

# THE LAW OF TERROR ACCORDING TO THE QUR'AN SURAH AL-ANFAL, VERSE 60 (Responding to the Phenomenon of Terror in Indonesia)

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Received: 16/08/2021

Revised: 30/10/2021

Accepted: 29/12/2021

## Abstract

Understanding related to the values of jihad can be misunderstood, so that it can lead to the wrong context, which leads to an act of terrorism. The real impact can be witnessed through acts of terrorism that have occurred in Indonesia. The actions that took place had a negative impact on people's lives in Indonesia, which created a feeling of fear, anxiety, and worry. This research is included in the qualitative research category with the aim of analyzing the terror law based on Al-Anfal verse 60, which is associated with the terror phenomenon that occurred in Indonesia. The research method approach uses a literature study approach that comes from interpretations and related references. The results of the research show that the phenomenon of terror that occurs is caused by a misunderstanding in the context of the form of jihad and the values of martyrdom, which are often used as an excuse for carrying out acts of terror. So that terror and acts of terrorism are contrary to Islamic teachings. Although the terms "terror" and "terrorism" may not be explicitly mentioned, the values and principles contained in the Quran provide a basis for the conclusion that terror and terrorism are forbidden in Islam.

## Keywords

Law; Terror; Quran; Surah Al-Anfal

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## 1. INTRODUCTION

In the Qur'an, terror, terrorism, and acts of violence against innocent people are expressly prohibited and fall into the category of extraordinary crimes (Mafazi & Bahroni, 2021). Islam is a religion of peace that advocates compassion, justice, and respect for human dignity. Islamic teachings respect human life and prohibit the persecution of anyone.

The Qur'an provides a comprehensive legal framework to regulate the lives of individuals and society. Law in Islam is known as sharia, which is based on the Qur'an as the main source, accompanied by hadith (narrations and sayings of the Prophet Muhammad), as well as legal principles and deductions by the scholars.

In the Qur'an, there is no justification for acts of terror or violence perpetrated against innocent people, including terrorist attacks or individual acts that harm society. Terrorism is contrary to Islamic teachings because it violates fundamental Islamic principles such as love, justice, peace, and the



protection of human rights, which are natural rights that every human being has and have become human nature (Suhaili, 2019).

Acts of terrorism are usually carried out by groups that use religion as an excuse to achieve their political, ideological, or personal goals (Zulfikar & Aminah, 2020). However, Islam emphasizes the importance of peace, cooperation, and conflict resolution through dialogue and diplomacy.

The governments of Muslim countries and Muslim communities around the world, including Indonesia, have condemned and fought terrorism firmly. They cooperate with other countries and international organizations to fight terrorism, protect society, and promote a correct understanding of Islam. It is important to understand that the actions of any particular individual or group do not represent all Muslims or the teachings of the Quran as a whole. As with other religions, Islam has various interpretations and different understandings among its adherents. Therefore, it is not correct to generalize that Islam and the Qur'an support or justify terrorism.

In Al-Qur'an al-Anfal, there is one word that can be interpreted as "terror", but you don't have to understand it textually. The context referred to in the verse is not the current context, as it is misunderstood by some Muslims.

"And prepare with all your might to face them with the strength you have and from cavalry that can "terrify" the enemies of Allah, your enemies, and people other than them that you do not know but Allah knows. Whatever you spend in the way of Allah will surely be rewarded sufficiently for you, and we will not be wronged."

Cavalry troops in the verse can be interpreted with contemporary vehicles, such as armored vehicles, troop and supply transport vehicles, warships, and combat aircraft. Dr. Abdul Karim Zaidan said that the word "Quwwah" (strength) contained in Surah al-Anfal cannot be interpreted narrowly because every medium can change according to the demands of the times and places (Zaidan, 1992).

Thus, the verse does not refer to the literality of its expression but to the substance of the strength and preparation of the Muslims to prepare themselves for battle. This preparation is not only prescribed during times of war or when there are indications of an attack or war, but also during times of security as protection and anticipation of unexpected attacks beyond the knowledge of the Muslims from the enemies of Islam. With that preparation, the enemy's heart will tremble and he will attack. The Muslims sometimes do not know the existence of this enemy, which threatens the existence of the Muslim community; only Allah knows everything. This verse closes with Allah's promise to those who spend in the way of Allah, their soul, body, and wealth; surely they will be rewarded sufficiently, and Allah will not wrongfully abuse this sacrifice.

