Fiqh Study on Jihad, Suicide Bombings, and Terrorism

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Info Articles	Abstract
	This article examines the concepts of jihad, suicide bombing, and terrorism from a contemporary Islamic jurisprudence perspective. This research was conducted using a descriptive qualitative method through a literature review of primary and secondary Islamic sources. The results of the study indicate that jihad in Islam is a comprehensive effort to uphold the religion of Allah, which is not limited to physical warfare, but also includes spiritual, intellectual, and social struggle. Meanwhile, suicide bombing has sparked controversy in Islamic jurisprudence: some scholars permit it under certain conditions, but the majority prohibit it as a form of suicide prohibited by sharia. Terrorism is firmly rejected in Islam because it contradicts the values of justice, security, and humanity. This study emphasizes the importance of clarifying the understanding of jihad and rejecting violence in the name of religion in order to maintain the purity of Islamic teachings and prevent the misuse of religious texts.

I. INTRODUCTION

Throughout the history of Islamic civilization, the concept of jihad has become an integral part of Islamic teachings, not only imbued with theological values but also with social and political dimensions (Iskandar, 2006). Jihad is often understood as a sincere effort to defend and uphold Islamic values. However, a narrow and biased understanding of this concept has given rise to various extreme interpretations, such as suicide bombings and acts of terrorism that deviate from the basic principles of Islamic law (Sunusi, 2011). This phenomenon frequently receives attention, both in academic discourse and in the public media, especially following the rise in global acts of terrorism linked to groups claiming to represent Islam.

Contemporary reality shows that the term jihad is often twisted to justify violence and chaos (Shihab, 1996). In various parts of the world, acts of violence wrapped in religious terminology become a tool to strengthen the political or ideological existence of certain groups. This not only tarnishes the image of Islam as a religion of rahmatan lil 'alamin, but also creates confusion in understanding between jihad, which is legitimate according to Islamic law, and destructive practices such as terrorism (Ya'kub, 2008). In this context, it is important for Muslims and academics to re-examine the understanding of jihad from a comprehensive and contextual perspective of fiqh. Furthermore, the emergence of suicide bombings has sparked heated debate among contemporary Islamic scholars and thinkers. On the one hand, some consider such actions a form of istisyhad or the sacrifice of one's life in the path of Allah in emergency situations (Qaradawi, Contemporary Fatwas).

On the other hand, most Islamic scholars strongly reject the practice as a form of suicide prohibited by Islamic law (Al-Jaza'iri, 2015). These differing interpretations demonstrate the need to reread Islamic texts with a careful and proportionate methodological approach. Similarly, the issue of terrorism has now become a global concern. Acts of terror involving armed violence, bombings, and intimidation of civilians cannot be justified within the framework of Islamic law (Sunusi, 2011). Terrorism not only violates the principles of justice in Islam but also contradicts the maqasid al sharia, namely safeguarding religion, life, intellect, lineage, and property. Therefore, this paper attempts to critically and objectively examine the concepts of jihad, suicide bombing, and terrorism within the framework of contemporary Islamic jurisprudence (Iskandar, 2006). The aim of this study is to enlighten the Muslim community so that they can distinguish between jihad, which is correct according to Islamic law, and destructive

violent practices. With this study, it is hoped that a complete understanding of jihad will emerge as a form of spiritual, intellectual, and social struggle in defending the truth, not as a legitimation of violence and destruction.

II. RESEARCH METHODS

This study uses a descriptive qualitative method with a library research approach. The main data sources come from the Qur'an, hadith, and the opinions of classical and contemporary scholars who discuss the concepts of jihad, suicide bombing, and terrorism (Shihab, 1996; Al-Jaza'iri, 2015). Data were collected through library studies from books, journals, and fatwas of scholars, then analyzed using content analysis to understand the meaning of fiqh comprehensively in the current context (Asy-Syir'ah Jurnal, 2012). This approach aims to examine the differences between jihad that is legitimate according to sharia and the practice of terrorism that deviates from Islamic teachings.

