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Radicalisation in Islamic Thought: A Normative, Jurisprudential and Ethical Evaluation

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ABSTRACT

Religious and ideological radicalisation remains a complex phenomenon because of its subjective classification and the varying assumptions found across different scholarly traditions. Existing radicalisation models often underemphasise religious, interpretive and normative dimensions while predominantly emphasising psychological and structural explanations. As a result, there is insufficient integration between religious reasoning, social processes and ethical judgement. Building on this limitation, this research investigates how the violation of normative, jurisprudential and ethical Islamic principles may undermine the objectives of Sharīʿah and contribute to extremist ideologies. It examines selective interpretations of certain Islamic concepts while recognising the wider diversity of modern Islamic thought. It also explains how such interpretations differ from the broader legal, ethical and scholarly traditions of Islam. It further demonstrates how the principles of moderation, justice, mercy and the prevention of harm provide a basis for evaluating and preventing extremist tendencies within Islamic thought.

Keywords: Religious Radicalisation; Ideological Radicalisation; Islamic Jurisprudence; Maqāṣid al-Sharīʿah; Harm Prevention; Jurisprudential and Ethical Principles.

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Introduction

Extremism in the modern context is often associated with religious beliefs;1 several studies suggest that only a small number of radicalised individual's exhibit violent behaviour. Cognitive radicalisation, understood as holding radical beliefs, is not inherently problematic in itself and may exist within a healthy democratic society. These beliefs become a matter of social concern when they are translated into violent actions that may lead to terrorism.2

When religious concepts are selectively interpreted by isolating them from their historical and contextual backgrounds, they give rise to rigid and exclusionary tendencies. These selective radical interpretations may be further employed by radical groups to justify their rigid ideological positions and to commit violence in the name of religion.

There is therefore a need to distinguish between opinion-based radicalisation and behavioural radicalisation. Not all radical beliefs necessarily result in terrorism; however, extremist violence is usually preceded by ideological shifts in thoughts, beliefs and actions.3Radicalisation therefore emerges at the intersection of behavioural outcomes and the normative and ethical processes that shape the formation, interpretation and translation of beliefs into action.

Contemporary maqāṣid al-Sharīʿah scholarship highlights a clear research gap that exists between theoretical understandings of the radicalisation process and the practical measures that may be applied in its prevention. Despite significant advancements, existing maqāṣid frameworks demonstrate the relevance of social justice, education, health and institutional performance to the radicalisation phenomenon, but they do not sufficiently elaborate their application to radicalisation prevention.4

Research Question

How can the methodological and normative principles of Islamic jurisprudence be applied to analyse and evaluate religious and ideological radicalisation in contemporary Islamic discourse?

1.1 Ghulūw, Moderation and the Normative Boundaries of Belief and Conduct

Contemporary radicalisation theories primarily explain the psychological and structural pathways to radicalisation. The Islamic concept of ghulūw offers an

[1] Nina Käsehage, "De-Radicalising Militant Salafists," *Perspectives on Terrorism* 11, no. 1 (2017): 77-79.
[2] Peter R Neumann, "The trouble with radicalization," *International affairs* 89, no. 4 (2013): 873-93.
[3] Bart Schuurman and Max Taylor, "Reconsidering Radicalization: Fanaticism and the Link between Ideas and Violence," *Perspectives on Terrorism* 12, no. 1 (2018): 3-22.
[4] Yomna Helmy, "From Islamic Modernism to Theorizing Authoritarianism: Bin Bayyah and the Politicization of the Maqāṣid Discourse," *American Journal of Islam and Society* 38, no. 3-4 (2021): 36-70, https://doi.org/10.35632/ajis.v38i3-4.2934.

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important normative framework that explicitly prohibits excess. This concept is grounded in Qurʾānic and Prophetic teachings and establishes ethical boundaries that regulate both belief and behaviour. Therefore, it serves as an internal mechanism for preventing deviation and provides a bridge between Islamic theological principles and modern analytical models of radicalisation.

1.1.1 The Concept of Ghulūw (Excess) in the Qurʾān

Ibn Manẓūr defines ghulūw as exaggeration, overstatement or exceeding reasonable bounds. Similarly, Ibn Fāris explains ghulūw as going beyond prescribed limits, whether through excess or deficiency.5 Several related terms are used alongside ghulūw, including tashaddud (excessive strictness), ifrāṭ (transgressing defined limits), tanaṭṭuʿ (undue rigidity in religious practice), ʿunf (harshness), and taṭarruf (radicalism).6

In the Holy Qur'ān, the term ghulūw appears explicitly on two occasions, both in the prohibitive form, 'Lā Taghlū', which conveys the meaning "do not transgress", thereby indicating that the prescribed limits should not be exceeded.7

These two verses are as follows:

"O people of the Book! commit no excesses in your religion: nor say of God aught but truth. Christ Jesus the son of Mary was (no more than) an Apostle of God and His Word which He bestowed on Mary and a Spirit proceeding from Him: so, believe in God and His Apostles. Say not "Trinity": desist: it will be better for you: for God is One God: glory be to him: (for Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is God as a Disposer of affairs."8

Say: "O people of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vein desires of people who went wrong in times gone by, who misled many and strayed (themselves) from the even way."9

Both of these verses emphasise the divine prohibition against transgressing established limits and clearly indicate that extremism is incompatible with the teachings of Islam. According to Haniff, although these revelations were

[5] Mohammad Yusri Yubhi Bin Md Yusoff, Thameem Ushama, and Adibah Abdul Rahim, "The Concept of Ghulūw in Islam: An Analysis on Its Manifestations and Causes in The Modern World," *Intellectual Discourse* 28, no. 2 (2020): 433-57.

[6] Abd al-Raḥmān ibn Muʿallā al-Luwayḥiq, *Religious Extremism in the lives of Contemporary Muslims* (Al-Basheer, 2001), 65-67.

[7] Yusoff, Ushama, and Rahim, "The Concept of Ghulūw in Islam: An Analysis on Its Manifestations and Causes in The Modern World," 433-57.

[8] Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary*, trans. Abdullah Yusuf Ali, 3 ed. (Lahore: Shaikh Muhammad Ashraf, 1938), 233-34. https://archive.org/details/in.ernet.dli.2015.504946.

[9] Ali, *The Holy Qur'an*, 267.

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initially addressed to the ahl al-kitāb (People of the Book), their message is universal and serves as a warning against all forms of extremism.

1.1.2 Prophetic Warnings against Religious Excess and Rigidity

The Holy Prophet (ﷺ) strongly discouraged and opposed excessive rigidity and extremism in religious practices. He (ﷺ) applied a corrective methodology to address wrongdoing and guide individuals until they refrained from repeating their errors. His teaching approach was based on persistence and wisdom and characterised by gentleness and constructive guidance. The Holy Prophet (ﷺ) avoided personal condemnation while directing people towards the right path. It is narrated from the Holy Prophet (ﷺ):
"O people, beware of exaggeration in religious matters for those who came before you were doomed because of exaggeration in religious matters."10

Ibn al-Athīr explained, the Prophetic words "Beware of extremism in religion", serve as a call to avoid undue harshness and to refrain from exceeding the established boundaries of the religion.11

1.1.3 Normative Boundaries of Belief and Conduct in Islamic Thought

Normative boundaries are established within Islamic thought through the interaction of belief (ʿaqīdah), ethical conduct (akhlāq), and human action (aʿmāl). These dimensions regulate the processes through which religious understanding is constructed and how it is expressed in outward behaviour. Within this framework, religious legitimacy is determined by sincerity of belief, methodological discipline, social responsibility and adherence to ethical restraint.
There are different political, religious and social perspectives on the public classification of extremism. Islamic normative discourse evaluates actions according to their conformity with ethical and jurisprudential principles rather than restricting its assessment to identity labels.
Accordingly, extremist interpretations may be understood as failures to operate within established normative and ethical limits, as well as doctrinal deviations from the legitimate codes of conduct through which Islamic thought regulates religious beliefs and attitudes.

1.1.4 Moderation and Balance as Regulatory Principles

[10] Muḥammad ibn Yazīd Ibn Mājah, *Sunan Ibn Mājah*, trans. Nasiruddin al-Khattab, vol. 4 (Riyadh: Darussalam, 2007), vol.4,bk.25,hadith 3029.
[11] Salah Saleh K. Al Harith, "The Prophet's Denial of Exaggeration and Extremism," *International Journal of Religion* 5, no. 2 (2024): 551, https://doi.org/10.61707/c2xrnj10.

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The preservation of these normative boundaries is closely associated with the Islamic principle of moderation. The concept of moderation is not merely a moral construct but also a regulatory framework that governs understanding and social behaviour. The followers of Islam are described as ummatan wasaṭan, that is, a moderate community distinguished by justice, balance and moderation.12

Islam condemns and prohibits the use of violence against others. Moderation within Islamic thought maintains a balance between reason and revelation and between religious texts and their interpretation. Moderation contributes to social coexistence by preserving individual and collective interests. The maintenance of ethical constraints provides resistance against extremist religious tendencies.13

Situating moderation within its classical intellectual foundation, al-Ghazālī criticised rigid textualism that undermines the broader objectives of the Sharīʿah. Furthermore, he also rejected unfettered rationalism detached from revelation. Moderation is therefore understood as a methodological equilibrium between reason and revelation.14