The word terror and its nature Referring to the word (Al-Baalbakki & Al-Baalbaki, 1997) أَرَهَبَ إِرْهَابًا - يَرْهَبُ - which can be translated as terror (scare), this word is very disliked by other people because, in principle, every human being wants to live in peace (Rouf, 2020). In one of his writings, Sheikh. Prof. Hamud al-Aqa' al-Sya'bi explains the meaning of *irhab* (terror) and its nature and emphasizes: First, terrorism is an attempt by its nature to create fear in someone and threats in any form (Miski, 2021). Second, deliberate and organized efforts by all means to commit violence Third, terrorists have the behavior of ugly barbarians. Fourth, actions that are contrary to social morals and can rob humanity of honor Before examining further the meaning and nature of terror according to the Al-Qur'an surah al-Anfal verse 60, which reads:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

*"And prepare to face them with whatever strength you can and from the horses tied for battle; with that, you terrify the enemies of Allah and your enemies and people besides them that you do not know, while Allah knows. And whatever you spend in the way of Allah, surely you will be rewarded perfectly, and you will not be wronged."*

This verse is related to preparation and struggle in the context of war. This verse emphasizes the importance of preparation and strength to fight the enemy in battle. However, it is important to remember that the verses of the Qur'an must be understood as a whole and in their proper context. We need to look at history and even the contemporary reality that the Jews have been torturing Palestinian Muslims for more than 50 years now, not only torturing them but also killing thousands of innocent souls by all means of slaughter. Through this brief explanation, we can explain the correct understanding of the meaning of the word "terror". Or in Arabic, it is called: إرهاب

First, terror is despicable (not justified) and prohibited by the Shari'a, and it is a grave sin for the perpetrators, whether in the form of individuals or groups, and the perpetrators deserve proper recompense and a very big curse. This, in essence, is committing enmity and crimes against innocent people.

Second, terror that is justified and even ordered by the Shari'a, namely by preparing all dimensions of strength to face the enemies of Allah who intend to destroy Islam and carry out massacres against Muslims, This has been confirmed by verse 60 of Surah al-Anfal (Syauqi, 2020).

Imam Qurtubi responded in his commentary that the context of the verse was at the time of the prophet, saying that the terror in the verse is a group that is fighting against you from the Jews and others do not fight and disturb the Muslims (Al Qurtubi, 1993).

It is understood from this verse that Muslims are ordered to prepare forces and make optimal efforts in preparing such things as weapons and military training under the auspices of a country so that these forces can become calculations and fear for the enemies of Allah who intend to fight Islam and Muslims.

Sayyid Qutb, in his interpretation, said that the terror referred to in the verse is non-physical, not physical, if it is clear that they are fighting Muslims (Qutb, 1987). Unlike most mufassir, Imam Nawawi, a world-famous mufassir from Banten, Indonesia, said that the enemy referred to in the verse is from non-Muslims and from the mufassir themselves if they hate and fight their own religion and fight against other Muslim (Al-Bantani, 1994).

## 2. METHODS

The research was conducted using a qualitative approach by making observations about phenomena that occur naturally. So this approach model is very closely associated with the term naturalistic (Salim & Syahrums, 2012). The qualitative research carried out is supported by a literature study approach that focuses on approaches through reference sources related to the phenomenon of acts of terror that have occurred in the territory of Indonesia. While the data collection process is carried out by carrying out an observation mechanism based on data on phenomena occurring as well as some literature on acts of terrorism committed by certain groups in Indonesian territory.

## 3. FINDINGS AND DISCUSSION

### *The phenomenon of terror in Indonesia*

There has been a phenomenon of terror and terrorism in Indonesia, especially after 2000 AD. There have been extraordinary terror incidents in various regions of the country. Among the very large terror cases is the Bali bombing terror incident. The Bali bombing occurred on the night of October 12, 2002, in the sub-district town of Kuta on the island of Bali, Indonesia, killing 202 people and injuring 209 others, mostly foreign tourists (Nasution, 2018). This event is often considered the worst terrorist incident in Indonesian history. Several Indonesians have been sentenced to death for their role in the bombing.

The results obtained from the research have to be supported by sufficient data. The research results and the discovery must be the answers, or the research hypothesis stated previously in the introduction part.

As a result of the terror carried out by Amrazi, Ali Imram, Imam Samudera, and others. Even though there is a contradiction about the nature of the perpetrators, are they the main actors or the part

that is being used. However, the government said and ruled through the courts that they were the perpetrators, so they were sentenced to death.

The execution of Amrazi CS was carried out on November 9, 2008, at 00.15 in the morning in Nusa Kambangan, and each was buried in their hometown on the same day. The arrival of the bodies in their hometown via plane that had been provided by the government was welcomed by the families and supporters with banners that read "Welcome to the Martyrs". Indeed, there are differences of opinion about the existence of their shahadah because only Allah knows its true nature.

