorism.

The second requirement: The economic reasons for achieving the crime of terrorism.

The third requirement: intellectual motives to achieve the crime of terrorism.

The second topic: The social, educational and psychological reasons for achieving the crime of terrorism.

The first requirement: educational reasons for achieving the crime of terrorism.

The second requirement: The social reasons for achieving the crime of terrorism.

The third requirement: Psychological reasons for achieving the crime of terrorism.

Political, economic and ideological reasons for achieving the crime of terrorism

This topic will be divided into the following three demands:

The first requirement: Political motives to achieve the crime of terrorism. We can explain the most important of these reasons, including the following:

1. Distance from the law of Allah is the cause of the misguidance, blindness and misery that we suffer from now in many countries of Islam. Allah says: {And whoever turns away from My remembrance, he has a miserable life and We shall gather him on the Day of Resurrection blind} (Taha: 124)[1]. Dengue is distress and misery. Therefore, the distance from the application of rules compatible with Islamic law in the affairs of all life is a cause of misery, and the types of misery include terrorism, violence and extremism.
2. Political frustration: Many Arab and Islamic countries have not only marginalized Islamic groups and disregarded them, but have stood in their face, confronted their gods, restricted their activity, and frozen their tender, even in some countries that claim democracy and freedom of opinion. These things, if they come in favor of an Islamic current or a reformist group, quickly turn to prevention, repression, confrontation, and defiance, no matter how moderate the group is, the current is tolerant, and the party is enlightened. This would generate secret organizations, counter-trends, and angry reactions that do not find their anger, and empty the shipments of their emotions except to ride terrorism, which is a living reality witnessed in many countries.
3. One of the worst things about moving away from the law of God Almighty and not arbitrating it: Relying on sources different from the sources of Islamic law in judging it, such as corrupt abstract minds, logic and sterile philosophies of words that have been stripped of their goodness.
4. Neglecting the parish or neglecting their affairs and what makes them right: All those who follow one of the matters of Muslims must do what God ordered them to do by performing honesty, preserving religion, advising the nation, honesty with the parish, touching people's needs, achieving a decent life for them, benefiting from their energies, occupying their time, facilitating their material and living matters, their moral and humanitarian affairs, spreading education, encouraging knowledge, maintaining minds, and preserving ideas.. And so from doing everything that would preserve bodies, hearts and minds, morals and livelihoods, and whenever the owners of responsibility neglect their subjects, or fall short with their people, or are distracted from their convicts, that is the key to loss, the path of perdition, and the breathing of error... {All of you are a shepherd and all of you are responsible for his flock} (p.1829) [6] ,(p.2928) [8]
5. The grievances that have been committed before would bring justice among people. This creates a spirit of discontent that deserves the opportunity to express an opinion that has been monopolized, imprisoned

or punished and distressed by its owner. When Omran (Omar bin Al-Khattab and Omar bin Abdulaziz, may God be pleased with them) amended our mother, he fell asleep and when Omar bin Al-Khattab, may God be pleased with him, stabbed him, he sent to people from among the immigrants, Ali, may God be pleased with him, and said, "How are you filled with this?" He said, God forbid, that this should be full of us, and if we could increase our age at your age, we would do [19][21]. When the people of Kufa came and they refused their guardians: (Omar immediately replaced them with others)[22] Thus, taking away the political, financial and social rights that are the result of grievances, there is a protest among public opinion. The revolutionaries – falsely claiming – did not come out against Othman bin Affan, may God be pleased with him, except for their claim that there are three grievances!![5]. There is no doubt that what was political within any society does not solve positively and constructively, and it is not right to give legitimacy to any solution, based on the means of coercion and coercion, and the incitement of unrest and strife.

