

CHAPTER III

WAHIDUDDIN KHAN'S BIOGRAPHY AND INTERPRETATION OF *JIHAD* VERSES

A. Biography

1. Beginning life of Maulana Wahiduddin Khan

He was born in 1925 at Badharia, a village near Azamgarh in the eastern United Provinces, now the Indian state of Uttar Pradesh.¹ After his father, Fariduddin Khan, passed away he was brought by his mother, Zaibunisa Khatoun and his father's brother, Abdul Hamid Khan, who is Sufi. His uncle facilitated for his study till he had graduated. So in 1929, Wahiduddin Khan was an orphan, but he never gave up to live, even the situations taught him. In stead of this, he took such situations as challenges not as problems. Being advocated by result-oriented and positive action only. Due to taking such situations as problems can be negative result-oriented. He comments all you can do in this life is either remove them or protest against them. If you take them as challenges, you can positively work and all good opportunities come. His success of life is due to most of this principle application and other positive principles which derived from Islamic scripture.²

His family was engaged in India's freedom struggle in the beginning of nationalism movement of India, so he also involved himself as a young nationalist and a loyalist with the virtues that were taught by Mahatma Gandhi.³ Before India's independent in 1947 till now he is still to be Gandhian.

¹As known, India is a federal state which has 28 states; Andhra Pradesh, Arunachal Pradesh, Assam, Bihar, Chhattisgarh, Goa, Gujarat, Haryana, Himachal Pradesh, Jammu and Kashmir, Jharkhand, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Manipur, Meghalaya, Mizoram, Nagaland, Odisha, Punjab, Rajasthan, Sikkim, Tamil, Telangana, Tripura, Uttar Pradesh, Uttarakhand, West Bengal.

²Wahiduddin Khan, *Ideology of Peace*, New Delhi, Goodword Books, 2010, p.122.

³Mohandas Karamchand Gandhi was born in 1869 at Porbandar, a port city in Gujarat, Western India. His family was a Shudra caste, or traders. His grandfather was a Prime Minister of the Kingdom of the small town of Rajkot, an Office which would later become his father's when Gandhi was seven years old. His family is religious Vaishya Hindu, who believes in the God Vishnu. Although in his youth, Gandhi had started to seem critical of the doctrines and the scriptures. Piety of his mother has a very strong influence on her childhood, along with a nurse, Rambha, who taught him to throw away the fear by saying repeatedly Ramanama, name of deity.

At his teens he moved to London to study law. After graduating he became a solicitor in Bombay. Because of his career there was less convincing, he finally moved to South Africa. In the country, the racial discrimination, called the Apartheid happened, because the United Kingdom was the invaders there so that whites are like a ruler. Feel the presence of injustice, Gandhi helped the blacks to do resistance based on truth and non-violence. This movement is known as unwilling to cooperate with the rulers so as to engender guilt.

Afterwards in 1915, he returned to India. At the time India was under the ruler of United Kingdom Colonial Government. He aware that the country was in a justice situation and he ever experienced same

2. His education

In 1938 he was enrolled in the *Madrasatul Ishlâh*, the traditional Islamic Seminary in Sarai Mair, near Azamgarh in order to be an '*alîm*'. Besides, his brother, Abdul Muhit Khan, and the cousin, Ahmad Iqbal, were sent in western-style school, but he was never jealous with both. In this seminary he was closed to his teacher who taught him about the Qur'an and its interpretation which is a great teacher, Muhammad Amin Ahsan Al-Islahi, who arranged "*Tadabburiy Al-Qur'ân*".⁴ From childhood he loved to live in nature. Since in the seminary, he studied that the Qur'an teaches the human to reflect and observe the nature-God's creation, he learned to understand nature principle for his life. Henceforth, observation and reflection were to be the seeds to develop his scientific and analytical mind, which he always apply till today in both religious and secular field. He spent six years to study, graduating in 1944.⁵

After graduating from Traditional Islamic school, he began to interact with people to start living-hoping that his education will be more perfect. Unfortunately, he found that the society had studied modern discipline and they speak English as medium conversation. He was very shocked that his education was finished but he could not respond the questions that put to him by others.⁶

From that time, he studied English and modern thought. Despite of this, his elder brother wanted him to join a family business. But he was realizing that his education will not be complete if he agreed. So, he has voracious appetite for knowledge. He spent all of time in the library.⁷ The young Khan strives to learn English as the key to read western book. In particular, he read widely the works of philosopher and claiming to have been greatly influenced by Bertrand Russell.⁸

He was not only reading such books, but also the primary Islamic sources in their original Arabic. With relying on translations and commentaries, he re-discovered

phenomena in South Africa. Then Gandhi fought for human rights in the nation by his non-violence movement and loving their own product. The movement of his acknowledged in Hinduism by Satyagraha (devote to the truth), Ahimsa (non-violence), Swadesi (love their country), and Hartal (National Strike).

