

HISTORY OF TERRORISM

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Annotation: Like all phases of the evolution of the previous society, our current society is unpleasant. Fanaticism, extremism, and mass terrorism are diseases of our century on which one depends. The body is known to manufacture antibiotics, mutate, and adapt to new environmental conditions as a result of the sickness, which drives the body to get out of this state. Similar to this, society also faces difficulties, becomes enraged, and changes if it is penetrated by cashiers who are disgusted with it.

Keywords: Terror, political terror, politics, bigotry, extremism, terrorism of a revolutionary nature, anarchism, evolution of terrorism.

Introduction. It is well-known from history that some groups and individuals have called for bloody conflicts between themselves based on their religious beliefs. And everyone is aware of the disastrous results. Unfortunately, there have never been any attempts like this. However, it is important to keep in mind that individuals who use it as a weapon, rather than faiths, battle among themselves. It is obvious that even in conflicts waged with the "motto of spreading religion," it is not religion that is at fault but rather the individuals who carry out the slogan. After all, religion has consistently called for human advancement.

Along with all of its advancements and discoveries up to this point, humanity has brought some vices into the 21st century. Among these vices is terrorism and extremism, which is characterized by a broad range of manifestation characteristics and the turbulence of those traits, which assumes universal awareness. Terrorism and extremism have evolved into a force that can now significantly alter humankind as a whole, not only in one state or another. Unfortunately, the fact that these threats come in the name of Islam necessitates a serious approach to this problem.

The socio-political climate in Central Asian nations, particularly in Uzbekistan, is influenced by some groups that seek political dominance while disguising their motivations as religious. The security of the nation and society, as well as citizen tranquility, are all seriously threatened at the start of the twenty-first century by threats like religious fanaticism, extremism, and terrorism. Even if it is claimed that such findings have been made in a certain location, many of us will not be astonished because we are living in such a high-tech era. But regardless of where a terrorist incident occurs in the world, people are starting to sell these hearts. Worst of all, the planet's population is still using terror side by side with religion. So is it really? In order for us to answer this question, we found it preferable to start the issue from the history of terrorism.

"Terror" (lot.terror-fear, horror) is a synonym for "violence" and "intimidation". In many works of fiction, terrorism is characterized as a strategy centered on the routine employment of terror, or as criminal action intended to overthrow the government of a white state, instill fear and unrest in sizable swaths of the populace, and sow social unrest. The systematic use of violence and threats of violence to further social and political objectives is referred to as terrorism. As a result, "terror" refers to physically ruining the community while intimidating the enemy with brutal tactics. "Terrorism" is an

act of terrorism. If it is permissible to distinguish these two ideas in this manner, then terrorism originating from terrorism can be regarded as a reality that has existed for ages.

The Criminal Code of the Republic of Uzbekistan defines "terrorism" as: "terrorism – the use of violence to force the state body, International Organization, their officials, individuals and legal entities to carry out or refrain from carrying out any activities, to undermine the sovereignty, territorial integrity of the state, to undermine its security, to produce war and armed conflicts, destabilize the socio-political situation, to intimidate the population, to force them to, activities aimed at providing or raising any funds and resources, other services, directly or indirectly, to individuals who assist in the provision of financing, the preparation and commission of terrorist acts or participate in such activities"¹.

Although the word "terror" has been defined in a variety of ways, its original meaning was to cause disorder and instability, to strike fear and panic into people's hearts, to physically harm them, and to seek authority via violence. Terrorism has never been used against good; instead, it has always been seen as the most terrible and barbarous crime, employed against universal moral principles, religious and human norms, and universal ideals. Blood has been used to record its past. According to some, events like terrorism and religious extremism have origins that date back a very long time.

Experts also differ on the issue of whether it is possible to assess the events of the distant past from a modern point of view about the time of the emergence of terrorism. Some equate any political assassination to terrorism and thus push the roots of terrorism towards antiquity (he.Lacquer), if not to go back to periods even earlier. Others view terrorism as a twentieth-century phenomenon. French historian M.Ferro, on the other hand, interprets terrorism as having "the distinctive Islamic traditions of the 11th and 12th centuries". N.Neymark attributes the rise of modern terrorism to the post-Napoleon recovery period.

