The Development of the Concept of Terrorism

Fatos Hasani

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Abstract

Jacobin terrorism (1793-1794) at the time of the revolution starts with the removal of the faction leaders with the Giron agreement (02/06/1793) and ends with the arrest of Robespierre by the members of the 9th Thermidor (27.07.1794). This analysis can be summarized as follows: first choice of violence as a means to create conditions that will allow operations as described in political terms century of the 20's and the state intervention in the field and in the civil society. Secondly, addresses the needs of the war that has been transformed and developed from a parallel to a civil war and pleaded for rapid awakening of the national consciousness of the leadership of the Jacobins, and finally, the risk of counter-revolution, the need to consolidate a 'point of no return'. A similar phenomenon of computation of political and economic crime appears that emerged in the Soviet Union after 1918. However, we must not forget that the Court Revolutionary gave a series of decisions of acquittal, which gives the impression-taste of the doubt to the imposition of terror by the Jacobins in France. During the French Revolution, parliamentarism took place in practice. Sets were simply places where they gather to share ideas and political views of the same Club. Consequently, the exercise of central policy was a matter of immense size and variety. If added, on the one hand the fall of the throne of the monarch until the formation of the Public Salvation Committee has created a "vacuum" of power and the fact that France was at war, then it becomes clear why it was chosen and designed practice terrorism as the only efficient (estimated political) policy.

Keywords: Jacobin, Court revolutionary, state intervention, conditions, violence.

1. The Concept of Development of Terrorism

Jacobin terrorism (1793-1794) at the time of the revolution starts with the removal of the faction leaders with the Giron agreement conventional (02/06/1793) and ending with the arrest of Robespierre by members of the 9th Thermidor (07.27.1794). The analysis can be summarized as follows: first choice of violence as a means to create conditions that will allow operations as described in political terms to the 20th century, the "state intervention in the area of the civil society", secondly, to address the needs of the war that was being transformed and developed from a parallel in a civil war and insisted quick awakening of the national consciousness of the leadership of the Jacobins, and finally, the risk of counter-revolution, the need to consolidate a 'point of no return'. The study of the French Revolution period allows the following remarks:

a) The executive (Comité de Salut Public), who exercised a certain degree of Robespierre prime ministerial functions, was decided to follow the direction of terrorism.

b) The State was a loaded mechanism and realizes the implementation of the decisions of the executive.

c) The judiciary was in line with the power and adopts the decisions of the executive. The competent court for "crimes of followers of tyranny" that went "against freedom" of the French people, as defined by the "law of suspects" of 17 September 1973 was the court Revolutionaries, which had its headquarters in Paris, divided into four sections. In the rest of the country, had jurisdiction over criminal courts that were formed as "revolutionary" and civil war zones were competent "military commissions" relevant. "Economic crimes" were the object, in principle, the jurisdiction of the Revolutionary Court, but if after investigation the personality of the accused was found to have likely been accused and opponents of the revolution, then, to classify them as "supporters tyranny" absorbed with economic crimes and therefore, entered within the jurisdiction of the Revolutionary Court. A similar phenomenon of calculating the political and economic crime appears that appeared in the Soviet Union after 1918. It seems that this identification is the result of the efforts of the revolutionary powers to impose new relationships in the manufacturing sector. If added here, with a twist again in France, that "the crimes of followers of tyranny" the law of 22 Plairial Court Revolutionary, was expelled investigative process, it is clear that in terms of main rivals of political power, the process before Revolutionary Court was almost formal. With Article 13 of this law, it was possible, by the decision of the jury, that not heard witnesses and Article 16 does not allow the defense counsel of the accused, on the grounds that sufficient jury. Finally, if Court Revolutionary finds the
defendant guilty, it had only a kind of punishment for it to death, but we must also not forget that the Court Revolutionary gave a series of decisions of acquittal, which gives the impression-taste of the doubt to the imposition of terror by the Jacobins. According to F. Furet and D. Rich, the Revolutionary Court in the months of May - September 1973, acquitted 194 accused and sentenced to death 66 months and in October-December 1793 gave 176 death sentences and 19 decisions of acquittal. When we talk about the political groups of the time, it would be wrong to compare with modern political formations (parties-unions-associations). During the French Revolution took place in practice the first steps of parliamentarism. Sets were simply places where they gather to share ideas and political views of the same (Club). Conventional itself does not operate with a stable majority and minority. There were no powerful allies. Each deputy representative was able, once again, becomes a stage, the main regulatory and political developments. Consequently, the exercise of central policy was a matter of immense size and variety. If added, on the one hand the fall of the throne of the monarch until the formation of the Committee of Public Salvation was created a "vacuum" of power and the fact that France was at war, then it becomes clear why it was chosen and designed terrorism as practical only efficient (estimated political policy). But all the historical reasons that led to the selection of terrorism can not, I think, justify the position of the Jacobins in this regard, the imposition by force, whenever required, the policy of centralized economic and authoritarian rule of the citizens, combined with a popular political participation. People, before acting directly critic and regulatory factor of political developments, now extended to the outskirts of developments and decision-making, becoming his personal word in a "public opinion". However, his participation was needed, when needed materialized into practice.