A brief chronology of the executions is as follows: The sniper team from Mobile Brigade fired one bullet for each of the convicts sentenced to death in the Bali bombing I case. Unlike the executions of Sumiarsih, Anthony, and Samuel, which required three bullets, Amrozi, Imam Samudra, and Ali Gufron immediately breathed last time, not how long after being shot with one bullet. "The bullet that hit the victim was one for each convict. The bullet hit the left side of the chest. Not long after, the team of doctors declared the three dead. This is because the bullet hit the target," said Head of Information and Legal Center Jasman Pandjahitan during the conference press at the Attorney General's Office, Sunday (9/11/2008).

According to him, the three were shot at 00.15. Then, at 1:00, the bodies of the three were taken to the Batu Nusakambangan Penitentiary Polyclinic for an autopsy and stitching up the gunshot wounds. After that, the three of them were brought by the family to be washed and shrouded in the shrouds that the family brought.

In actuality, whether it is jihad and the killers are martyrs or not, the phenomenon of bombs and terror is a reality to which all parties must respond. Jihad is often associated with one of the ways of upholding the law of Allah SWT (Irfanda, 2022). So this is often misinterpreted by some people, which creates a perception that is not in the context. The strength of various analyses regarding conspiracy theories and international pressure on the Bali bombing incident, as well as various speculations discussed here and there.

Departing from there, people draw conclusions. Whether that is a sign that they have God's grace or wrath, no one knows. The right to forgive belongs to Him alone, and the right to give guidance also belongs to Him. How big is wrong or not in the eyes of humans and human law is not necessarily the same in the eyes of God.

Moreover, we know that Allah is forgiving. And ask Him; Allah will forgive you. This is very clear. Justifying that he died a martyr, like it or not, must be understood in terms of the results of his actions, which are the talk of society. Specifically, based on the decision of the human court, Amrozi was found guilty and should be sentenced to death.

There is a human value system here that likes to justify things in a hurry. If he is considered a martyr, then his martyrdom is due to the bombing, which caused other people, whether they knew them or not, to be disabled, injured, or to die. So the question of becoming a human being asks, can killing someone who commits immorality or is not known to have committed an act be classified as martyrdom? Even though martyrdom is Allah's decision, Allah also gives guidance to those who die in Allah's way not to be said to be dead. Indeed, they get sustenance from him. Allah swt said: "Do not think that those who are killed in the way of Allah are dead; even they live by their Lord by getting sustenance.

What is meant is that they live in another realm that is not ours, where they get pleasures from Allah, and only Allah knows how the conditions of life are. There is a verse explaining this. So humans are indeed given the gift of judging someone who is walking according to their religion, defending the path of truth or not. So it is possible that the value system of martyrdom is related to terrorist acts that are decided by the court.

Without looking at the side of the victim. On the other hand, if he is found guilty and "actually" is not wrong, then I think many people of the same religion as the deceased will declare him a martyr. No doubt. Meanwhile, a mother who dies while giving birth to her child is also classified as a martyr. Do

they go to heaven? This question is very difficult to answer because we do not want to speculate about making a connection between the smiling faces in death and heaven.

So remember the Sufi story about a just and wise king whose body was torn apart by dogs when he died? In the afterlife, the king asked the Creator. Why did he, who always worshiped Him and treated His people fairly, get such bad treatment when he died? The Almighty replied that during his lifetime, this king made a mistake, and Allah Azza wa Jalla punished him so that all his sins while in the world were finished without the slightest trace.

Of course, there is a story or hadith about a prostitute who gave the dog water. And about a person who keeps killing, seeks God to beg for forgiveness, and dies on the way... and others. However, the core of this story is a polite lesson about Allah's mercy, O Rahman, and about how human ignorance affects God's decision regarding who is forgiven and who is punished.

However, what some Muslims object to about the statement of martyrdom is that it is difficult to justify the bombing without knowing who the victims were. So if this is considered a martyr, then the actions that are stated as being carried out are true. However, about being forgiven or not, Allah has the prerogative. And clearly, His word says that anyone who asks for forgiveness will be forgiven up to a certain point in life.

Finally, even though the act of terrorism is an act of condemnation, the perpetrator should really deserve a reward in kind or a thousand times over because killing just one human being without rights is the same as killing all humans (Faiqah & Pransiska, 2018). And it is illogical that such an act is martyrdom.

However, when talking about Amrozi Cs, who was sentenced to death, and interviews with various parties, we do not know whether Allah will forgive him (when he begs for mercy, it is not reported). But logically, of course, he asks for forgiveness. Whether the Creator erased his mistakes like those of the king, whether also, and so on, I really don't know. Speculate about what we don't know. Moreover, getting forgiveness (although it is not impossible) or even His wrath

What causes a Muslim to be willing to give his life, including giving up his wealth and soul, to defend Islam, when most people actually avoid death and stay away from jihad? Imam Samudra, Amrozi, and Mukhlas, of course, know the answer. Honey, they are gone. The deadly journey taken by the Bali Bomb Trio I ended at Nirbaya Hill, Nusakambangan, on November 9, 2008. It's no exaggeration if their supporters gave them the title of mujahid, who was shot by the executors on November 9, 2008.