1.2 Misinterpreted Religious Concepts and Their Ideological Reconstruction

The ideological processes outlined above become particularly visible in the reinterpretation of selected religious concepts. The concepts of jihād, takfīr, al-walāʾ wa al-barāʾ, and martyrdom all have roots in classical Islamic thought; however, their meanings and applications changed under modern social and political conditions. During the twentieth century, some Islamist and militant movements politicised these concepts and used jihād to support armed struggle, takfīr to exclude Muslim rulers and communities, and al-walāʾ wa al-barāʾ to create rigid boundaries between supporters and perceived enemies. Some militant groups also reinterpreted the concept of martyrdom to justify suicide or so-called martyrdom operations in the late twentieth century, particularly from the 1980s onwards. Therefore, this research does not treat these concepts as inherently radical but examines their gradual alteration and intentional use to support certain ideological and violent purposes during the modern period. The present research examines the concepts of jihad and

[12] Hary Nurdi et al., "The Concept of Tawassuṭ and Religious Moderation in the Perspective of the Qur'an and Hadith: Principles of Balance, Justice, and the Rejection of Extremism," *AL Ghazali: Journal Pendidikan dan Pemikiran Islam* 6, no. 1 (2026): 222-44, https://doi.org/10.69900/ag.v6i1.522.

[13] M Junaidi et al., "Deradicalization Through Religious Moderation in the Pancasila Legal State Concept Based on Maqasid Sharia," *Journal of Transcendental Law* 7, no. 1 (2025): 18-28, https://doi.org/10.23917/jtl.v7i1.8723.

[14] Bukhari Bukhari et al., "Islam, Religious Moderation, and Digital Political Polarization: Religious Authority and Social Cohesion in the Age of Social Media," *Lentera: Indonesian Journal of Multidisciplinary Islamic Studies* 7, no. 2 (2026): 1-12, https://doi.org/10.32505/lentera.v7i2.14433.

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martyrdom to understand how their selective interpretations are used to justify violence.

1.2.1 Jihād and Violent Reductionism

The erosion of the normative objectives of maqāṣid al-Sharīʿah becomes particularly evident in the reinterpretation of foundational Islamic concepts through selective and decontextualised readings of scripture. Contemporary extremist discourse has increasingly redefined jihād through violent and reductionist interpretations. Classical Islamic Jurists, such as Abū Ḥanīfah and al-Shāfiʿī, developed detailed principles concerning jihād that governed armed warfare, the treatment of prisoners and the protection of civilians and property. These teachings developed in response to political circumstances and were grounded in moral and legal requirements derived from Islamic sources.15

Modern extremist groups decontextualise selected verses of the Holy Qurʾān and assign them distorted jurisprudential meanings. The term jihād has been extensively used to defend indiscriminate violence against civilians in violation of classical prohibitions.16 Certain media and political representations also portray jihād as equivalent to terrorism. This confusion has intensified Islamophobia and disregarded centuries of theological thought in which jihād was understood as encompassing spiritual, intellectual and social struggle and, under regulated conditions, military struggle.17

Terrorist violence departs from the ethical and jurisprudential restraints historically associated with the Islamic understanding of jihād. The use of suicide bombing as a form of jihād cannot be justified from the perspective of maqāṣid al-Sharīʿah and classical legal reasoning. This inclusive understanding of Jihād encourages ethical and interfaith engagement in support of the humanitarian objectives of religious teachings and the protection of fundamental human rights.18 Radical groups, however, present an exclusive interpretation of jihād that obstructs interfaith understanding, which is critical for national harmony.19

1.2.1.1 Decontextualised Narratives of Jihād

[15] Dirno Dirno, "Concept of Jihad in The Qur'an (A Moderate and Contextual Approach in The Contemporary Era)," *Jurnal Locus Penelitian dan Pengabdian* 4, no. 10 (2025): 9743-59, https://doi.org/10.58344/locus.v4i10.4937.

[16] Tazul Islam, "Maqasid Al-Quran Approach towards understanding jihadism and De-Radicalization," *Maʿālim al-Qurʾān wa al-Sunnah* 16 (2020): 16-30, https://doi.org/10.33102/jmqs.v16i.241.

[17] Asma Afsaruddin, *Jihad: What Everyone Needs to Know*, What Everyone Needs to Know, (New York: Oxford University Press, 2022), 1-3.

[18] Abdurrahman Wahid, "Universalisme Islam dan Kosmopolitanisme Peradaban Islam," in *Islam Universal*, ed. Isep Abdul Malik and Hendrianto Attan (Yogyakarta: Pustaka Pelajar, 2007), 1-3.

[19] Muhammad Hafis et al., "Dejihadization Through Hadīth Reinterpretation and the Experience of Former Radical-Terrorism Prisoners," *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 419-34.

