



The Concept, History and Causes of International Terrorism

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Abstract. *The term “terrorism” originates from the Latin word terror, signifying fear or a sense of dread. A fundamental strategy employed by terrorist actors is the deliberate creation of an atmosphere of fear and insecurity, where individuals feel uncertain about the safety of both themselves and their close ones. In contemporary discourse, terrorism is interpreted in multiple ways, leading to the existence of various definitions.*

For instance, the Federal Bureau of Investigation characterizes terrorism as the illegal application of force or violence directed at individuals or property, with the intent to intimidate or pressure governments, societies, or specific groups for diverse objectives. Similarly, the United States Department of Defense describes terrorism as the intentional use of violence or coercive methods aimed at influencing or frightening governments or populations in order to accomplish political, religious, or ideological aims.

International terrorism is one of the most dangerous global threats of our time, characterized by the use of violence to achieve political, ideological, or religious goals that extend beyond the borders of a single state.

Keywords: *terrorism, safety, government, religious, ideological goals*

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Beynəlxalq terrorizmin anlayışı, tarixi və səbəbləri

Səməd İslamov 

Xülasə. *“Terrorizm” termini latınca “terror” sözündən yaranıb və qorxu və ya qorxu hissi deməkdir. Terrorçular tərəfindən istifadə edilən əsas strategiya, fərdlərin həm özlərinin, həm də yaxınlarının təhlükəsizliyi barədə qeyri-müəyyənlik hiss etdikləri bir qorxu və qeyri-müəyyənlik atmosferinin qəsdən yaradılmasıdır. Müasir diskursda terrorizm bir neçə şəkildə şərh olunur və bu da müxtəlif təriflərin mövcudluğuna gətirib çıxarır.*

Məsələn, Federal Təhqiqatlar Bürosu terrorizmi müxtəlif məqsədlər üçün hökumətləri, cəmiyyətləri və ya müəyyən qrupları qorxutmaq və ya təzyiq göstərmək məqsədi ilə fərdlərə və ya əmlaka qarşı qanunsuz güc və ya zorakılıq tətbiqi kimi xarakterizə edir. Eynilə, Amerika Birləşmiş Ştatları Müdafiə Nazirliyi terrorizmi siyasi, dini və ya ideoloji məqsədlərə çatmaq üçün hökumətlərə və ya əhaliyə təsir göstərmək və ya onları qorxutmaq məqsədi ilə qəsdən zorakılıq və ya məcburetmə metodlarından istifadə kimi təsvir edir.

Beynəlxalq terrorizm, tək bir dövlətin hüdudlarından kənara çıxan siyasi, ideoloji və ya dini məqsədlərə çatmaq üçün zorakılıqdan istifadə ilə xarakterizə olunan dövrümüzün ən təhlükəli global təhdidlərindən biridir.

Açar sözlər: *terrorizm, təhlükəsizlik, hökumət, dini, ideoloji məqsədlər*

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Introduction

Terrorism disrupts public life and damages people's lives, health, property, rights, and legitimate interests. The majority of the violence is physical, and it frequently results in fatalities or severe physical harm. Additionally, it is characterized by psychological effects and the usurpation of several advantages. This typically occurs when terrorists make ransom demands. The destruction of anything, including airplanes, administrative buildings, residential areas, battleships, life-support facilities, etc., can also be a sign of terrorism. Terrorist acts can include property damage caused by terrorist organizations even in the absence of human casualties (Mearsheimer, 2014).

Generally speaking, terrorism is usually a premeditated crime, and a terrorist's mindset is always distinct from that of a robber or killer. In a murder or robbery, for instance, there are two parties—the perpetrator and the victim—but in a terrorist act, there is also a third party—the public or the government. Terrorists have little interest in the victim since the victim is merely a means to an end, not the end. Attracting public attention, intimidating the populace, and communicating their political, religious, and other beliefs are the primary objectives. Mass fatalities and exceptional violence are frequent because the victims are not valued.