6. Secret partisans that resulted from special readings and misconceptions that scholars do not know. Omar bin Abdulaziz, may God have mercy on him, says: (If you see a people intermingling in something of religion without the public, know that they are on the establishment of misguidance)[17]. These parties and gatherings are ratified by the words of al-Hasan al-Basri, may God have mercy on him: "Uthman bin Affan, may God be pleased with him, came out against us on a day when he preached to us, so they cut off his words to him, so they threw tears at him until they made what was seen by the people of the sky. He said: We heard a voice from some of the stone of the wives of the Prophet, peace be upon him. This voice was said by the mother of the believers, 'Aisha, may God be pleased with her, who said:" Except that your prophet has been acquitted of those who dispersed his religion and feuded. "[13] And she read: {Those who dispersed their religion and were evil were not of them in anything, but their command to God, then it was prophesied by what they used to do} [An 'am: 159].
7. A careful study of the intellectual roots of groups in the "contemporary life of Muslims" requires a deep look at these groups, universities and parties that call for themselves exclusively, as each group, group and party portrays to the people that they are based on Islam, and everyone else is contrary to it, and this inadequate perception we see for everyone is consistent and agreed upon.
8. Therefore, everyone was a people of sedition and heresy, and this verdict was not issued in them by an opinion or a whim, but it is what the scholars agreed on from the investigators and their judgment in the first division, which is the "Kharijites" until the last division appeared at this time.
9. Every extremism or exaggeration in religion among Muslims is caused by these factions, groups and parties, which are the source of heresies, seditions, passions and opinions, and the root of all evil is opposition to Sharia by opinion, and the submission of whims to it.
10. Colonialism, colonial control, violating people's rights, taking their money in vain, occupying lands, violating sanctities, killing sanctities, killing, destruction, rape, forcing people to flee and leave their lands and homelands. This generates terrorism, violence and extremism.

The second requirement: The economic reasons for achieving the crime of terrorism

1. If political terrorism is one of the most common, fiercest, dangerous and bloodiest forms of terrorism, but there are economic reasons for its accumulated and successive dangers because the economy is one of the main factors in creating psychological stability in man, the more disturbed the income of the individual, for example, his satisfaction and stability is not fixed, but this disorder and dissatisfaction may turn into hatred that leads him to a curse on society. This state of frustration generates a negative feeling towards society, and one of its effects is that it does not belong to its homeland and rejects the sense of national responsibility. Therefore, it has a sense of revenge. This feeling may invest some disinterested and discouraged people and their ability to improve their economic situation without regard to the consequences of this and the consequent harms and harms.
2. Unemployment: The spread of unemployment in society is a scourge, and any society in which unemployment is high, the unemployed increase, and job opportunities are depleted, this opens doors of danger to the wrestler, from the profession of terrorism, crime, drugs, assault, theft, etc. Failure to take full rights and not providing a job opportunity generates a general discontent that includes everyone who has the matter near or far. People are driven by hunger, poverty and destitution and are silenced by money. Therefore, Omar bin Abdulaziz said when he ordered his son to take people on the right and does not care, he said (about me that I am familiar with them and give them and that their campaign on religion altogether left him altogether)[3]. Unemployment is one of the most powerful factors contributing to the plant of terrorism where the lack of living and difficulty and the high cost of living and the lack of improvement of per capita income is one of the factors that affect the establishment of the spirit of complaining in the nation, so that a nation dominates a nation invades it and eats its goods, this generates a state of discontent towards those who did and allowed this.