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The Holy Qurʾān presents a multidimensional understanding of jihād, encompassing striving through patience and perseverance during the Meccan period and under specific circumstances, defensive combat during the Medinan period. Later Islamic discourse distinguished between the internal moral struggle and physical combat, sometimes referring to them respectively as the 'greater jihād' and the 'lesser jihād'. Jihād was also articulated as a military struggle in classical Islamic jurisprudence, with an emphasis on political authority, collective security and defence. The Holy Qurʾān permits warfare in response to aggression and subjects it to ethical limitations. Contemporary Muslim thinkers have therefore criticised expansive interpretations of classical rulings on warfare and advocated a more nuanced, contextualised and restrained understanding of jihād. 20

There are several verses in the Holy Qurʾān that have been misinterpreted to legitimise violence in the name of Islamic religion. For instance, Qurʾān (9:36) states:

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً21 ۚ

"And fight the pagans all together as they fight you all together." 22

A decontextualised interpretation of this verse may suggest that all polytheists must be fought merely because of their religious identity. However, such a reading disregards the verse's historical and textual context, including its reference to collective aggression against Muslims.

Imam al-Qurṭubī states that a number of exegetes maintained that the "sword verse", Qurʾān (9:5):

فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ that commands Muslims to fight the infidels, was understood to have abrogated Qurʾān (2:256) لَا إِكْرَاهَ فِي الدِّينِ which states that "there is no compulsion in religion". Furthermore, Ibn ʿAṭiyyah reports the view that, one hundred and fourteen verses in the Holy Qurʾān concerning peace, patience and tolerance were claimed to have been abrogated by the 'sword verse'.23

According to Ibn ʿUmar, the Prophet Muhammad (ﷺ) said,

"I was commanded to fight people until they testify that there is no deity except Allah and that Muhammad is Allah's Messenger, establish prayer, and

[20] Diana Krasnova and Maria Grinavica, "The Role of Islam in 'Radical Islam': An Evaluation of Phenomenon and Terminology Accuracy," *Acta Prosperitatis* 15, no. 1 (2024): 58-70, https://doi.org/10.2478/acpro-2024-0005.

[21] Al Qurʾān 9:36

[22] Ali, *The Holy Qur'an*, 450-51.

[23] Abdul Mustaqim, "De-Radicalization in Quranic Exegesis: Re-Interpretation of "Violence Verses" toward Peaceful Islam" (International Conference on Qur'an and Hadith Studies (ICQHS 2017), Atlantis Press, Paris, November 2017).

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pay zakat. If they do this, they have secured their blood and wealth from me (except by Islamic law), and their reckoning is with Allah."24

This hadith concerning jihād has been falsely interpreted by jihādist groups through the neglect of its specific context. The hadith does not legitimise indiscriminate fighting against all non-Muslims; rather, it has been understood in relation to those hostile groups who were actively engaged in conflict with the Muslim community. There are several other hadiths that condemn the destruction of religious sites and the killing of children, women and priests. The ultimate purpose of Prophetic jihād in this context was to protect Muslims from aggression and was primarily defensive.25

1.2.2 Martyrdom and Sacralised Self-Sacrifice

Within the Islamic tradition, martyrdom occupies an important spiritual position and is associated with religious sacrifice and devotion.26 The Holy Qurʾān associates sacrifice undertaken in the path of Allah Almighty with spiritual reward and the promise of paradise.

"God hath purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise): they fight in His Cause, and slay and are slain."27

Meir Hatina examines the perspectives of several prominent twentieth-century Muslim scholars on the concepts of jihād and martyrdom. Hatina argues that while some Muslim scholars interpret self-sacrifice within secular and nationalist frameworks, others confine its meaning to a religious context. From this perspective, self-sacrifice is understood as a form of 'profession of faith through death' and 'obedience to the hierarchical order', involving the willingness to sacrifice one's life in devotion to the cause of Allah Almighty.

Contemporary Islamist interpretations vary considerably: some emphasise the defensive dimensions of jihād, whereas others foreground militant interpretations and narratives of self-sacrifice that may contribute to the emergence of militant movements.28 Within this context, radical groups selectively appropriate martyrdom narratives and reinterpret them in ways that support ideological mobilisation and violent extremism. These narratives establish powerful ideological associations between martyrdom, sacrifice and paradise in order to emotionally mobilise individuals towards violent

[24] Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Damascus: Dār Ibn Kathīr, 2022).Kitab al-Iman, hadith no.25

[25] Hafis et al., "Dejihadization Through Hadīth Reinterpretation and the Experience of Former Radical-Terrorism Prisoners," 419-34.

[26] Meir Hatina, *Martyrdom in Modern Islam: Piety, Power, and Politics* (New York: Cambridge University Press, 2014), 36-38.

[27] Ali, *The Holy Qur'an*, 474.

[28] Hatina, *Martyrdom in Modern Islam: Piety, Power, and Politics*, 58-65.

