



Crime Trend in Kosovo During the Month of Ramadan

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Abstract

Extensive studies in sociology and criminology reveal that unemployment and poverty are fundamental causes behind the escalation of crime, particularly in the context of property theft and wealth. These two factors are pivotal in understanding the escalation of criminal trends.

Consequently, by demonstrating compassion towards individuals, offering assistance to the impoverished, providing nourishment to the hungry, and attending to the needs of the vulnerable, we contribute to the establishment of peace within society. Individuals who hold religious beliefs tend to provide mutual support to one another. They instruct individuals to engage in righteous actions and prohibit those that are deemed improper. By providing material assistance, we can effectively reduce or avert criminal behavior in the community, with a specific focus on theft and the destruction of property. Similarly, we forge links between the wealthy and the impoverished, encouraging sentiments of affection and empathy among the poor towards the rich, as opposed to fostering resentment and envy.

While the Month of Ramadan showcases the qualities of a patient, wise, compassionate, and peace-loving Muslims, an examination of the criminal statistics from 2010 to 2019 indicates a troubling upward trend, with more than fifteen (15) criminal offenses documented in the Kosovo Police information system.

The results from the 2024 population census reveal that a significant 93.49% of Kosovo's inhabitants self-identified as Muslims. As reported by the Islamic Community of Kosovo, the current count of mosques in the region exceeds 1,000. The growth of this number over the years illustrates the evolving developments and requirements of the Muslim community in the country. Thus, this represents the foundational rationale for embarking on this study, which I expect will capture the attention of both scholars and members of the Islamic faith community

Keywords: Criminal Trend; Criminal Offenses; Month of Ramadan

Introduction

Focusing on Obligations During Fasting

This study aims to analyze and explain in more detail the trend of crime during the month of Ramadan and to shed

light on the possible connection between this month and the increase or decrease in criminal activities in Kosovo [1].

The month of Ramadan requires Muslims to abstain from food and drink from dawn to dusk, every day.



But there are some situations that make it permissible for someone to break their fast. According to the Quran, people who are sick, elderly, traveling, pregnant or breastfeeding, as well as children under the age of puberty, may not fast if it negatively affects their health. Furthermore, fasting can be invalidated for reasons such as menstruation or postpartum bleeding, intentional vomiting, and, of course, breaking the fast to eat or drink. O you who believe, be just to Allah, and be witnesses of justice, even if it is against yourselves, your parents, and your kinsmen, whether they be rich or poor. In all these cases, the Quran requires believers to keep a qada fast - which means to make up for the missed days of fasting.

The Date Changes Every Year

Ramadan is based on the lunar calendar and begins with the sighting of the hilal, the Arabic word for "new moon" in the ninth month of each year. But since the lunar cycle moves backwards periodically compared to the Gregorian calendar, Ramadan's date moves closer every year. During the summer months, the days are longer and hotter, making fasting more difficult. At the end of the month, Muslims celebrate Laylat al-Qadr. This is the anniversary of the night on which Allah first revealed the Quran to the Prophet Muhammad. While

different traditions celebrate this night in the last ten days of Ramadan, the 27th of this month is the most celebrated, when the Quran says, "The Night of Power is better than a thousand months" [2].

The Month Of Ramadan is a Great Month for Charity

Charity is very important to Islam, and even more so during the holy month of Ramadan. One of the main pillars of Islam is the obligation for the wealthy to donate a certain amount, either monetary or food, to the poor. In Islam, all good deeds are rewarded more when performed during the month of Ramadan. As a result, most people decide to give their share of charity during this month. Another part may donate larger amounts than the designated amount, in order to maximize the reward on the Day of Judgment. Mosques and other religious organizations provide free iftar meals to the poor every evening. Social problems are not just the result of individual behaviors; they are deeply embedded in the structure of society and the ways in which people relate to one another [3].

Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
Bodily injury	0	0	0	0	0	0	0	0	0
Years	2013			2014			2015		
Time	before	during	after	before	during	after	before	during	after
Bodily injury	36	51	55	27	27	43	39	26	31
Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
Bodily injury	37	28	34	27	46	35	38	26	24
Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after

Table 1: KPIS Data.

Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
Domestic violence	83	94	75	94	92	79	92	112	106
Years	2013			2014			2015		
Time	before	during	after	before	during	after	before	during	after
Domestic violence	88	93	98	88	91	88	67	65	77
Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
Domestic violence	73	59	73	51	62	62	57	55	80

Table 2: Ibid.

Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
178 murders	0	0	1	0	0	0	0	0	0
Years	2013			2014			2015		
Time	before	during	after	before	during	after	before	during	after
178 murders	14	17	24	19	16	13	12	12	9
Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
178 murders	8	15	17	17	10	15	13	21	17
Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
229 Unauthorized Purchase, Possession, Distribution and Sale of Dangerous Narcotic Drugs and Psychotropic Substances	29	35	51	35	39	67	21	46	43

Table 3: KPIS Data.

Years	2013			2014			2015		
Time	before	during	after	before	during	after	before	during	after
229 Unauthorized Purchase, Possession, Distribution and Sale of Dangerous Narcotic Drugs and Psychotropic Substances	20	19	18	30	21	29	10	12	13

Table 4: Ibid.

Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
229 Unauthorized Purchase, Possession, Distribution and Sale of Dangerous Narcotic Drugs and Psychotropic Substances	37	30	54	60	59	52	106	89	91

Table 5: KPIS Data.

Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
244 Counterfeit Money	65	63	71	59	48	52	29	37	51

Table 6: Ibid.

Years	2013			2014			2015		
Time	before	during	after	before	during	after	before	during	after
244 Counterfeit Money	0	0	1	45	33	32	44	38	60

Table 7: Ibid.

Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
244 Counterfeit Money	46	48	46	66	69	74	39	51	46

Table 8: KPIS Data.

Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
285 Forest Theft	58	107	72	54	88	81	55	70	87
Year	2013			2014			2015		
Time	before	during	after	before	during	after	before	during	after
285 Forest Theft	42	47	58	42	47	58	43	43	69

Table 9: Ibid.

Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
285 Forest Theft	28	64	26	33	36	26	29	33	37
Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
327 Grievous theft	1	0	1	609	535	548	504	441	515
Years	2013			2014			2015		
Time	before	during	after	before	during	after	before	during	after
327 Grievous theft	563	523	522	595	669	504	465	420	449
Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
327 Grievous theft	452	419	420	470	441	375	418	462	414
Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
Accident	2,066	2,093	1,578	2,300	2,300	1,710	1,558	2,277	2,481
Years	2013			2014			2015		
Time	before	during	after	before	during	after	before	during	after
Accident	1,532	1,884	2,384	1,107	1,151	1,586	1,160	1,211	1,927
Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
Accident	1,503	1,327	1,929	1,283	1,251	1,370	1,019	1,046	1,108
Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
Aggravated murder	0	0	0	0	0	0	1	0	0
Years	2013			2014			2015		
Time	before	during	after	before	during	after	before	during	after
Aggravated murder	5	1	5	4	2	3	2		4
Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
Aggravated murder	1	6	1	2	3	2	1	4	2

Table 10: Ibid.

Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	pas
347 Pollution, degradation or destruction of the environment	0	0	0	0	0	0	0	0	0
Years	2013			2014			2015		
Time	before	during	after	before	during	after	before	during	after
347 Pollution, degradation or destruction of the environment	0	3	4	2	1	3	2	0	2
Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
347 Pollution, degradation or destruction of the environment	5	1	2	1	1	0	1	1	0
Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
410 Assault on an official person while performing official duty	0	0	0	0	0	0	0	0	0
Years	2013			2014			2015		
Time	before	during	after	before	during	after	before	during	after
410 S Assault on an official person while performing official duty	23	19	20	17	14	20	24	10	15
Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
410 Assault on an official person while performing official duty	17	10	15	12	11	16	19	14	18
Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
414 Removal or damage of official seals or marks	0	0	0	0	0	0	0	0	0
Years	2013			2014			2015		
Time	before	during	after	before	during	after	before	during	after
414 Removal or damage of official seals or marks	0	1	3	0	0	4	0	0	7
Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
414 Removal or damage of official seals or marks	4	3	3	1	5	4	8	3	1

Table 11: KPIS Data.

Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
429 Giving bribe	0	0	0	0	0	0	0	0	0
Years	2013			2014			2015		

Time	before	during	after	before	during	after	before	during	after
429 Giving bribe	0	6	2	0	4	4	2	4	1
Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
429 Giving bribe	4	1	2	1	1	5	0	0	2
Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
171 Human trafficking									
Years	2013			2014			2015		
Time	before	during	after	before	during	after	before	during	after
171 Human trafficking	1	2	6	3	3	2	8	1	5
Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
171 Human trafficking	2	3	4	3	1	1		1	2
Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
196 Unlawful deprivation of liberty	0	0	0	0	0	0	0	0	0
Years	2013			2014			2015		
Time	before	during	after	before	during	after	before	during	after
196 Unlawful deprivation of liberty	2	3	2	1	0	3	2	2	1
Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
196 Unlawful deprivation of liberty	1	1	2	4	0	2	1	1	2
Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
343 Usury	0	0	0	0	0	0	0	0	0
Years	2013			2014			2015		
Time	before	during	after	before	during	after	before	during	after
343 Usury	3	1	3	2	4	3	3	2	7

Table 12: KPIS Data.

Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
343 usury	3	2	6	2	1	4	3	1	1
Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
194 abduction	0	0	0	0	0	0	0		0
Years	2013			2014			2015		

Time	before	during	after	before	during	after	before	during	after
194 abduction	4	2	7	4	3	3	4	0	1
Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
194 abduction	0	0	1	1	0	0	1	1	3
Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
241 Enabling or forcing prostitution	0	0	0	0	0	0	0	0	0
Years	2013			2014			2015		
Time	before	during	after	before	during	after	before	during	after
241 Enabling or forcing prostitution	0	2	3	5	1	2	11	0	5
Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
241 Enabling or forcing prostitution	6	4	2	3	4	3	2	0	2
Years	2010			2011			2012		
Time	before	during	after	before	during	after	before	during	after
260 Unconscious medical treatment	0	0	0	0	0	0	0	0	0
Years	2013			2014			2015		
Time	before	during	after	before	during	after	before	during	after
260 Unconscious medical treatment	1	0	1	3	3	3	1	1	4
Years	2016			2017			2018		
Time	before	during	after	before	during	after	before	during	after
260 Unconscious medical treatment	2	2	1	3	1	0	1	1	2

Table 13: KPIS Data.

Summary of Crime Tables for 2010-2019

The study examines crimes recorded by the Kosovo Police during the Ramadan period for the years 2010 to 2019. For each year, tables are presented showing the different categories of crimes and the comparison between the period before, during and after Ramadan [4].

Statistics of Criminality

For each year, there have been changes in the number of recorded crimes, such as theft, murder, bodily harm, and other crimes.

Often, the Ramadan period has seen an increase in recorded criminal offenses, especially for theft and property crimes [5-7].

Theft and Property Crimes

Theft is one of the most common categories of crime recorded during Ramadan. This may be related to factors such as poverty and the need to survive, with some individuals exploiting the period to commit criminal acts.

Violent Crimes (Murder, Bodily Harm)

Murders and injuries are also recorded during the month of Ramadan, but not always in very high numbers.

Whoever kills a person, without killing him for a lawful act or for some harm he has caused on earth, it is as if he has killed all of humanity. And whoever saves a person, it is as if he has saved all of humanity. However, some statistics have

shown that the period after Ramadan may see a decrease in violent crimes compared to the period during Ramadan.

Analysis of Periods

In some years, the Ramadan period has seen an increase in crime, while in others there has been a decrease in certain crimes. This change may be related to various factors, such as the state's commitment to preventive measures, as well as the impact of charitable activities carried out during Ramadan.

Overview of Crime During Ramadan

Overall, the study suggests that there is a potential increase in crime during the month of Ramadan, particularly in relation to property crimes, such as theft. Causes and factors according to statistics:

Poverty and Unemployment

Economic insecurity is one of the main causes of property crimes. People who are in financial difficulty may feel compelled to commit criminal acts to survive, especially during the Ramadan period, when social and economic pressure may increase.

Distribution of Aid and Charity

During Ramadan, charitable organizations often organize relief activities for those in need, focusing on providing food and other assistance to those who cannot afford living expenses. However, some individuals may take advantage of the opportunities created to commit theft and other crimes [8].

Increased Police Activity and Prevention

Crime is a complex phenomenon that is related to a number of different factors, where cultural and social factors play an important role in shaping and manifesting it. Consolidating this concept requires a deep understanding of how social norms and values, as well as various social conditions, influence the perception and actions of individuals and groups within a society. In some cases, Kosovo Police have implemented preventive measures during the Ramadan period, deploying more forces to monitor and prevent crimes. This has had a limited impact, as crime still occurs due to various factors [9].

Cultural and Social Factors

Every society has norms and values that determine what is acceptable and what is reprehensible. These norms may be expressed in formal laws or may be unstated, but they still influence the way individuals and groups act. Examples of such norms include the prohibition of theft, violence, or

corruption in most societies. However, for someone living in a context where these actions are common or tolerated (due to the need for survival, for example), violations of the law may occur due to the lack of cultural and social influences to prevent these behaviors [10]. The month of Ramadan is a period that encourages spiritual reflection, and Muslim believers engage in religious activities, such as fasting and prayers. However, the fasting period can bring stress and tension to some individuals, which can contribute to an increase in crime, especially violent crime. Individuals engage in criminal behavior when they experience stress from the inability to achieve social goals or when they are faced with negative emotions such as anger or frustration.