His courage never faded, even though his life was at the end of the firing squad's bullets. Unlike most convicts who were sentenced to death, they even stood firm in front of the executioners who threatened them. He didn't want to be handcuffed and blindfolded when the executors executed him. With their smiles as if challenging death Is this courage inherited from the ideology of jihad, which has always been the pride of the mujahids? However, excessive hysteria is sometimes debilitating. When viewed from a moderate perspective, Al-Jashas makes the statement that jihad based on knowledge is the most important thing (Sudianto, 2018).

Accompanying the bodies of those who have been buried, their admirers who are still alive actually perform occult acts that should be shunned. The emergence of karamah speculation, in various versions, which is said to indicate the martyrdom of the Bali bombing convict, can actually damage charity and mislead aqidah.

In relation to the deaths of our three Muslim brothers, there are several funeral processes that must be straightened out. First, there is a lecture, or taushiyah, after the prayer and also at the time of burial. Such speeches, or taushiyah, were never made by Rasulullah SAW, either on the martyrs of Badr or Uhud, for example.

Even some scholars consider this lamentation, even though Muslims are prohibited from mourning the corpse. An example in the sunnah is reading the prayer after the funeral. For example, someone reads Surah Al-Fatihah of the Qur'an and several verses at the beginning of Surah Al-Baqarah or the last verse of Surah Al-Baqarah. Second, the circulation of SMS (short messages via cell phones) on the

day of Amrazi and Mukhlas' funerals regarding an extraordinary incident, namely the karamah bird that flew when the bodies arrived at the funeral home. When the bodies of Mukhlas and Amrozi arrived at their house in Tenggulun and were taken out of the car, suddenly a cloud covered the sun, and the bodies entered the house.

Then came two birds that the public had never seen before. The two birds circled over the house; then came another bird, so that there were three tails. Immediately, there was a sweet smell. Then the three birds flew into the sky, one to the west and two to the east, and disappeared somewhere.

Not long ago, a cloud appeared saying Allah and formed over the house. When the corpse was about to be prayed over, the cloud again covered the sun. Immediately, a fragrant smell seemed to blow from the body of the corpse until it was buried. If this SMS issue is true and is carried out by those who love Amrazi and Mukhlas, stop such illusions. Because such beliefs include "shirk" called tiyarah (assuming good or bad luck based on certain natural signs), which can damage the image of the Islamic struggle and lead astray from the straight path, So, it's not a karamah bird but a tiyarah bird. Incidents like this never happened at the time of the Prophet Muhammad.

When the son of Rasulullah SAW, Ibrahim, died, suddenly there was a solar eclipse, and then the friends assumed that the son of the Prophet was karamah. But the prophet rebutted this by saying, "Natural events such as lunar or solar eclipses have nothing to do with one's death." If the son of a prophet is not given karamah in the form of natural signs, as is the belief of the polytheists, then those who have such beliefs are included among the polytheists. Likewise, when Hamzah was martyred in the battle of Uhud, even when the Prophet died, historians did not report any natural signs like that. So where did this odd belief come from? Hopefully, their desire to become martyrs will be conveyed by Allah, and they will receive forgiveness. And hopefully those left behind by them—both victims and their families—get His guidance in living this life.

#### 4. CONCLUSION

In the Quran, there are several principles and teachings that indirectly show that terror and terrorism are against Islamic teachings. Although the terms "terror" and "terrorism" may not be explicitly mentioned, the values and principles contained in the Quran provide a basis for the conclusion that terror and terrorism are forbidden in Islam. The following are some considerations that can be used to conclude this: Laws about life: The Quran places great importance on protecting human life. In Surah Al-Ma'idah (5:32), the Quran states that killing one person is like killing all mankind. Therefore, actions that arbitrarily harm human life, such as terrorism, are against this principle.

Justice and peace: The Quran encourages Muslims to act justly and seek peace. In Surah Al-Hujurat (49:9), the Quran teaches that believers must live in peace and compete with each other in doing good. Terrorism involves acts of violence and generates fear and chaos, which is clearly contrary to the principles of justice and peace taught by the Quran.

Protection of civilians: The Quran provides protection for civilians and prohibits their persecution. In Surah Al-Baqarah (2:190), the Quran teaches that in situations of conflict, Muslims are ordered to only fight those who are fighting them and may not attack civilians who are not involved in the conflict. Therefore, acts of terrorism aimed at civilians clearly violate the teachings of the Quran. Based on these considerations, we can conclude that the Quran indirectly prohibits terror and terrorism by emphasizing the importance of preserving life, seeking justice and peace, and protecting civilians. However, it is important to remember that the interpretation of the Quran can vary, and a good understanding is required to understand the message it contains.

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