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extremism.29 They portray such acts as jihād in the path of Allah Almighty and frame participation in such struggles as a means of restoring a perceived idealised Islamic order. These selective and decontextualised interpretations of jihād-related verses and hadiths by radical groups may distort the broader theological and ethical dimensions of jihād and contribute to the legitimisation of violence.30

1.3 Maqāṣid al-Sharīʿah as a Normative Framework for Evaluating Radicalisation

While moderation provides the ethical orientation of Islamic thought, the framework of maqāṣid al-Sharīʿah offers its broader jurisprudential architecture by identifying the higher objectives that Islamic law seeks to preserve. From a maqāṣid-oriented perspective, radicalisation may be understood as a disruption of the higher objectives of sharīʿah that govern the ethical and social dimensions of Islamic law. Maqāṣid therefore functions not merely as a legal theory but as a normative framework through which religious interpretation may be evaluated. Maqāṣid al-Sharīʿah refers to the purposes, objectives, ultimate goals and wisdom behind the Islamic rulings intended to secure human welfare in this world and the hereafter31. Maqāṣid al-Sharīʿah serves to prevent literalism and legalism that may undermine the broader objectives of justice and mercy.32

Maqāṣid al-Sharīʿah plays a significant role in independent reasoning (ijtihād) and the deduction of rulings and edicts (istinbāṭ).33 A correctly applied framework of maqāṣid al-Sharīʿah maintains an equilibrium between Islamic legal principles and changing social realities. 34 Maqāṣid-oriented reasoning in the analysis of radicalism encompasses the protection of five essential values: religion, life, intellect, lineage, and property. The failure to protect these essential human and social values is not merely a security concern but also a moral and ethical issue.35

[29] Bouzerzour Zoubir, "Jihad as a Source of Terrorism. Reality or Propaganda," *Политикологија религије* 8, no. 1 (2014): 93-114, https://doi.org/10.54561/prj0801093z.

[30] Muhammad Raqib Assidiqi, "Critical Analysis Hadith of War: Between Historical Context and Contemporary Relevance," *An-Nur International Journal of The Quran & Hadith* 1, no. 1 (2023): 35-43, https://doi.org/10.62032/aijqh.v1i1.13.

[31] Abdul Halim Ibrahim et al., "Maqasid al-Shariah based Islamic bioethics: A comprehensive approach," *Journal of bioethical inquiry* 16, no. 3 (2019): 333-45, https://doi.org/10.1007/s11673-019-09902-8.

[32] Osman Bakar, "The Place and Role of Maqasid al-Shari'ah in the Ummah's 21st Century Civilisational Renewal," *Islam and Civilisational Renewal* 2, no. 2 (2011): 285-301.

[33] Shaikh Mohd Saifuddeen et al., "Islamic Ethical Framework to Tackle Scientific and Technological Dilemmas," *Journal of Dharma* 38, no. 4 (2013): 373-86.

[34] Jasser Auda, *Maqasid al-Shariah as philosophy of Islamic law: A systems approach* (London: International Institute of Islamic Thought, 2008), 244-45.

[35] Auda, *Maqasid al-Shariah as philosophy of Islamic law: A systems approach*, 3-4.

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1.3.1 Ḥifẓ al-Dīn: The Protection of Religion

Ḥifẓ al-dīn (the protection of religion) does not merely preserve formal religious identity but rather safeguards freedom of belief, ethical and legitimate religious practice and the conditions that strengthen sincere religious commitment. Within this understanding, religion is preserved through a principled approach and guidance rather than through compulsion.

Forcing a person to adhere to a particular belief system is inconsistent with the principle of religious freedom. The Prophet Muhammad (ﷺ) instructed Muʿādh ibn Jabal to allow Jewish communities to practise their religion without interference. Numerous teachings of peace and tolerance were conveyed by the Prophet Muhammad (ﷺ) and his companions. Radicalisation undermines the preservation of religion by reducing Islam to exclusionary and coercive interpretations that suppress theological plurality and ethical coexistence.

1.3.2 Ḥifẓ al-Nafs: The Protection of Life

Ḥifẓ al-nafs (the protection of life) is considered one of the essential objectives of Islamic law. Islam emphasises the protection and sanctity of human life. Allah Almighty forbids harming oneself as well as harming others. Ḥifẓ al-nafs is not limited to protection from physical death but extends to physical, psychological, and spiritual protection. The only exception is the implementation of judicial decisions following due legal process. Violent extremism fundamentally violates the maqṣad of preserving life by legitimising indiscriminate violence and undermining the sanctity of human existence.

1.3.3 Ḥifẓ al-ʿAql: The Protection of Intellect

The term ʿaql means reasoning and intellect. Human beings become aware of themselves and their surroundings by employing ʿaql and they gain and share knowledge through inductive and deductive processes of reasoning.

Radicalisation weakens intellectual autonomy through dogmatic reasoning and the suppression of critical engagement with religious texts and social realities. In this regard, preserving the intellect requires creating conditions that strengthen critical reasoning, ethical judgement and resistance to exclusionary forms of religious interpretation.