III. RESULTS AND DISCUSSION

A. Research result

Based on a literature review of Islamic legal sources, it was found that the concept of jihad has a broad meaning and is not limited to physical warfare (Shihab, 1996). Jihad encompasses all forms of sacrifice in upholding the truth, including da'wah, education, and the defense of Muslims both peacefully and militarily. From a fiqh perspective, jihad is distinguished between offensive jihad (fardhu kifayah) and defensive jihad (fardhu 'ain), each of which has strict terms and conditions (Al-Jaza'iri, 2015). As for suicide bombings, the results of the study indicate differences in views among scholars (Sunusi, 2011). Most scholars reject this act because it falls into the category of suicide which is prohibited in Islam. However, some contemporary scholars such as Yusuf al Qaradawi permit suicide bombings in certain contexts as a form of istisyhad (martyrdom), namely when carried out in conditions of war to defend oppressed Muslims and there is no other way (Qaradawi, Contemporary Fatwas). Meanwhile, terrorism is expressly rejected by Islamic law. Terrorism is considered a forbidden act that destroys life, creates fear, and threatens public security (Sunusi, 2011). Islam, as a religion that upholds the values of peace, never condones the use of violence against non-combatants or civilians, especially for political or ideological reasons.

Therefore, the research findings indicate that jihad must be understood contextually and proportionally, not as a justification for violence. Suicide bombings and terrorism are contemporary issues that require caution in establishing laws to avoid distorting the true teachings of Islam.

Fuqaha (jurists) distinguish jihad into several categories, including: jihad against desires, jihad against Satan, jihad against infidels, and jihad against hypocrites. These four types emphasize that jihad is not only physical, but also spiritual and intellectual. Imam Al-Ghazali, for example, views jihad against desires as the greatest jihad (jihad akbar), because it involves a continuous inner struggle to improve oneself (Iskandar, 2006).

In a legal context, jihad is divided into two main forms: offensive jihad and defensive jihad. Offensive jihad (fardhu kifayah) is a jihad carried out to spread Islamic da'wah outside Islamic territory if certain conditions are met. Meanwhile, defensive jihad (fardhu 'ain) is an individual obligation that applies when Muslims are attacked or colonized. This is confirmed in QS. Al Baqarah: 190 which states the prohibition of going beyond limits in war and emphasizes that war is only permissible as a form of self-defense.

Unfortunately, in practice, the understanding of jihad often suffers from a narrowing of its meaning. Some extremist groups interpret it solely as armed warfare, even using it as a justification for acts of violence and radicalism. In this context, it is crucial to redefine the meaning of jihad in a more inclusive and contextual way. Jihad is truly an instrument for upholding justice, peace, and the common good, not a tool of violence that instigates fear and destruction.

A number of contemporary scholars have attempted to re-elevate the noble meaning of jihad from a social and spiritual perspective. They emphasize the importance of jihad in the form of active participation in education, law enforcement, the eradication of corruption, and efforts to educate the community. Therefore, the challenge facing Muslims today is no longer merely physical jihad, but rather constructive jihad: eradicating ignorance, poverty, injustice, and all forms of decline in the community.

B. Legal Protection for policyholders in insurance disputes

1. The Concept of Jihad in Islamic Fiqh: Between Textual and Contextual Meanings

Etymologically, jihad comes from the root word jahada, which means to strive earnestly or to struggle with all one's might (Ya'kub, 2008). In the context of Islamic terminology, jihad has a broad meaning and is not limited to physical warfare alone. It encompasses every form of maximum effort to uphold the religion of Allah, whether through deeds, words, thoughts, or sacrifice of property and life. This meaning is reinforced by the Qur'an and Hadith, which use the term jihad in various contexts, including preaching, teaching, and physical resistance against injustice and oppression (Shihab, 1996).

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2. Suicide Bombing: The Controversy between Istisyhad and Forbidden Acts

One of the contemporary fiqh issues that most invites debate is the law on suicide bombing in the context of jihad. This action is generally carried out by individuals or groups who feel they are in a state of war, then blow themselves up in the hope of destroying the enemy and achieving martyr status. To the naked eye, this action appears to resemble suicide which is explicitly prohibited in the Koran, as in the QS. An-Nisa: 29, "And do not kill yourself; indeed Allah is Most Merciful to you." However, some contemporary scholars such as Yusuf al-Qaradawi believe that not all acts of self-detonation can be categorized as suicide (Qaradawi, Contemporary Fatwas).