2. Islamic Terrorism

Much has been talked about the existence of Islamic terrorism. Is there really Islamic terrorism or abused the notion in question? Are the various terrorist movements based on Islamic religious ideology? Can you identify Islam as a religion that promotes violence and terror distributes? Answering the questions posed above is problematic but that imposes a solution, and began to discuss with some higher intensity since Iranian students group attacked and held for 14 months occupied the American Embassy in Tehran. I think that the population belonging to the faith Muslim and similar sects is very large and identification as already hostile population would have catastrophic consequences for all mankind. The answers to these questions and answers are meant to different ideological orientation. In this context, various politicians and Muslim intellectuals have thrown the idea of a joint discussion on the report of Islam with terrorism. According to them, the finding of unilateral existence of "Islamic terrorism" as accepted by some ideologues, politicians and other Western Islamic world is not only unacceptable, but deliberately tendentious and offensive. On the other hand, the authors Westerns especially those with Israeli origin, with their writings and numerous discussions, are trying to identify terrorism with some ethnic groups of the latter that really coincides with the culture and the Islamic religion. In this regard, they are also offered various examples of practice and they have concluded that any policy based on Islamic religious ideology will necessarily result in physical violence and terror. Here, without supporting either one or the other party a written mention of the great Islamic philosopher of the twentieth century, Ayatollah Ruhollah Khomeini. This article titled 'Islam is not a religion of pacifists ", was published in the journal" Kaschf al Asrar in 1942 in Qom and was reprinted in 1980 and in 1983 in Tehran. As in science, as well as in contemporary forensic practice a sense that some groups and terrorist organizations are based on Islamic religious ideology and act on behalf of their religious beliefs. But between thinkers and religious Muslims and for many of them, this is denied and fought through their speech and not only. It could be argued by the fact that such mechanisms terrorists, not only establishment but also the justification of their criminal acts, carried out mainly by interpreting the Quran different directions. Despite the arguments offered, the Western conviction "categorically rejected by public opinion and politicians and scientists of the Islamic world. On the right, for me, they raise the question: Why in political circles and thinkers of Western European and American both north and in the US and Canada, do not use the term or the term terrorism Catholic "when it comes to the IRA or some other terrorist organizations operating in Latin America, which have membership only to individuals exclusively Catholic and kill citizens who belong to other religious faiths?