These principals inspire many non-racism democracy figures of the world, such like Nelson Mandela and Martin Luther King. (Masykurudin Hafidz, *Mahatma Gandhi: Dari Satyagraha Menuju Negara Kesejahteraan*, Bandung, Penerbit Nusamedia, 2006,) p. 2-3.

⁴ الشيخ وحيد الدين خان, p. 1. this pdf downloaded from www.cpsglobal.org at 13:19, 26/09/2016.

⁵ Wahiduddin Khan, *Indian Muslims*, New Delhi, Goodword Books, 2009, p.191.

⁶ <http://www.cpsglobal.org/mwk> seen at 14:05 on 31-08-2016.

⁷ he would visit the library early in the morning and leave only when requested to do so by the librarian at closing time. His quest for knowledge can be gauged by the fact that, even today he constantly questions all visitors coming to him, so that he may gain fresh knowledge from interacting with them.

⁸ الشيخ وحيد الدين خان, p.1-3 this pdf downloaded from www.cpsglobal.org at 13:19, 26/09/2016.

his faith in Islam. It was, in a sense, a ‘born-again’ experience for him, affirming a faith that was consciously chosen, better than inherited faith as part of one’s cultural tradition. Setting right commentary and interpretation, and approaching the Qur’an and the Hadith directly, he now has held the key to an understanding of Islam that could prove its relevance in the modern world. Such things bring him on well versed on traditional Islamic discipline and modern discipline. Throughout his reading and research, conclude that present time is the time to represent Islam in the style and language of the post-scientific era.

3. His Association of Islamic Movement

The period of “Islamic Rediscovery” of original sources which appropriated with his social search that based on spiritual happened due to the influence of the writing of Abul A’la Maududi, a founder of the *Jamâ’ah Islâmi*. Khan joined *Jamaat Islami Hind*, The movement of *Jamâ’ah Islâmi* in India, in 1949, that attracted him is understanding Islam-which mentioned by Maududi- as a world view that is comprehensive. So it needs to be a call for a radical social revolution. His commitment to *Jamâ’ah Islâmi* was marked by his prowess in organizing: oration, and his ability to write, all of these things help him occupy the top position in *Jamâ’ah Islâmi*. After several years he joined the Organization, he was appointed as a member of the Central Organization Committee (*Markazi Majlisiy Syûra*), and live as one of the senior administration in *Jama'at* Publishing House which located in Rampur.⁹

Khan wrote loyally in *Jama'at* journal-Urdu, his first writing titled, *Zindagi* (life), and in 1955, the book was published firstly titled “*Naye Ahd To Par Darwaza* (On The Treshold of New Era)”. This was followed by the second “*Aur Jadid Challenge* (Islam and Modern Challenges)” which was later translated to Arabic entitled “*Al-Islâm Yataḥaddâ*”, which was a best seller in Arab Countries, and made as syllabus unity of Arab Universities.¹⁰ As the title of the book suggested, Khan was very concerned with the development of Islamic thought that will arise against the thinking of the modern world while at the same time remaining to adopt Islam from the original sources.

⁹ *Ibid.* p. 3.

¹⁰ Entitled “*God Arises*” in English, has been accepted as standard book of modern Islamic thought and university syllabus in more than six Arab countries. It has translated into many languages; such as English, Arabic, Malay, Turkish, and Hindi.