The third requirement: intellectual motives to achieve the crime of terrorism

1. Ignorance of the rules of Islam, its manners and behavior: It is one of the signs of the hour that Al-Ruwaybah speaks about the public and fateful issues and those who have nothing but his desires, or who are loaded with strange ideas that educate young people and exploit their emotions by uploading ideas that lead them to enthusiasm without control, deterrence and no return to the righteous scholars who have experienced things and studied the landmarks of reform well, and we do not find an explanation for this except ignorance, as ignorance is a great disease and an insidious evil that emanates from every blind, evil and affliction. Abu Al-Darda, may God be pleased with him, said (Be a scientist, an educator or a council, and the fourth is not perishing), which is ignorance [6][7][12][8].
   Hadith: {Do they not ask if they do not know, but the medicine of evil is the question}[4], and Hadith: {Whoever Allah wills with it a good that he understands in religion}[6], and this statement is included in the religion of Allah without knowledge, because the ignorant seeks reform, so he pursues ways that he thinks are good and bad from where he wants charity, and this results in great evils, such as those who want to deny the existence of the disbelievers on the island, so he blows up their homes and dwellings, and among them are those who are not among them. Rather, he ordered us not to offend them with the covenant between us and them and the imam they took from the guardian of the Muslims. This is in addition to the inclusion of those who are not among them, so they multiply those evils arising from it.
2. Ignorance of the purposes of the Sharia: and getting rid of their meanings without proof, or taking into account them in the first consideration, and this is not with firmly established in science; do you not see to the Kharijites how they deviated from religion as the arrow comes out of the shooting? Because the Messenger of Allah (peace and blessings of Allaah be upon him) described them as {reading the Qur 'an does not exceed their Taraki}[6], I mean – and God knows best – that they do not agree with it until it reaches their hearts, because understanding is due to the heart, and if it does not reach the heart, they do not get in it, and this stands at the place of sounds and letters only, which is shared by those who understand and those who do not understand, and what is also said by God, peace and blessings be upon him: {God seizes knowledge by extracting}(p. 2665)[6] etc.

Ibn Abbas signed an explanation of this in the sense of what we are in. Al-Bayhaqi narrated in the People of Faith about Ibrahim Al-Taimi: Omar, may God be pleased with him, said: How is this nation different and its prophet one and accepted it one – Zad Saeed: And its book one? – He said: Ibn Abbas said: O Commander of the Believers: The Quran was revealed to us, so we read it, and we learned what it was revealed, and that there will be after us people who read the Quran and do not know what it was revealed, so every people has an opinion about it, and if it is so they disagree.

Saeed said: Every people has an opinion about it, and if every people has an opinion about it, they disagree, and if they disagree, they fight! He said: Omar snubbed him and rebuked him against me. So Ibn Abbas left, and Omar looked at what he said, and he knew him.. He sent to him and said: I repeat what I said, and he repeated it to him, so Omar knew what he said and liked it![23]. What Ibn Abbas, may God be pleased with him, said about them is the truth. If a man knows what the verse and the Sura came down to, he knows its exit and interpretation and what it meant. If he is ignorant of what it came down to, he can look at it in its faces. Each person went there in a doctrine that the other does not go to, and they do not have the firmness in knowledge that guides them to the right thing, or they do not have the opportunity to break into the fever of problems. It was not necessary to take my opinion, or to interpret the deviation that does not enrich from the truth, if there is no evidence for it from the Sharia, they were preferred and misled.

3. Exaggeration in thought: It exceeds the limit, and this exaggeration, or it may be called (extremism), is very dangerous in any field, and Islam has warned against it, even if the cloth of religion says the Prophet (peace and blessings of Allah be upon him)[24]. And the Prophet (peace and blessings of Allaah be upon him) says:[4][17]. Whoever is characterized by this hyperbole and exceeds the limit in understanding the texts, works and believes in generalities and leaves other detailed texts, and this is the slogan of the Kharijites: working with general texts, neglecting the rest of the texts, and not investigating evidence and its conditions.

One of the indications of this intellectual shallowness, the lack of firmness in the jurisprudence of religion, and the awareness of the horizons of Sharia: the tendency always to narrow, tighten and waste in saying prohibition, and expanding the circle of taboos, with the warning of the Qur 'an, the Sunnah and the predecessors of that.

Sufficient for us is the Almighty saying: “And do not say, when you describe your tongues as lying, this is lawful and this is forbidden, so that you may forge against God the liar; indeed, those who forge against God the liar will not be successful.” [Al-Nahl: 116].

The ancestors did not call the forbidden except for what they knew was strictly forbidden. If they did not decide to forbid it, they said: We hate such and such, and we do not see it, or so on, and they do not declare the

prohibition. As for those who are prone to hyperbole, they rush to forbid it without reservation, out of fear and precaution, if we feel suspicion, or other motives, God knows their truth.