Terrorism in the ancient world. Some sources believe that "even the father of Alexander(Alexander The Great)was killed as a result of a terrorist attack three hundred years before our century CE". Other sources consider one of the early terrorist groups to be the sectarian Iuda sect ("daggers"), which operated in the Jews in the 1st century AD². Members of the sect promoted peace with the Romans and set them the goal of killing members of the Jewish nobility who were accused of "treason" for their return from religion and national interests, apostasy and cooperation with Roman authorities. As a weapon, the Sicarii used a dagger or a short sword – "siku". These were nationalists in extremist moods who led the social protest movement and directed the lower echelons against the upper echelons, and in this respect are prototypes of modern radical terrorist organizations. In the action of the Sicarii, we can see that religious fanaticism and political terrorism were joined together: in hardship, in suffering, they saw something that brought joy, after the overthrow of the hated system, the Lord appeared to his people and believed that he would save them from suffering³.

Terrorism in the Middle Ages. A classic example of medieval terrorist organizations with a significant degree of development of covert warfare, sabotage practices, and means of violence to achieve a goal is the Hashshoshian faction ("Arab. - hashish smokers, drug addicts") or with the European pronunciation "assosin" – called killers.

The hashshoshis are supporters of a faction within the Ismailis who have engaged in covert terrorism. It was created by the split of the Ismaili movement in Iran at the end of the 11th century. Founder-Hasan ibn Sabbah (VAF. 1124). The Fortress of Alamut, located among the northwestern mountains of Iran, was the center of the Hashshoshid community. The hashshoshite movement spread in Syria and

¹ Criminal Code of the Republic of Uzbekistan. - Tashkent: Justice, 2008. – p. 85.

² Terrorism. History of modernity. <https://trud.bobrodobro.ru/11>

³ Look. History of terrorism. <https://www.krugosvet.ru/enc>

Lebanon, and later in India. It is inextricably linked with the qarmatian movement in the countries of Central Asia, the Middle East and the Middle East. The hashshoshis fought against the caliphate and the Seljuqs. Hashshoshian leaders saw the killing of their enemies as the main means of political struggle. The hashshashis have created a terrorist organization that acts and networks in an extremely clandestine manner. Used fidoians (poor peasant and urban youth) in the implementation of their goals (killing rulers, kings, Kings and major demonstrators). It was he who convinced the terrorists (selflessness) to take drugs and fall into paradise, without a doubt, if he died. For some time, the hashshashids were terrorizing many governments, many of whom (including the emperors and kings of some European countries) were even paying tribute to the hashshashis in order to keep their lives. An example of this is the message of the messenger sent by Emperor Fredrik Barbarossa to Egypt and Syria. It states that "there is a mountain tribe in Damascus, Antioch, and Aleppo. They refer to themselves as Xesessini, "mountain man" in the Italian dialect. These people live without any laws, eat pork and rape all women, including their mothers' sisters. They are invulnerable in the mountains because they live in fortified castles. Their emir is creating a feeling of fear not only among Muslims living around, but also among Christians, this master owns countless palaces in the mountains. These palaces are surrounded by high walls, where no one can enter, except for a small and well-protected door. In this palace, he raises the Sons of peasants, whom he received from early childhood. They are taught a variety of languages: Latin, Greek, Italian and many others. From childhood, these young people are brought up with complete obedience to their master, all his words and orders; if they obey, then their master, who has absolute power over all living things, will present them with a garden of paradise. Also give young people the feeling that if they disobey, they will not be saved. Note that from childhood, these young people do not see anyone at all except the master and master until their teacher and Master come to them with the aim of killing someone. The master asks them if they agree to submit to him. In case of consent, he gives them paradise. At this time, young people, having received instructions in this regard, fall under his feet and swear to obey him in everything. After that, the boss, gives everyone a golden dagger and Bureau to kill the Chosen One"⁴.

The hashshoshid society in Iran came to an end when the Mongol invaders captured Alamut in 1256. The remaining Hashshoshian organizations in Syria and Lebanon were destroyed by the Mamluk Army in 1273.

The Catholic Church's ecclesiastical authorities justified the assassination of monarchs by the tabaas-monarchomachia in the context of Rome's conflict with European royal dynasties in the 12th and 13th centuries. Monarchomachian theories had grown especially significant by the 16th century. Henry IV (1610) and the militant Catholic leader Wilhelm Oransky (1584) were slain⁵.

In Europe, even Foma Akvinsky and the fathers of the Christian Church had already recognized the idea of killing the rulers who were hostile to the people⁶.

In the later historical period, we can see examples of the diverse nature of terrorism. Inquivizia, the night of Varfolomey, the great French bourgeois revolution, the Paris Commune went down in history as a symbol of cruelty and unjustified violence. The very concept of "Terror", according to some experts, is characterized precisely by the fact that great France was during the bourgeois revolution⁷.