1.3.4 Ḥifẓ al-Nasl: The Protection of Lineage

Any harmful ideology that leads to the killing of innocent people ultimately disrupts the continuity of lineage by destroying family relationships and weakening social stability. People with radical tendencies may become

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involved in extremist movements, become detached from their families and may fail to fulfil their responsibilities towards them.36

The maqāṣid-oriented approach to the preservation of lineage protects family cohesion, biological continuity and intergenerational stability. Radical ideologies weaken social cohesion by isolating members from wider society and disrupting established family connections and community obligations. The protection of lineage supports efforts to prevent extremist tendencies and serves as a preventive mechanism.

1.3.5 Ḥifẓ al-Māl: The Protection of Wealth

In Islam, al-māl (wealth) refers to all the resources, rights and material benefits that Allah Almighty has bestowed upon humanity. Ibn ʿĀshūr describes hifẓ al-māl as protecting individuals from unlawful deprivation of wealth and preventing the transfer of resources without consent or legitimate compensation. In Islam, the protection of wealth includes preserving ownership rights, preventing destruction, theft, injustice and harm, while promoting iḥsān (mutual benevolence) and ʿadl (socioeconomic justice). It also includes the equitable distribution of resources, employment opportunities and the lawful development of wealth through legitimate economic activity37.

The systematic erosion of these protective principles creates an ideological environment in which extremist interpretations may acquire moral and religious legitimacy. Radical violence undermines economic security and public welfare through the destruction of property, resources, and social stability.

Table 1: The Five Essential Values of Sharīʿah and Their Relevance to Radicalisation Prevention

Essential Value	Protected Domain	Radicalisation Outcome	Preventive Response
Ḥifẓ al-Dīn (Religion)	Religious integrity	Distortion of religious interpretation	Moderation; Ethical engagement
Ḥifẓ al-Nafs (Life)	Human dignity and security	Violence; Harm	Protection of life; Rehabilitation

[36] Fadzli Adam et al., "Maqasid Shariah as a Tool to Strengthen Resilience to Radical Religious Extremism Movement," 39.

[37] Muhammad Nooraiman Zailani, Nurulhuda Mohd Satar, and Roza Hazli Zakaria, "A Review of Indicators for the Preservation of Wealth (Hifz al-Mal) Based on Maqasid al-Shariah," *Journal of Islamic Philanthropy & Social Finance (JIPSF)* 4, no. 1 (2022): 23-29, https://doi.org/10.24191/jipsf.v4i1.3429.

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Ḥifẓ al-ʿAql (Intellect)	Reason and critical thinking	Dogmatism; Interpretive rigidity	Responsible interpretation
Ḥifẓ al-Nasl (Lineage)	Family and social cohesion	Social fragmentation	Family stability; Social responsibility
Ḥifẓ al-Māl (Wealth)	Economic welfare	Destruction of property; Economic instability	Public welfare; Socioeconomic justice

1.4 Jurisprudential and Ethical Principles for Radicalisation Prevention

1.4.1 Jurisprudential Principles for Radicalisation Prevention

Islamic jurisprudence adopts a contextual and adaptive methodology by considering variations in time, place and circumstance. It stresses the need to respond to changing social conditions and respect differences of opinion thereby reflecting the dynamic and flexible nature of Islamic legal and intellectual traditions.

The radicalisation prevention mechanism advocated by contemporary scholars combines religious interpretation, prevention and social rehabilitation, thereby offering a comprehensive approach. They argue that ideological misinterpretations contribute to contemporary radicalisation, which requires corrective and structured religious understanding alongside preventive engagement.38

Uṣūl al-fiqh addresses emerging issues for which no explicit scriptural guidance exists, through the Islamic tradition of ijtihād. These issues also include matters related to the prevention of harm.39The normative principles established through maqāṣid al-Sharīʿah align with the higher objectives of Sharīʿah that support human welfare by promoting good and preventing harm.40

From this jurisprudential perspective, Qurʾānic guidance further illustrates that prevention and correction operate alongside accountability and legal restraint.

"The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is

[38] Tamat Suryani, "Terorisme dan Deradikalisasi: Pengantar Memahami Fundamentalisme Islam dan Strategi Pencegahan Aksi Terorisme," *Journal Keamanan Nasional* 3, no. 2 (2017): 167-88, https://doi.org/10.31599/jkn.v3i2.57.

[39] Ghazala Ghalib Khan, "Application of Talfīq in Modern Islamic Commercial Contracts," *Policy Perspectives* 10, no. 2 (2013): 133-59, https://doi.org/10.2307/42909314.

[40] Asman Asman and Tamrin Muchsin, "Maqasid Al-Shari'ah in Islamic Law Renewal: The Impact of New Normal Rules on Islamic Law Practices during the Covid-19 Pandemic," *Mazahib: Journal Pemikiran Hukum Islam* 20, no. 1 (2021): 77-102, https://doi.org/10.21093/mj.v20i1.295.