Imam Ahmad narrated with his support about Ibn Abi Na 'im who said: "A man came to Ibn Omar while I was sitting, and he asked him about the blood of mosquitoes? - On another way to talk, he asked him about a mahram who killed flies - and he said to him: Who are you? He said: From the people of Iraq, he said: Ha! Look at this, asking about the blood of mosquitoes, and they killed the son of the Messenger of Allah, peace be upon him (I mean Hussein, may Allah be pleased with him). I heard the Messenger of Allah, peace be upon him, say: {They are my rihanti of the world}[6].

One of the signs of the lack of firmness in science, and one of the manifestations of the weakness of insight in religion: A number of these people worked on many partial issues and sub-issues, about the major issues related to the existence of the nation, its identity and its destiny.

This is at a time when secularism, devoid of religion, spreads atheistic Marxism, Zionism entrenches itself, and Crusaders plot their plot. Splinter groups work in the body of the great nation, and the ancient Islamic countries in Asia and Africa are subjected to new Christianization raids aimed at erasing their historical personality and stripping them of their Islamic identity. At the same time, Muslims are slaughtered in different parts of the earth, and sincere preachers to Islam are persecuted in various parts.

If the jurisprudence is two opinions: one says permissibility and the other says hatred, they take hatred, even if one is hatred, and the other is forbidden, they tend to prohibit.

And if there are two opinions: (one is facilitator, the other is strict, they are always with emphasis, with narrowness and religion is innocent of all this nonsense... H The hadith about the Prophet (peace and blessings of Allaah be upon him) said: About Abu Hurairah in Al-Bukhari: {No one will save his work, they said: Neither will you, O messengers of Allaah? He said: (Neither do I, unless God bestows His mercy on me, they repaid and approached, fed and spirited, and some of the deluge, and the intention is to reach}[6][.

4. Failure of some scholars to carry out the duty of advice, guidance and direction(The factors of hyperbole and extremism):

The people of knowledge are responsible for this by declaring the truth to people and guiding them to it. This is a great responsibility that falls on the people of science, jurisprudence and knowledge. God Almighty holds them responsible for greatness in guiding humanity, spreading knowledge, exerting advice, enjoining good, forbidding evil, communicating the truth, educating the ignorant, and alerting the heedless. Whenever scientists neglect this great responsibility, countries are ruined, hearts are oppressed and souls are lost, ideas are twisted, falsehood arrives, and misguidance wanders.

The Almighty says: “And we did not send before you except men to whom Noah sent, so ask the people to remember, if you do not know.” [Al-Nahl: 43][1].

5. The dependence of young people on each other without reference to scholars: Ibn Mas 'ud, may God be pleased with him, says[14]. "People are still fine when they take knowledge from their elders and from their trustees and scientists. If they take it from their children and their wickedness, they perish. Ibn Qutaybah said in the explanation of this: "People are still fine what their sheikh scholars were and their juvenile scholars were not because the sheikh has gone away from him the sharpness of youth, his pleasure and haste, and the companionship of experience in his affairs, so they do not interfere with him in his knowledge of likeness, nor are they tempted by desire, nor are they deceived by Satan, and the event may interfere with these matters that secured the sheikh."

As Omaima Al-Jamhi narrated from the Prophet, may Allah's peace and blessings be upon him, he said: { It is one of the conditions of the hour to seek knowledge when the youngest}[14]. "They hated that a man should talk until he saw gray hair in his beard," the pilgrims said, and this involves relying on books without reading to scholars.

Al-Shafi 'i said: (Whoever understands it in the bellies of books loses the rulings, and whoever is the Sheikh of his book, his mistake is more than his rightness)[16].

This has led to poor insight among them: this is what made them not listen to those who disagree with them, do not accept dialogue with them, do not imagine that their views will be tested, search for balance, and accept opposition and weighting.