Research

These days, terrorism is linked to many aspects of both the global society and the societies of particular states, including politics, national relations, religion, the economy, and more. Political, economic, nationalist, religious, criminal, and ecological terrorism are some of the new forms of terrorism that have resulted from this (Pillar, 2001).

1. Achieving political, social, and economic changes within this or that state as well as interstate relations is the aim of the group members who engage in political terrorism.
2. The resolution of the national problem is the foundation of nationalist terrorism.
3. The conflict between military organizations that practice a particular religion and a state that practices a different faith is known as religious terrorism.
4. The purpose of criminal terrorism is to create disorder and tension in order to increase revenue through illicit arms sales, drug sales, smuggling, and other criminal activities.
5. Groups who employ violent tactics to oppose scientific and technological advancements, environmental contamination, the destruction of living things, and the development of nuclear plants are engaging in ecological terrorism.

State terrorism is another form of terrorism that exists today. Its primary objectives are to overturn foreign governments, remove heads of state, intimidate the populace of foreign states, etc.

In general, terrorism, regardless of its form, is characterized by four key features that distinguish it from other types of violence (Oscar Schachter, 1989). First, it generates a widespread sense of threat within society. Second, its execution is inherently social, targeting not only individuals but broader communities. Third, it involves the intentional creation of an atmosphere marked by fear and tension. Finally, although a terrorist act may be directed at a specific group, the fear it produces extends its psychological impact to wider segments of the population.

As a distinct phenomenon within socio-political life, terrorism has evolved over time and possesses its own historical trajectory. A proper understanding of contemporary terrorism is not possible without considering its historical background. The notions of terror and terrorism have been present since ancient times. Acts resembling terrorism were observed in the Ancient East as well as in Greek and Roman republics. Historical accounts indicate that around 2,500 years ago, a series of violent events occurred in Egypt over a short period, later becoming known as the Egyptian plagues. These events reportedly involved various forms of destructive methods, including biological, chemical, and environmental means. They were carried out with the intention of intimidating the Egyptian Pharaoh, who held the Jewish population in bondage. While these actions, associated with Moses and Aaron, are often interpreted as efforts to secure the liberation of the “Children of Israel,” they also resulted in significant harm and suffering for other inhabitants of Egypt (Ariboğan, 1995).

There are several instances of the employment of terror throughout ancient history, particularly during the Roman era. Terror was typically employed by the ruling class to counter both internal and external adversaries. During this time, the well-known prohibitions went into effect. Every Roman was able to kill without being put on trial thanks to these prohibitions. Throughout ancient history, there are several examples of the use of terror, especially in the Roman era. The ruling elite usually used terror to combat both internal and external enemies. The well-known bans came into force during this period. These restrictions made it possible for any Roman to kill without being tried (Çağın, 2008). In its earliest forms, terrorism rarely displayed a large-scale or organized character. Its goals were typically not openly declared, and the element of intimidation was secondary, mainly accompanying the primary aim of physically eliminating political adversaries. It is also important to note that, in antiquity, both ruling authorities and opposing groups were involved in acts that can be characterized as terrorism. Over time, however, such practices developed rapidly, assuming diverse forms—at times manifesting as sectarian religious movements, and at other times emerging as rebellions or splinter groups breaking away from dominant belief systems.