In the context of the Palestinian-Israeli conflict, for example, al-Qaradawi stated that the acts of martyrdom bombing (istishhad) carried out by Palestinian fighters were a form of jihad because they were carried out under conditions of necessity, in self-defense, and in the face of invaders who had much greater military power.

In such asymmetrical conditions, such actions are considered a strategy of resistance and a noble form of sacrifice, not despair. Qaradawi also distinguishes between intihar (suicide out of despair) and istisyhad (self-sacrifice to achieve martyrdom). According to him, istisyhad perpetrators are motivated spiritually and sincerely, while suicides are generally motivated by depression, frustration, or a desire to avoid suffering. Therefore, intention and context are important parameters in assessing the lawfulness of such actions. However, this opinion is not without criticism. Many other scholars, both Salafis and official fatwa bodies, strongly oppose suicide bombings, especially when carried out outside conflict zones or targeting civilians. They argue that there is no justification in sharia for someone to take their own life, even if it is intended to attack the enemy.

Furthermore, many modern suicide bombings are not carried out in the context of legitimate warfare, but instead involve acts of terror against places of worship, markets, schools, and public facilities (Al-Jaza'iri, 2015). This demonstrates that the legality of suicide bombings depends heavily on the context, intent, and impact. Under certain conditions and with strict requirements, some scholars permit them as a jihadist strategy, but in most cases today, these acts cause more damage, slander, and tarnish Islam's image in the eyes of the world. Therefore, extreme caution is

needed in establishing laws regarding this phenomenon to avoid giving rise to justifications for terrorism.

3. Terrorism from a Fiqh Perspective: Distortion of Islamic Values

Terrorism is one of the most crucial issues in contemporary Islamic legal discourse. The term "terrorism" itself comes from the Latin word *terrere*, meaning "to frighten." In modern definition, terrorism is understood as the systematic use of violence or the threat of violence to instill fear in order to achieve specific political, ideological, or religious goals. In this context, terrorism is clearly distinct from Islamic jihad, although it is often misunderstood or even equated by extremist groups and the Western media.

In Islamic law, all forms of violence that target civilians, damage public facilities, and create an atmosphere of fear without a legitimate basis are considered haram and are classified as major crimes (hirabah). (Sunusi, 2011). Islam places great emphasis on protecting human life, even in times of war. The Prophet Muhammad (peace be upon him) strictly forbade the killing of non-combatants, women, children, and the elderly. This prohibition serves as the foundation for the belief that in Islam, the ends never justify the means—including in the context of struggle.

In practice, modern terrorism often targets civilians and creates a domino effect that undermines social peace, destroys the economy, and creates a negative image of Islam. Ironically, many terrorists claim their actions are a form of jihad, even though they have fundamentally deviated from the maqasid al-shari'ah (the objectives of Islamic law), namely protecting life, religion, intellect, posterity, and property. Actions such as suicide bombings in public places, hijackings, or attacks on public facilities are not jihad, but rather forms of terror that pollute Islamic values.

In Islamic history, acts of terror have also emerged from extremist groups such as the Khawarij, a group that declared fellow Muslims infidels due to differences in political and religious views, then justified their murder. These characteristics are very similar to contemporary extremist movements that declare governments, religious figures, or other community groups infidels, then commit acts of violence in the name of religion (Syamsul, n.d.). The emergence of modern radical groups such as ISIS or Al-Qaeda carries similar patterns, namely the justification of violence under the pretext of sharia, when the essence is political and ideological ambition.

Islamic figures in Indonesia, such as KH. Abdurrahman Wahid, KH. Hasyim Muzadi, Nurcholish Madjid, and Prof. Azyumardi Azra, have firmly stated that terrorism has no place in Islamic teachings. The Indonesian Ulema Council (MUI) has even issued a fatwa declaring all forms of terrorism haram, including suicide bombings targeting civilians. They emphasize that the struggle for Islam must be conducted peacefully, constitutionally, and with a view to upholding human rights and social justice (Asy-Syir'ah Jurnal, 2012).