Here it is argued that not only the Irish Republican Army (IRA) and Illuminated Path in Peru, but any other terrorist organization, membership of Catholic cleaner, acting on behalf of Catholicism, at least when taking responsibility for terrorist attacks. The main purpose of religion refers not to individuals or governments to consider guilty of fighting reality, but national and social policies that take the latter! This is because I believe that there is need for such a motivation, religious character. They are terrorist organizations that operate under different political ideologies, not religious, that implement terrorist violence as a strategic tool to achieve certain political goals or national social and why not! In this regard the purpose of the Irish Republican Army, the reunification of Ireland, while the Path Illuminated, was to change the capitalist state system in Peru, in a socialist system. With all these purposes, various Islamic terrorist organizations as
fundamentalist, which had rejected the idea pan-even accusing its representatives as heretics and instead had
Iraqi official circles. Stream the second was propagated by the Brotherhood Muslim and other organizations Islamic
a new and modern state. This idea was promoted in earnest by former President Nasser of Egypt and Syria and some
of protectorates European on different countries Muslims, throughout the Muslim world were presented two political
Germany 3.2 million, etc. After a past such historic, in which there was loss and victory, especially after the establishment
time of industrial development and modern technology, after the discovery of oil and always growing, energy demand
'princes'. These new leaders Muslims, thanks to their privileged status very quickly managed to get rich. Especially at the
with the assistance of the heads of various Muslim who has since rewarded with titles traditional European as 'kings' or
parts of the Ottoman Empire.
In 1830, Algeria had become a colony of France while England had under control all marine waters in the Middle East
South Asia. Later it was also invaded southern Italy and Spain it had started marching through the Pyrenees towards
France. If in 732, near Poitiers, which is located just 200 kilometers from Paris, not Karl Martell had managed to rout the
Arab forces, surely that all of Europe would be a Muslim continent. This historic event is part of Muslim culture. After this
defeat, the culture of Islamic extremist has been identified and the year 905 as the year of struggle in defense of "Muslim
lands ", among others, and Israel, Spain and southern Italy (occupied ago), according to dogma, of infidels. In this time
between multiple defeats Arab Islamic world had been looking at getting a new leader, who will be able to correct the
historical mistakes and this give a new force which will implemented ordinances of Allah. So from that time until now, the
radical Islamic ideology in all periods and downs of different Muslim countries was updated for the invasion of Europe
dream. On the basis of such a dream, in 1638 in Europe they had marched toward the Turkish forces. In the culture of
various extremist Islamic circles, this event is listed as the second drive of the Muslim forces in Europe. Destruction of the
Ottoman Empire, which had begun in parallel with the establishment of various European powers, extremist Islamic
culture was very tiring. In 1798, Napoleon without any difficulty had reached-out a scale military occupation of all Egypt.
In 1830, Algeria had become a colony of France while England had under control all marine waters in the Middle East
and the Arabian coast. Thus, within a few decades, Christian states, such as Italy, France and Great Britain, had reached
the occupation and division of whole Gulf region and North Africa. In this way they were conquered and divided many
parts of the Ottoman Empire.
All these occupied territories, namely Muslim, were placed under the administration of various European countries,
with the assistance of the heads of various Muslim who has since rewarded with titles traditional European as 'kings' or
'princes'. These new leaders Muslims, thanks to their privileged status very quickly managed to get rich. Especially at the
time of industrial development and modern technology, after the discovery of oil and always growing, energy demand
arising. In the European Union live about 10 million Muslims. France live from 5 (five) million in the UK around 1.6 million,
Germany 3.2 million, etc. After a past such historic, in which there was loss and victory, especially after the establishment
of protectorates European on different countries Muslims, throughout the Muslim world were presented two political
movements that propagate against the state of miserable and humiliating in which it was made and the Arab people in
general he is a Muslim: first Stream represented Arab nationalism propagated the idea of unification of all Arab nations in
a new and modern state. This idea was promoted in earnest by former President Nasser of Egypt and Syria and some
Iraqi official circles. Stream the second was propagated by the Brotherhood Muslim and other organizations Islamic
fundamentalist, which had rejected the idea pan-even accusing its representatives as heretics and instead had
propagated the myth and old dreams Muslim uniting all land in a country, which will be organized according to religious principles. These political currents in all Muslim countries had begun to develop a strong propaganda against the Arab royal families and the Shah of Iran, which accused of national treason and evil religion. The term 'Islamic political leader or activist 'means representatives of a political movement which is based on Islamic religious principles. In all political systems characterized by such religious movements and political separation of religion and state it is almost invisible. At a first glance it may seems that Islam in these countries do not preach only as a religion but as a political ideology. This happens to take a look at the regulation, almost all spheres of social life. Regulatory framework, is in harmony (this is optional) and according to religious laws. Islam, used as a political ideology, where appropriate, for the benefit of course religious leaders who are not only such as have various executive power and legislative, in protest movements again governments and regulations of different countries Islamic, that wherever appropriate, accused of being tyrannical or traitors and blamed for many social problems. In the context of historical developments and such protest movements born fundamentalist ideology. According to this ideology, the Islamic religion and its believers are in danger and their salvation can only be achieved by proper application of the fundamental principles of Islamic social life. In this frame of thinking, special importance has Sunna of the Prophet (Muhammad's Legend), which is based on"Islamic Law". It is this exploit and circles leaders and religious leaders, as Sharia does not provide social rules unchangeable, rigid, but it is a set of standards summarized, collated and interpreted over the centuries.

Unlike these meanings jihad everywhere in the Islamic world has the meaning of the principle spiritual and ethical mobilization of efforts to achieve a good and positive aim. Any person who practices jihad is called a mujahid (warrior god). While the person who does not take part in this holy war identified as Qa'idin. According to the preaching Islam there are two types of jihad: jihad had small and large. How small is called jihad and armed struggle, when Muslim believer fights for religious freedom. While the word great jihad (djihad bi-n-nafs) and spiritual recognition of ownership or control of him. According to the beliefs most Muslims, the word jihad, primarily, of course recognition and enjoyment of himself and then waging war on religious freedom. In this sense and explained how jihadist armed struggle against all forces that hinder the establishment of the Islamic state. In different countries and social structures and political circles containing understood opposition western life style. Also, the international community has strongly rejected the identification of terrorism with any nationality, religious or ethnic affiliation. Terrorism is one of serious crimes. It can't and should not be linked in any way with any nationality, religion or ethnicity

3. Conclusions

Islamic terrorism can be distinguished from all other forms of terrorist activity, mainly based on three ideological elements. Islamic terrorism, theoretically, overrides all other contemporary ideologies. He, as such, it's so unprecedented and completely separate from the others, who did not remain anything other than the achievement of its purpose or "death with sword in hand. The primary goal of " Islamic terrorism " is the Islamic revival, which should bring not only the release of all Muslim territories from Western influences, but the occupation of the whole globe by true believers of Allah. Another characteristic of Islamic terrorism is its presentation as a form of holy war, which must be completed to complete victory. In this regard, no distinction is made between terrorist activity and other forms of military developments. A third element of Islamic terrorism is to establish binding rules of Islamic conduct. Under these rules, the obligation of every believer is killing the enemies of Allah "Our enemies should be killed, while the infidels must choose death or conversion compulsory to Muslim."

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