Cultural and social factors have a significant impact on crime, especially during the Ramadan period. They influence the behavior of individuals and can contribute to the increase or decrease in criminal activities during this holy period [6].

Here are some of the main cultural and social factors that influence crime during Ramadan:

Traditions and Religious Belief

Spiritual reflection and devotion: The month of Ramadan is a period of spiritual reflection, and Muslim believers engage in fasting, prayer, and acts of charity. This spiritual commitment is intended to purify the soul and strengthen morals. Many individuals may be more focused on helping the poor and giving charity during Ramadan, while avoiding criminal acts [7-9].

Increasing charitable activities: During Ramadan, there is an increase in charitable activities such as distributing aid and food to those in need. This element can help prevent poverty-related crimes, but it can also create opportunities for individuals to exploit the situation to commit theft or other crimes.

Stress and Spiritual Tensions

The stress of fasting: Fasting during Ramadan can cause stress and anxiety in some individuals, especially those who are not accustomed to the practice. The impact of this stress can increase the likelihood of conflict and aggression, contributing to an increase in violent crimes, such as assaults or family disputes. Fear of crime often goes beyond actual victimization and is shaped by social perceptions, media portrayals, and personal experiences.

Isolation and emotional distress: Some individuals may feel isolated during Ramadan, especially those who are unable to participate in religious or family activities. This sense of isolation can lead to feelings of frustration and anger,

which can contribute to violent crime. Criminal behavior is not only a consequence of personal failures, but also a result of systemic inequalities and a lack of social services and opportunities.

Poverty and Social Insecurity

Poverty and unemployment: In many societies, including Kosovo, the Ramadan period can highlight economic insecurity and poverty. Some individuals may face economic hardship, making it more likely that they will commit crimes to secure basic needs. This is a phenomenon associated with societies that have high levels of poverty and unemployment.

Attempt to maintain traditions: Despite economic hardship, many families and individuals try to maintain Ramadan traditions, organizing iftars and other social activities. For those who cannot afford it, feelings of shame and pressure to fulfill traditional requirements can arise, which can lead to criminal behavior such as stealing to obtain food or aid [9].

The Influence of Community and Social Norms

Community impact and solidarity: In some cases, religious and social communities can create an atmosphere of support and help during Ramadan. This solidarity can significantly reduce the likelihood of crime, as individuals who help each other are more engaged in positive actions and maintaining social security.

Social norms and social pressure: In many cases, strong social norms and community pressure can deter individuals from committing crimes, especially during the period of Ramadan, when pious behavior and adherence to religious traditions are very important. However, for individuals who are marginalized or who have social problems, these norms may be weaker and may cause an increase in criminality.

Education and awareness: Although Ramadan is a deeply spiritual time, education and social awareness can play an important role in preventing crime. Religious teachings and discourses that promote the virtues of charity, respect, and love can positively influence individuals who are at risk of committing crimes.

Preventive measures and security policy: The participation of state institutions and civil society in preventive activities, such as safety campaigns and organizing activities for young people, can help reduce crime. During Ramadan, increased police activities and social vigilance can have a significant impact.

Ramadan is Good for Increasing Television Viewership

The role of the media and mass culture is also an important cultural factor that influences perceptions of crime. Often, the media convey messages that can encourage young or vulnerable individuals to imitate criminal behavior. But at the same time, the media can also be used to raise awareness and educate society about the consequences of crime and the importance of maintaining social norms. Ramadan is an interesting TV season. What exactly are Ramadan TV shows? Are they made with the intention of making people believers, or is it just a money-making scheme? Are these programs watched because people want to learn something, or because they want to pass the time? Arab and Turkish production houses work throughout the year to create 30 short episodes, miniseries - one for each night of the month - in the hope of attracting viewers, receiving monetary benefits and the opportunity to say that their series was the most watched.

Conclusion

The trend of criminal offenses during the month of Ramadan in Kosovo has generally exhibited an increase in various crime categories, with a particular emphasis on theft and property crimes. It is important to note that this trend can vary from year to year, influenced by several factors, including the effectiveness of security policies, the presence of preventive measures, and the engagement of civil society.

A key recommendation for mitigating crime involves sustaining a commitment to bolstering social and economic support for vulnerable populations, which plays a crucial role in cultivating a more just and peaceful community.

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