Khan was not long to remain in *Jamâ'ah Islâmi*. There is hidden agenda that desired by the *Jamâ'ah Islâmi*, namely struggle to work on the establishment of an Islamic State in India, which is not only impractical, but also being not able to keep what is expected by Muslims in India in the difficult situation encountered. As Khan investigated the writings of Maududi in depth, he believed that the basis of Maududi's understanding about Islam is flawed and erroneous. Khan also gradually concluded that the political approach of the *Jemaat* was not according to the needs and conditions of minority Muslims in India. The effort to build the Islamic State will not be impracticable, instead, will only hurt the majority of Hindus in India. Khan sensed of what Indian Moslems wanted is trying to build bridge with Non-Muslims. Khan began infusing the wide differences with political ideology of *Jamâ'ah Islâmi*. Even though he was a senior leader in the *Jemaat*, but after these differences began to grow, in 1962, he decided to quit the Organization after serving for fifteen years.¹¹

Disappointed with 'political oriented religion' of *Jamâ'ah Islâmi*, Khan was gravitating now towards what he saw as 'god oriented religion' taught by the Islamic revival movement, *Jamâ'ah Islâmi*. What makes this movement attracted to Khan was not related to political parties, and just focusing on individual reformation, this is better than the *Jemaat Islami*, which focused on the establishment of an Islamic State. For a beleaguered minority like Muslim India, *Jamaat Tabligh* with the aim of Islamisation of individuals better than rebel (the establishment of Islamic State), looks not just more thoughtful and pragmatic, but also keeping mind in practice of tradition of the Prophet (*sunnah*).¹²

Active in *Jama'at Tabligh* several years, Khan gradually became disenchanted with it as well, and in 1975 he was no longer associated with this organization. He saw the decline of the movement from not being allowed to do *ijtihad*, or get creative in applying Islamic law to meet the challenges of the social condition change, and what he saw as reluctance to think critically, freely, creatively, rationally, and also with scientific spirit. It stops the progression of his intellectual and even more betrays the Islamic command itself. Although he appreciated the role of *Jama'at Tabligh* in fostering Islamism awareness among Muslims, but he believed that the new understanding of Islam is more needed to attract people of modern educated Indian, whether he is Muslim, Hindu, or other.¹³

¹¹ الشيخ وحيد الدين خان, *Op. cit.* p. 3

¹² Wahiduddin Khan, *The Tabligh Movement*, The Islamic Centre, New Delhi, 1986. p.42.

¹³ *Ibid.*

Several years, involving with *Jama'at Islami* and *Jama'at Tabligh*, his biggest concern is the growing of the high conflict between Hindus and Muslims in India, and the expansion of Islamic radical movements that are mostly violent in parts of the Muslim world. This is a examination about the development and the maturity of Khan's Islamic understanding with placement of Islam and its role against the modern world. While the focus of his advice is a faith personalization toward self-improvement rather than to manage politics. These results are visible from the influence of his intercourse along with *Jama'at Tabligh*, which he called "radical *ijtihad*" through the direct study of the original sources of Islam-Quran and Hadith, so that distinguishes him from *Jama'at Tabligh*.¹⁴ Besides giving the Islamist the importance of *ijtihad*, he also urged the importance of creative interpretations against Shariah.

Khan's primary concern is to show Islam as an ideology that is always in accordance with the times, particularly the modern times. For sharing it, he writes about the issue of pluralism, interfaith dialogue, and peace. The question that he consider after seeing the two Islamic movements; *Jema'at*'s mission with radical vision of Islamic state establishment, and *Jema'at Tabligh* with ceasing creative *ijtihad*. For Khan himself, the most important at the moment is how Islam can be understood in the modern world, an understanding which is claimed to be more authentic and at the same time also relevant with the context of the present.

4. Launching of Islamic Center, Al-Risala, and CPS

Appropriated with his aim, in 1970 he established the Islamic Centre at New Delhi.¹⁵ Subsequently, the organ of the institution, *Al-Risala*-monthly magazine- was launched in 1976. This journal contains entirely his own articles, its circulation extends rapidly in the world through the use of Urdu, and has done much to understand the people the face peace of Islam, it also evokes a new consciousness of Muslims against the responsibility-social responsibility - and promote thinking and positive action. For the first, *Al-Risala* magazine published in the English and the Hindi language version gradually in February 1984 and December 1990. In the English version is still being published under the title "*Spiritual Message*" until now.

¹⁴ Wahiduddin Khan, *Islam Rediscovered: Discovering Islam From Its Original Sources*, Goodword Books, New Delhi, 2001, p.70.

¹⁵ <http://www.cpsglobal.org/mwk> seen at 14:05 on 31-08-2016.

Today *Al-Risala* magazine has a readership of many numbers, mostly from India and abroad, because of some of its derivative is also available on the internet. In addition to his journal, Khan has also published over two hundred books until now, mostly Urdu, some translated into European languages, some various languages of Hindi, as well as Arabic. Khan also is continuously writing to some India's newspaper about contemporary issues through the perspective of Islam. He was one of the Islamic scholars of India which seriously takes heart of India press that skew towards Non-Muslims.