Perhaps there was a stronger opposition while he did not know, because he did not find anyone to stop him, and these loyal young people overlooked that the science of Sharia and its jurisprudence must be returned to his trustworthy people, and that they cannot go through this rich midst alone, without a guide who takes their hands, explains ambiguities and terms to them, and restores branches to their origins, and analogues to similar ones.

This is what led Salafist scholars to warn against receiving knowledge about this type of learner, and they say: Do not take the Qur 'an from a journalist, nor the uncle from a journalist. They are concerned with the Muṣḥafī, who memorized the Qur 'an only from the Qur 'an, without receiving it through narration and interpretation from its sheikhs and diligent readers.

Islam is complete in its doctrine, law, ethics, morals, and behavior, and the call to it is a call to all of this. If these groups, groups, and parties were truly advocates of Islam, they would have been successful in their call in their own way, and Islam is an indivisible whole, an undivided author, and a unified non-dispersed.

Whoever violates the method of Islam in gathering, uniting and composing the Ummah, in his call is a deviation, and in his pursuit is an abuse. And when the nation was afflicted with a scourge that was as dire as the scourge of division and partisanship: {So they cut off a cloth between them, each party rejoicing} [Al-Mu 'minun: 53][1].

Therefore, it was the greatest duty of the nation to ward off from itself the danger of the people of separation, partition and disruption, after being deceived by their sweet sayings, and not to enter with them into their groups, teams and parties, and to warn each other of their dangers, and to hold fast to the rope of God Almighty, and to follow the path of its good predecessor who did not know how to disperse, partition and disruption in a way!!

This is the advice that is due in the religion of Allah and the Sunnah of His Messenger, may Allah's peace and blessings be upon him, and this is the proper approach that restores the nation's unity, strength and pride, so to this way, pray... On this path, walk[15].

The first was for them to divert their efforts to what preserves the Muslims and their upbringing the origin of their faith, and binds them to the performance of religious obligations, and avoids them from committing major crimes. If Muslims in those foreign countries had succeeded in these three: preserving the faith, performing religious obligations, and avoiding major crimes, they would have achieved great hope and great gain.

It is really unfortunate that those who raise controversy in these partial issues and blow their coals constantly, people known to many around them, neglecting basic duties such as: righteousness of parents, investigating halal, performing work perfectly, caring for the right of the wife, the right of children, or the right of neighborliness, but they turned a blind eye to all this, and swam and even drowned in the spiral of controversy that became a hobby for them, and ended up leading to rebellion and reprehensible practice. This type of controversy is what the hadith referred to: {No people went astray after the guidance they were on, but they were given the controversy}[8].

Such a contradictory attitude - rhetoric against adults and obsessive trivia – is what provoked the venerable companion Abdullah bin Amr, may God be pleased with them, when he was asked by the people of Iraq about the blood of mosquitoes and the like after killing the martyr tribe, Sayyid al-Shabaab: Al-Hussein bin Ali, may God be pleased with them.

EDUCATIONAL, SOCIAL AND PSYCHOLOGICAL REASONS FOR ACHIEVING THE CRIME OF INTERNATIONAL TERRORISM

These reasons will be studied through the following demands. The first requirement: educational reasons for achieving the crime of terrorism. These reasons include the following:

1. The lack of sincere counseling ability that benefits nations for the purpose of benefiting and satisfying God Almighty and for the love of their religion and homelands and the absence of ability leads to confusion and the lack of a good reference and good example of the factors of disintegration, decay and underdevelopment.
2. Absence of good and oriented education that guides individuals to good value ethics.
3. The lack or lack of true faith-based education based on strong pillars and pillars of the texts of revelation, the clairvoyance of the public interest and the prevention of emergency evils, and the lack of knowledge throughout history and the lessons of time and the Sunnah of life in the reality of people!