At the beginning of the XIX century, terrorist organizations of a mainly revolutionary, criminal and nationalist nature began to come into existence in Europe.

⁴ Hasan ibn Sabbah, Lord of the Assassins. <http://taynkurs.ru//zagaki-is/>.

⁵ Look. History of terrorism. <https://www.krugosvet.ru/enc>

⁶ Look that place.

⁷ Look that place.

The following is what Lebanese author and academic Muhammad Sammok says about the origins of terror in his book "Muslims and Modern Confrontation": "Terror is not an Arab invention or Islamic superstition, but rather a manifestation of hatred created by political misery in the modern century. In actuality, there was dread two centuries ago. In France, terror persisted from 10 March 1793 until 27 June 1794. Others like Robesper, Saint Jost, and Couton engaged in widespread political violence during the French Revolution. There were 27 million people living in France at the time. This gang was responsible for the guillotine deaths of 40,000 people and the detention of 300,000 more.⁸

Experts distinguish five stages in the evolution of terrorism:

40s of the XIX century from antiquity.	40s of the XIX century.from XX Century 20-y.	From the beginning of the 20th century to the end of the 50th	20th century 60 y. - 80 y.	XX century.90.- now until the day
The foundations of terrorism were laid. Early organized communities emerged using terrorist methods	Basic forms and methods of terrorist activity have been developed. A theoretical basis for terrorism was created, samples of terrorism strategy and tactics were formed	Terrorism has become a factor in political life.Terrorism has been phased from single to public tours	The emergence of large terrorist groups, making them internationalist and increased cruelty. The transformation of terrorism into a global factor in international politics	The transformation of terrorism from the global factor of international politics to the global problem of the present

Several terrorist groups (such as the carbonarians in Italy and the Narodniks in Russia) espoused a romanticized version of revolution. Their ideological leaders were enamored with illusions and thought that terrorism might bring about social justice and general prosperity. Unfortunately, people who still hold to these false beliefs can be found.

Theorists in the realm of terrorism first emerged in the middle of the 19th century. These are credited to the radical German Karl Heintzen. He disregarded morality in his article "murder" and proclaimed that terrorism against the ruling class was legitimate. In his opinion, the "high interests of mankind" are worth any sacrifice, although it is about the mass murder of innocent people⁹. Against the strength and discipline of the army of reactionary forces, it is necessary to fight with such weapons, with the help of which a small group of people can create maximum chaos. And here Heintzen hopes for poisonous gas, rockets and demanded to look for new ways to destroy¹⁰.

From the second half of the 19th century, terrorist acts begin to become commonplace: in the 70s and 1990s, anarchists took "propaganda with action" (terrorist acts, sabotage) as the main weapon, and their main ideas promoted the idea that any state should be denied and that each individually acquired person should have unlimited unlimited freedom¹¹. At different stages of the development of anarchism, the main ideologists were Prudon, Shtirner, Kropatkin. Anarchists reject not only the state, but any governorship in general, they deny social discipline, emphasizing the need to make the

⁸ Sheikh Muhammad Sadiq Muhammad Yusuf. Open letter - T.: "Hilal-Nashr" 2016. Page 11

⁹ Look: <https://trud.bobrodobro.ru / 8633>

¹⁰ Look: <https://trud.bobrodobro.ru / 11>

¹¹ <https://trud.bobrodobro.ru./8663>

minority more pluralistic. Anarchists propose to start the creation of a new society with the destruction of the state, they recognize only one action – destruction.

In the 90s of the 19th century, anarchists conducted "Propaganda" in France, Italy, Spain and the United States to such an extent that citizens who did not understand anything were frightened, and eventually they developed the concept that terrorism, extremism, nationalism, socialism, nihilism, radicalism were the same thing.

The Narodnaya Volya party's "terrorist faction" attempted to kill Emperor Alexander III in St. Petersburg in 1887. An Italian anarchist murdered the president of France in 1894. Anarchists attempted to kill the Spanish Prime Minister and the Austrian monarch in 1897. Italy's King Umberto was a victim of an anarchist group in 1900. President William McKinley of the United States was assassinated in 1901 by an American anarchist, and similar incidents have occurred in the past. At the same time, terrorist tactics were employed by radical nationalist groups in their fight for independence, including Armenian, Polish, and "Irish Dynamiters" as well as a single Turkish Dynamiter.¹²

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¹² Ўша жойда