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theirs in the Hereafter; except for those who repent before they fall into your power: in that case, know that Allah is Oft-forgiving, Most Merciful."41
This verse illustrates that the objectives of Sharīʿah highlight the possibility of repentance and reintegration, thereby extending beyond punishment by aligning accountability with correction and social restoration.
Deradicalisation programmes based on the balanced teachings of the scriptural texts seek to correct misconceptions about jihād and to prevent future killings by emphasising the value of ḥifẓ al-nafs (preserving life). Extremist groups may employ religious justification to challenge political authority; however, classical jurisprudence placed strict limitations on armed rebellion and emphasised public order, lawful authority and the avoidance of greater social harm.

1.4.2 Ethical Principles for Radicalisation Prevention

Justice (ʿadl) and mercy (raḥmah) are among the fundamental attributes of Allah Almighty. Islamic law prescribes punishment only under certain circumstances and mercy (raḥmah) encompasses all dimensions of Islamic law. In Islamic law, the principles of rehabilitation and prevention take precedence over retribution. Justice (ʿadl) and mercy (raḥmah) incorporate the principle of fair judgement and legal accountability, thereby complementing each other. Islamic ethical and legal principles support the reintegration of individuals into society and encourage them to disengage from extremist beliefs.42
Al-amr bi-l-maʿrūf wa-l-nahy ʿan al-munkar represents a central ethical principle within Islamic thought. This principle provides an ethical foundation for prevention and disengagement from extremist tendencies. It supports the prevention and correction of narratives that legitimise extremist interpretations. Al-amr bi-l-maʿrūf wa-l-nahy ʿan al-munkar also advocates the need for the early identification of and engagement with vulnerable individuals through religious education and effective social integration strategies. Within this perspective, al-amr bi-l-maʿrūf wa-l-nahy ʿan al-munkar is a collective ethical responsibility to preserve social order and to reduce the conditions that support extremist tendencies.43
The definition of harm (ḍarar) can be found in many traditional texts of the four Sunni madhāhib. According to these definitions, ḍarar can be understood as the opposite of benefit and includes causing harm to others and violating their

[41] Ali, *The Holy Qur'an*, 252-53.
[42] Ridho Firmansyah, "Rehabilitasi dan Deradikalisasi terhadap Anak Pelaku Tindak Pidana Terorisme," *Jurist-Diction* 2, no. 2 (2019), https://doi.org/10.20473/jd.v2i2.14258.
[43] Sumiadi, Zul Akli, and Harley Agustian As-Samawi, "Concept of Deradicalization against Criminal Acts of Terrorism in the Perspective of Islamic Criminal Law," *International Journal of Law, Social Science, and Humanities* 2, no. 2 (2025): 275-85.

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rights. Other scholars also include the infliction of emotional distress within the concept of harm because suffering may occur in different forms.

Classical and contemporary scholars conceptualised mafsadah as the production of harm and the disruption of essential human interests. Al-Ghazālī associated mafsadah with actions that violate the preservation of the fundamental objectives of Sharīʿah, whereas Ibn ʿĀshūr emphasised its social and individual consequences.

The concepts of maṣlaḥah (public interest) and mafsadah (harm) play a significant role in preserving the maqāṣid al-Sharīʿah. The greater public benefit should be prioritised when there are two competing maṣlaḥahs. Similarly, when faced with two competing evils, the greater harm should be avoided to prevent wider damage.