Historical evidence, for example, points to the existence of the Sicarii, a radical Jewish sect active in Palestine during the 1st century BC. This group attempted to resist Roman domination by attacking Roman officials as well as local Jews seen as sympathizers, and by destroying property. Their actions were aimed at freeing their land from the control of the Roman Empire. In response, the empire reacted with considerable severity: Emperor Titus decisively suppressed the uprising. Despite this, the Sicarii maintained resistance; even after the fall of Jerusalem, they continued to hold the fortress of Masada for approximately three more years. When defeat became unavoidable, many members chose suicide rather than capture (Arend, 2002). The Sicarii, however, rationalized both their own deaths and the deaths of those who perished in God's path. According to Badey (1998), they rejected the state as an institution. Today, terrorist organizations in the Middle East use similar strategies. Nonetheless, suicide bombers' acts of terrorism are still viewed as jihadism and self-sacrifice for the advancement of Islamic principles. The rise of terrorism with religious motivations is linked to the first century AD. As a result, when the Romans were worshipping in 259, the Christian bishop Sixtus II and six of his adherents were slain. The episcopal office was empty for a year following this occurrence.

State repression then intensified and grew increasingly widespread. Those who practiced Christianity were barred from military service throughout the first ten years of the fourth century. Later, churches were demolished, religious texts were set on fire, and civil rights for Christians were eliminated. The emperor ordered the arrest and imprisonment of all believers when unrest against all of this started in Syria and Cappadocia. Fearing torture and death threats, an edict was issued in 304 for all of the city's Christians (Bensahel, 2006). Terror and terrorism are not new phenomena. However, during the first millennium, there were various types of it, and new types are also emerging. In recent years, the world community has also encountered cyber and biological terrorism, and there is no doubt that space terrorism will also occur. Of these types of terrorism, cyberterrorism is considered the most likely to occur in the future. This is because cybercrimes have become more widespread in recent years as a result of the rapid development of technology and internet networks.

In modern times, the development of the information society and the spread of globalization to wider areas, including the information environment, have had a significant impact on transnational crimes in this area and the formation of new categories of crimes in the national law of the countries of the world, the fight against these crimes and the punishment system. Activities related to the development of ICT in the international system and effective management have necessitated the legal regulation of this system. In this sense, it is impossible to imagine international unity without the legal regulation of the global information environment, especially the protection of this space from criminal intent, and this serves to regulate public relations by acting as an important means of social regulation and ensuring the realization of the legitimate interests of the subjects operating there. The selection and application of such mechanisms is of great importance for the effective regulation of public relations arising from the activities of computer systems, networks and programs, ICT, as well as the Internet. The development of virtual space, the widespread use of computer networks require detailed legal regulation. As a result of the weakness of legal regulation, computer crimes have become the most dangerous type of criminal acts today.

Conclusion

Historical records point to the presence of a radical Jewish group known as the Sicarii in Palestine, active around the 1st century BC. This faction sought to resist Roman domination by targeting both Roman authorities and local Jews perceived as collaborators, often resorting to killings and destruction of property. Their ultimate objective was to liberate their territory from the control of the Roman Empire. In response, the empire acted decisively and with considerable severity: Emperor Titus suppressed the uprising. When defeat became inevitable, many chose to end their own lives rather than surrender (Lozinskiy, 1986). From their perspective, both their own deaths and the suffering inflicted in pursuit of their cause were framed as acts carried out in devotion to God. They also rejected the legitimacy of state authority as an institution (Nechiporenko, 2001). Comparable patterns can be observed in certain contemporary groups in the Middle East. In particular, acts involving self-sacrifice are often interpreted within ideological frameworks such as jihadism, where they are portrayed as devotion to religious ideals. The emergence of terrorism motivated by religious beliefs is frequently associated with the early centuries of the Common Era. For example, in 259 AD, the Christian bishop Sixtus II and several of his followers were executed during Roman religious observances. Following this event, the episcopal position remained vacant for a period. Subsequently, state repression intensified: in the early 4th century, adherents of Christianity were excluded from military service, places of worship were destroyed, sacred texts were burned, and civil rights linked to Christian identity were revoked. As dissatisfaction grew in regions such as Syria and Cappadocia, imperial authorities responded by ordering the arrest and imprisonment of believers. By 304 AD, a decree was issued targeting the broader Christian population, accompanied by threats of torture and execution, reflecting the escalation of systematic persecution (Nesmelov, n.d.)

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