Terrorism also does not arise in a vacuum. Several analyses suggest that factors such as socioeconomic inequality, global oppression, and political and exclusivist religious doctrines are triggers for terrorist acts. However, despite the presence of these factors, Islam does not condone retaliatory actions that violate Islamic law. Terrorist acts will only worsen the conditions of Muslims, open up opportunities for stigmatization, and reinforce the narrative of Islamophobia internationally.

Therefore, it is crucial to clarify the public's understanding that jihad is not terrorism. Jihad is a sharia-compliant instrument for defending the truth in a just and moral manner, while terrorism is illegal, immoral, and contrary to basic Islamic principles. This distinction must be consistently explained by religious scholars, academics, and policymakers to avoid biased understanding that benefits the agendas of extremist groups.

IV. CONCLUSION AND SUGGESTIONS
A. Conclusion

Jihad, suicide bombing, and terrorism are three concepts frequently associated in contemporary Islamic discourse, yet they have very different meanings and legal implications in Islamic jurisprudence. Studies have shown that jihad, in the Islamic sense, is a comprehensive and focused effort to defend God's religion, whether through speech, writing, social action, or physical resistance. Jihad is not merely war, but encompasses spiritual and moral dimensions in upholding truth and justice.

Suicide bombing is a contemporary issue of Islamic jurisprudence that has given rise to differing opinions. Some contemporary scholars permit it in emergency situations and as a strategy of resistance against colonialism, but the majority

prohibit it because it falls into the category of suicide, which is explicitly forbidden by Islamic law. Therefore, its use cannot be separated from context, intention, and benefit, and must be examined with great care.

Terrorism, in any form, is an act that contradicts Islamic principles. Violence against civilians, destruction of public facilities, and the creation of terror within society are not jihad, but rather forbidden acts that undermine Islamic values and contradict the maqasid al-sharia (the goal of Islamic law). Terrorism distorts the true meaning of jihad and poses a serious challenge to maintaining Islam's image as a religion of mercy for all the worlds.

Thus, Muslims need to understand jihad holistically and proportionately, and strongly reject all forms of violence carried out in the name of religion. The role of religious scholars, academics, and community leaders is crucial in clarifying the community's understanding and building a peaceful, tolerant, and just Islamic narrative amidst the tide of global extremism.

B. Suggestion

Based on the results of the study of the concepts of jihad, suicide bombings, and terrorism from the perspective of Islamic jurisprudence, the author provides the following suggestions:

1. Correcting the Understanding of Jihad: Serious efforts are needed from religious scholars, academics, and religious institutions to correct the public's understanding of jihad. Jihad must be returned to its original, noble and broad meaning: a spiritual, social, and intellectual struggle, not merely physical warfare. Instilling the values of peaceful jihad needs to be emphasized through religious education from an early age.

2. Legal Affirmation of Suicide Bombings: Fatwa institutions and religious authorities need to provide legal clarity that suicide bombings targeting civilians are not part of jihad, but rather a violation of sharia. In the context of a country like Indonesia, which is not at war, such acts should be categorized as criminal acts and religious crimes.

3. Preventing Radicalism and Terrorism: The government and society must work together to prevent the spread of radical ideologies that manipulate Islamic teachings for political or power interests. Strengthening moderate, open, and contextual religious literacy is crucial to stemming deviations in understanding that could lead to acts of terrorism.

4. The Role of Media and Education: Mass media and educational institutions have a moral responsibility to shape healthy public opinion about Islam and jihad. The information conveyed must be balanced and not lead to negative stigmas against Islam. The educational curriculum also needs to reinforce the values of tolerance and an Islamic perspective.

5. Interfaith and Cultural Dialogue: Building spaces for dialogue between religious and cultural communities is crucial for reducing prejudice and social tension. Through open and equal dialogue, Muslims can explain the peaceful values of Islam and demonstrate that terrorism is not part of religious teachings.

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