To disseminate spiritual wisdom based on peace to the people of the world, Maulana Wahiduddin Khan founded CPS International (Centre for Peace and Spirituality) in January of 2001. As seen from its name, this organization aims to promote the maintenance and strengthening of peace through mind-based spiritual. Under the tutelage of Maulana and inspired by his spiritual journey, the activities of CPS are: peace efforts of inter-faith to help individuals understand the importance of peace. With the purpose of building their spiritual potential and positive personality development -who awares intellectually, CPS gives spiritual advice. The goal of these efforts is to allow individual de-condition and rebuild their mind-which according to him is actually a human personality-in positive lines. The target of the CPS is to produce intellectual revolution in individuals and revealing their truth- positive personality – hence they became members of the peace society.¹⁶

5. Appreciations to Maulana Wahiduddin Khan

Maulana Wahiduddin Khan, is an Islamic scholar and spiritual figure who have adopted peace as an integral part of the mission of his life. He is admitted internationally over its contribution to world peace, he has received, many awards those are: the Demiurgus International Peace Award, Padma Bhushan, Rajiv Gandhi National Award and the Sadbhavna National Citizen Award. A recent book, The 500 most influential Muslims in 2009 by the Georgetown University, Washington DC has named him the "Spiritual Ambassador of Islam In The World".¹⁷

The contributions can be seen directly in 1992, when the atmosphere was so vitally required around entire India since Babri Mosque incident,¹⁸ he felt he had an

¹⁶*Ibid.*

¹⁷Wahiduddin Khan, *Prophet of Peace*, New Delhi, Goodword Books, p.128.

¹⁸ Called as Babri Masjid. Hindus people claim that Babri Masjid built on the land of God Rama's birth temple which built in 15 BC. In 1528, Moghul empire destroyed it and replaced by a mosque. Because of

obligation to convince people the need for the restoration of peace and friendship between the two communities, so that the country might once again drive away out of a prolonged conflict between religions. To meet this goal, he went on fifteenth day of Shanti yatra (March of peace) passing through Maharashtra along with Acharya Muni Sushil Kumar and Swami Chidanand, handle a large groups at 35 different places on the journey from Mumbai to Nagpur. This event turns out to contribute greatly to the return of peace in the country.

Khan is often invited to attend peace seminars by all religious groups and communities both inside and outside the country. Maulana Wahiduddin Khan is a spiritual ambassador of India who spreads the message of universal peace, love and harmony.

Likewise, he has given a very great contribution to world peace in his campaign who tirelessly avoid the danger of a nuclear conflict between the various countries. For example, he proposed the idea for the formation of a worldwide movement for nuclear disarmament at a peace forum held in Zug, Switzerland, in 2002. On that occasion, he was awarded the Demiurgus Peace International Award.

The award also has been reached under the protection of Soviet President, Mikhail Gorbachev, gives to recognize outstanding achievements in strengthening peace among Nations and for his efforts to develop an ideology of peace and Islamic teachings which are presented in a modern style. He has also been awarded the title of Ambassador of peace by the International Federation for world peace, Korea.

Some of the other awards presented to him is *Bhushan Padam*, National Award-*Rajiv Gandhi Sadbhavna* Award for national integration, Communal Harmony Award, Diwaliben Mohan Lal Mehta, that presented by the former President of India. National award was given by the former Prime Minister of India, Gaurav Dili. The

that Bharata Janata Party (BJP) and Vishwa Hindu Parishad (VHP) want to rebuild the temple there. According to them this is an obligation of Hindus to drag the mosque which is the product of Muslim dynasty.

This desirability gets hard challenges from Muslims, with the result that, growing the length conflict between Hindu and Muslim. At least, since 1988 more than 10000 victims killed, in other hand, thousands of them wounded. The disturbance achieves the worst was at the end of November till the beginning of Desember in 1992, after Hindus whom BJP and VHP commanded were succeeded on pulling down the mosque and success building the emergency temple. This incident finally is hard examination of stability and secular democracy in India.