The second requirement: Social causes

1. One of the reasons for the emergence of misguided ideas is the appearance of contradiction in people's lives and the strange paradoxes they find between what they hear and what they see. There is sometimes a great contradiction between what a person reads and what he sees, what he learns and lives, what he says and works, and what he studies and sees, which causes an imbalance in perceptions and confusion in ideas [9].
2. The disintegration of society and its lack of cohesion does not make the person in front of this disintegrated society feel responsible towards him, nor care for him, nor caring for him, nor taking care of others. This generates a state of great concern for the possession of every good in him, even if it is not his right, and when he is prevented from complaining and the matter gets worse, so the cohesive society and the cohesive family surrounds people with a sense of cohesion and cooperation, and those who are odd of them were able to level it and respond to injustice. Therefore, the Messenger of Allah (peace and blessings of Allah be upon him) said: {Help your brother who is unjust or oppressed}[8], so you supported him unjustly by preventing him from his injustice and the cohesive family is able to do so.

3. The Prophet (peace and blessings of Allaah be upon him) says: {Two blessings in which many people are lost, health, and emptiness}[6] These are two blessings in which a person is often wronged. Emptiness corrupts one with a fatal and destructive disease of religion yourself if you do not occupy it with your work. If you do not occupy the soul with what benefits your flame, it is not useful. Psychological and mental emptiness are fertile ground for accepting every destructive thought, hyperbole, and extremism. Ideas penetrate and invade hearts, generating roots that are difficult except by preoccupation with good work and useful science.

The third requirement: Psychological causes of terrorism

These reasons include the following:

1. The love of appearance and fame where the person is not qualified, so he searches for what qualifies him in vain, so he feels sabotage, killing and destruction.
2. Frustration: One of the reasons for breaking with the regime and customs and traditions is frustration and the person's disappointment in gaining his right or getting what fixes him and heals his chest. Many Arab countries marginalized the role of groups in general and did not care about them, but tortured, killed, displaced and prevented their good access to people with their claim to freedom of opinion and expression, and this is secret partisanship and angry reactions in the form of terrorism and the adoption of destructive ideas [12].
3. The individual may acquire psychological qualities from the surrounding environment, whether in the family or in the community. Every defect in that environment is reflected in the behavior and behaviors of that individual until they become part of his psychological formation and structure. Failure in family life is one of the most important reasons leading to the delinquency of individuals and their acquisition of some bad qualities.
4. The reason for violence and extremism may be the failure of those who have it in education after the safety valve in social control and combating the intellectual and moral delinquency of the individual, and the failure in life that the human being has a feeling of inferiority and lack of acceptance by society. This feeling may be a motive for a person to prove his existence through other sites if he cannot push him to extremism because it is an easy way to prove himself even if this leads him to commit terrorist crimes.

Therefore, we often find that most of those who join terrorist movements are academic losers, people with low professions in society and others who have a sense of inferiority and seek to prove themselves, or people with personal ambition [20].

CONCLUSIONS

Terrorism is not a new phenomenon. Violence and assassinations have been practiced by individuals, groups and countries throughout history.

It is noteworthy that the world today is reluctant to develop a specific definition of terrorism, as this definition will clash with the unfair policies pursued by major countries. This study has tried to address the reasons that call for the occurrence of terrorism crimes, as these crimes exceed in their effects limited persons, and may even exceed the entire state.

This study has reached a set of conclusions and recommendations, the most important of which can be listed as follows:

First: Results:

1. The distance from the law of God as well as the political frustration that exists in many Islamic and Arab countries have prompted certain groups to commit these crimes, for which many innocent victims have died.
2. One of the reasons for the emergence of misguided ideas is the appearance of contradiction in people's lives and the strange paradoxes they find between what they hear and what they see.
3. The disintegration and lack of cohesion of society does not make the person in front of this disintegrated society feel responsible for it or take care of it, which leads some weak souls to commit such crimes.

Second: Recommendations:

Based on what was stated in the research vocabulary and the results reached, the researchers recommend the following:

1. Working from international and regional bodies to develop a clear definition and definition of the crime of terrorism and the need for cooperation to reach that definition.
2. Raising awareness of the dangers of the crime of terrorism and joint cooperation between individuals and government institutions to prevent the occurrence of this crime.
3. Increasing cooperation and coordination among regional and international countries to prevent and combat the causes of the occurrence of international terrorist crime.

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