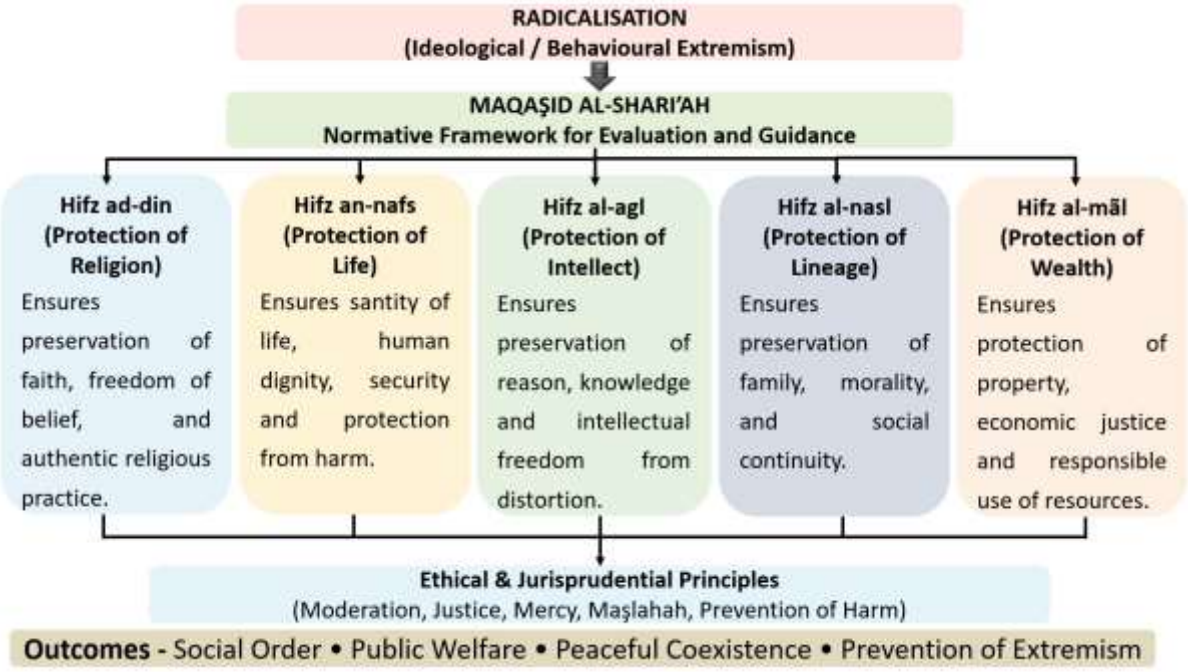


Figure 1: Normative, Jurisprudential and Ethical Framework for Evaluating Radicalisation

Analysis

Islamic jurisprudence should be applied to the multi-level process of radicalisation in an integrated manner. It should combine law, ethics, interpretation and strategies applied to the prevention of harm. The evidence, context, methods and competent scholarship ought to be utilised in the evaluation of religious claims at the interpretive level. At the ethical level, the evaluations should be made while considering justice, accountability, dignity

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and the defence of innocent individuals. The elements to be assessed at the consequential level include the determination of whether the suggested plan of action preserves or risks life, property and family stability. It also determines whether these actions contribute to public welfare and collective well-being.

Psychological and sociological models explain vulnerabilities, cognitive openness and the development of radicalisation, Islamic law does not replace these. Rather, Islamic jurisprudence incorporates the methodological and normative criteria required for their evaluation. It determines the reliability of evidence supporting the interpretation, the legitimacy of the interpreter's authority and the lawfulness of the methods applied. It also determines whether the outcomes remain within the established boundaries of maqāṣid al-Sharīʿah and whether accountability has been assigned proportionately. It acknowledges many different kinds of interpretation; however, it does not consider all of them equally legitimate. It investigates engagement in situations involving clear evidence of harm, planning or support. In this way, it separates violent behaviour from radical belief. Thus, the resultant method is both normative and contextual.

The role of religion and ideology is contested within theories of radicalisation trajectories. One possible explanation for this contestation is that equating radicalisation with Islam may itself reflect an ideological position and may contribute to the political instrumentalisation of the concept of radicalisation. Some interpretations present radicalisation as the result of a 'clash of civilisation' rather than examining how unresolved social and political inequalities may contribute to the process. Such interpretation may also be appropriated by violent radical groups to legitimise their narratives and justify armed action.

The Holy Qurʾān nullifies the notion of permanent war with non-Muslims, and instructs that if non-Muslims incline towards peace, Muslims should also accept it and place their trust in Allah Almighty.44However, ideological intervention must be implemented carefully. Addressing grievances, social discrimination and emotional distress cannot be achieved by simply replacing one authoritative interpretation with another one. Understanding the religious-based evidence through which individuals derive meaning from an ideology is also of significant importance.

This requires an approach that distinguishes between holding unconventional or radical beliefs and demonstrating an intention or capacity to cause harm. Furthermore, intervention becomes justified only when beliefs are connected to support for violence, preparation for harmful actions, active recruitment or other identifiable risks.

[44] Saer El-Jaichi and Joshua A Sabih, "Preventing Harm: Refutation of Militant Jihad in "Revisionist Literature," *Perspectives on terrorism* 16, no. 1 (2022): 46-59, https://www.jstor.org/stable/27107497.

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Conclusion

This research examined religious and ideological radicalisation through the normative, jurisprudential and ethical foundations of Islamic thought. It demonstrated that radicalisation is not merely a political or security concern but also a process that threatens the moral, legal, and social values protected by Islamic law. In particular, extremist tendencies conflict with the five essential objectives of maqāṣid al-Sharīʿah: the preservation of religion, life, intellect, lineage and wealth.

The selective and decontextualised interpretations of certain Islamic concepts may lead to exclusionary and distorted ideological narratives. Thus, this misinterpretation may reinforce absolutism and legitimise violence. Therefore, Islamic jurisprudential and ethical principles operate together as preventive mechanisms against extremist tendencies and ensure the establishment and preservation of social order. The integration of maqāṣid al-Sharīʿah, maṣlaḥah and broader ethical principles provides a framework for understanding and evaluating radicalisation. Ultimately, radicalisation is better understood not as an inevitable outcome of religious concepts, but as a consequence of the selective reconstruction and ideological mobilisation of religious meanings beyond their broader ethical and interpretive foundations.

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