Several days before the incident occurred, actually prime minister of India, Narasimha Rao, officially issued ban of carrying on building the temple. Yet, Indian Hindus Militant that sponsored by BJP boycott the meeting, even accelerating the building of Hindu temple in Ayodhya. With the support of VHP the leaders of BJP gained to mobilize thousands of Hindus people destroying the historic mosque in the North state of Uttar Pradesh. (Dhoruruddin Mashad, *Agama Dalam Kemelut Politik Dilema Sekularisme di India*, Jakarta, PT Pustaka Cidesindo, 1999, p.50-51).

FIE Foundation Award gave *Urdu Academy Award* and *Aruna Asaf Ali Sadbhavna*. National Citizen Award given by Mother Teresa.¹⁹

6. His Works

After completing the research in 1955, he published his first book, "*Naye Ahd To Darwaze Par*" (Urdu) or "*On the Threshold of a New Era*" (English). This book is the result of his study, which is quite tiring. Furthermore, the certain book was refined again to produce the work entitled "*Ilme Jadid Ka Challenge*", or "*Islam and Modern Challenges*", which was later published under the title "*God Arises*". The culmination of the research work is his book titled "*Al Islâm*" in which he presents the ideology developed by him. Since that time, he continued to write up to produce more than 200 books. Discussion of the books on Islam, prophetic wisdom, spirituality and peaceful co-existence in a multi-ethnic society.

But among some of his work that is contained in the form of books is as follows:

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| 1. <i>At-Tadzkîr Al-Qawîm</i> | 16.. <i>Hijab In Islam</i> |
| 2. <i>Indian Muslims</i> | 17. <i>Manifesto of Peace</i> |
| 3. <i>The Ideology of Peace</i> | 18. <i>Peace In Kashmir</i> |
| 4. <i>The Prophet of Peace</i> | 19. <i>Islam and Peace</i> |
| 5. <i>Tazkiyah Purification of The Soul</i> | 20. <i>The Vision of Islam</i> |
| 6. <i>Islam Creator of the Modern Age</i> | 21. <i>The Call of The Qur'an</i> |
| 7. <i>Waqi'una wa Mustaqbaluna fî Dou'i al-Islam</i> | 22. <i>The Garden of Paradise</i> |
| 8. <i>Islam The Voice of Human Nature</i> | 23. <i>The Quran For All Humanity</i> |
| 9. <i>The Moral Vision</i> | 24. <i>Tabligh Movement</i> |
| 10. <i>God Arises</i> | 25. <i>The Moral Vision</i> |
| 11. <i>The True Jihâd</i> | 26. <i>The Teachings of Islam</i> |
| 12. <i>Islam Rediscovered</i> | 27. <i>What Is Islam</i> |
| 13. <i>An Islamic Treasury of Virtues</i> | 28. <i>'Aqîdatus Salâm</i> |
| 18. <i>At-TafsîrAs-Siyâsiy Lid-Dîn</i> | 29. <i>Islamic Fundamentalism</i> |
| 19. <i>Non Violence And Islam</i> | 30. <i>Polygamy And Islam</i> |
| 20. <i>Islam as the Source of Universal Peace</i> | 31. <i>Tabligh Movement</i> |

¹⁹<http://www.cpsglobal.org/mwk> seen at 14:05 on 31-08-2016.

B. Situation of India in Period of Wahiduddin Khan

Wahiduddin Khan lives in India which the largest citizen is Hindus. The Muslims in India are still minority, although in that condition, Muslims ever ruled India in 12 – 18 centuries. Yet, because of the colonialism of British, Muslims loss power to rule India, and the loss began from Sepoy Mutiny accident.²⁰ This mutiny was a national movement under Moghul Empire's power which represented Islam as the responsible side. As a result of post-Sepoy Mutiny, the Moghul's power weakened and in process of time the power had gone. In other hand, the power of British was increasingly dominant in various fields of socio-economic and politics of India. Even the British had implanted western culture and thoughts, which include the value of democracy that emphasizes the importance of a majority.

This ensued to Muslims, who were not more than fourteen percent of the entire population of India, they became increasingly marginalized. On the contrary, the Hindus who were eighty percent of the total population of India, eventually became dominant. Likewise, the Indian National Congress which was established since 1887, finally had also followed by Hindus. Thus, even though the National Congress is formally secular, but when it is seen from the results of policy issued, they are fully filled by Hindu aspirations.²¹

The marginal position of Muslim certainly unacceptable by Muslims. Not only because Muslims had been accustomed to being the leader for centuries. Moreover, the policies that colored by Hindu were contrary to Muslim tradition. As a result, the opposition between Hindu and Muslim became inevitable, even from day to day worsened.

²⁰Sepoy Mutiny is an event of Indian society rebellion, which talks more on Hindus and Muslims against the British colonial rule in 1857 AD. This began from the replacement of "Brown begs", which was old shotgun of Sepoy (indigene) troops, with the latest model of British rifle named "Enfield". The problem was in charging its bullet, engaging mouth to bite the top of bullet. However, a lot of rumors said that the lubricant of rifle was filled by fat of cattle and pigs. Whereas most of these forces are Hindu and Muslim. With the result that, it made as insult to their religion.

Actually, the causes of rebellion are not only the insulting, but also a lot of oppression and injustice which were suffered by the people of India such as abuse of religion, discrimination against indigenous forces, removal regions of Moghul Sultanate, etc. However, from the Enfield bullet event, the mutiny had come in clipping time.

Rebellion of Sepoy troops started from Meerut and then was followed by other regions of India such as Delhi, Agra, Kanpur and Lucknow. Rebellion against British rule had become the greatest nationalist movement against colonialism of British. It was certainly the player of this movement is Mughal sultanate that still dominated India even under British rule. Unfortunately, this rebellion was defeated by the British in 1858 AD, so it made the power of Moghul Empire threatened. (See www.indianetzone.com at 09:37 in 30-09-2016).

²¹Dhoruruddin Mashad, *Agama Dalam Kemelut Politik Dilema Sekularisme di India*, PT Pustaka Cidesindo, Jakarta, 1999, p.44-45.

Syed Ahmad Khan, was appearing as a representative of the voice of Muslims in India, demanding same rights with a separate representation for Muslims in Indian parliament. Muslims doubted, if the British had left India, Hindus and Muslims can lead the country with the same rights. Based on it, in 1906, the Indian Muslim League formed to counterbalance the power of Indian National Congress.²²

Due to the desire of same right in politics rejected by the majority of Hindu, Muslims finally, submitted more extreme demand instead. Muslims no longer only demanded the separation of the National Congress and the Muslim League, but more than it-with pioneered by Mohammad Iqbal (1930) and subsequently led by Mohammad Ali Jinnah (1937) – demanded an independent country separated from India.²³

Although the Indian nationalists (for instance: Maulana Abdul Kalam Azad and Mahatma Gandhi) attempted to unite the entire region and the nation of India, but Hindu-Muslim conflict eventually reached “point of no return” so it was impossible to placate. As a result,-after by long struggles-on August 14 of 1947, this subcontinent was split into two countries, India with Hindu majority and Pakistan with Muslim domination.²⁴

Despite the establishment of Pakistan was to become a state for Indian Muslims, but some Muslims are loyal to remain in the State or the Government of India were still in great quantities, approximately ten percent (in 1951) of the total population of India. From the sum increased to 11, 21 percent in 1971, and thirteen percent in 1981. In fact, Indian Muslims population has reached the absolute number about 120 million, which was the third largest in the world after Indonesia and Bangladesh, and greater than Pakistan which only 105 million.²⁵

However, 120 million still remained as a minority in Hindu community that numbers at least 740 million. Yet, at the same time due to historical conflict of Hindu-Muslim in 1947 was still not forgotten. As a result of hatred or historical suspicion between Indian Hindu-Muslim, then during a period of 45 years of India’s independence, Hindu-Muslim’s relation was almost never harmonious. Feelings of hatred and mistrust continue to color spectrum of these two communities. A Hindu majority always does not believe in loyalty of Muslims against India state. Such

²² Ibid, p.45.

²³ Bal Khrisna, *Socio Cultural Impact of Islam on India*, Candhigarh, Punjab University, 1976, p. 82-

²⁴ Ibid.

²⁵ https://en.wikipedia.org/wiki/Islam_in_India seen at 3:07 05/11/2016.

suspicion is worsened by the reality that Kashmir Muslim community who always demands the establishment of Kashmir as a Muslim state-such as the case of Pakistan-wants to join his neighbour: the country of Pakistan. Then it can be understood if "disgust" for no reason by Hindus to Muslim became systemic feud. It means, anytime can be turned into a Hindu-Muslim communal riots, with a little cause.²⁶

Such systemic hostility was worsened also by jealousy of Hindus against Muslims, which their population of them increased. The increase was not only caused by heredity, but more than it, due to the Harijans who believed in Islam. This happened, because mainly the Harijan caste disappointed in the practice of the teachings of Hinduism in Indian public life. Although the government had banned the application of caste, especially addressing and implementation of Untouchable Caste in life of the citizens of state, but in their daily practice the Harijans remained as subordinate society by a highest caste of Hindu community. Even education, occupation, and wealth which have been achieved by Harijan, caste community continued to see a "millionaire" Harijan as "despicable person" who did not deserve to sit with them. If someone touched Harijan, it still meant a ritual degradation. As a result, the hurt of Harijans finally turned them to believe on other religion. As a result, Islam seemed promised equality among human beings, eventually it was becoming their choice.²⁷

Finally, because of a large number of religious transformation from Hindu to Islam, then Hindu's hatred against Muslims was becoming stronger, so the Muslim-Hindu conflict was increasingly difficult to resolve. Muslim-Hindu's suspicions were inherent to deepen. Like a fire in the hull, the conflict appeared from time to time in the form of communal riots. For example, Ayodhya riot was claimed to kill thousands people in 1992, it is just one of Hindu-Muslim communal riots India.²⁸

It seems clearly that the Hindu-Muslim communalism, Harijan with high caste, and Hindu with other minority groups, eventually becomes the main obstacle for the implementation of secular democratic India. As a result, the dream of Pandit Jawaharlal Nehru of a secular India until now is not materialized.²⁹ On the contrary, since a half century of India's independence, India had been faced by at least 9000 communal riots. The years of 1946 till 1979 for example, there had occurred 6,542

²⁶ Edward Mortimer, *Faith and Power: The Politics of Islam*, New York, Random House, 1982, p. 177.

²⁷ Dhoruruddin Mashad, *Op. Cit*, p. 47.

²⁸ Edward Mortimer, *Op. Cit*, p. 173.

²⁹ Wahiduddin Khan, *Indian Muslims*, p. 30.

times anti-Muslim violence incidents.³⁰ If we calculate them until the last half of 1990 period, the number of communal riots certainly will make our body hair frightened.

Various bloody violence is usually planned by Hindu militants, especially the Rashtriya Sevak Sangh (RSS) and its wing of political party, the Jana Sangh, including some regional organizations like the Shiv Sena in Maharashtra.³¹ This Anti-Muslim violence firstly occurred in India in early year of 1920, it began when Hindu militant organizations as the Mahasbha (which later merged with the Rastriya Sevak Sangh) launched the Shuddhi program, namely Hinduization of Muslims.³² After the independence, the program continues despite the name of it changed by Indianization of Muslims. It is clear that this program implicitly conveys the idea that Muslims of India-during they are still believing on Islam-not "legitimate" becoming citizens of India, and remain as foreigners in their own country.

Since early 1960, anti-Muslim riots had risen sharply. In 1960, twenty-six times of violent riots were recorded. Furthermore, in 1961, Ninety-two cases happened, sixty cases in 1963, and two hundred and twenty cases in 1967. In the middle of 1968, the riots had reached three hundred and twenty seven cases. Even in the period of Janata Dal party which was mostly dominant by the power of communal community of Jana Sangh between 1977 and 1978, anti-Muslim riots reached a high record, reached 547 cases. While the biggest and widest violence manifestation was in the case of Ayodhya in the end of 1992 ago.³³

In various communal riots, Muslims had always been the biggest victims. Even an American sociologist, Richard D. Lambert, in his study of anti-Muslim violence has uncovered that the victims on Muslims reached 2.5 to 10 times larger than the amount published by the government.³⁴

In the map of communalism in India, minority of Muslims were experiencing the terror of the majority of Hindus from year to year. Hindus not only attacked individuals of Muslims, but also destroyed and burned houses, stores, and industries of Muslims. Violence is primarily aimed at affluent regions of Muslims, such as in Jabalbur, Jamshedpur, Bhiwandi, Banaras, Ahmadabad, and Muradabad.³⁵ The goal strategy is very clear, the last target to be achieved by Hindus militants is to continue to alienate Muslims, eather attack the population of them or the wealth. Indian

³⁰ *Ibid*, p. 175.

³¹ Wahiduddin Khan, *Indian Muslims*, p. 8.

³² Bal Krishna, *Op. Cit*, p. 20.

³³ Dhoruruddin Mashad, *Op. Cit*, p. 48.

³⁴ *Ibid*.

³⁵ Bal Krishna, *Op. Cit*, p. 48.

Muslim Relief Committee, which based in London estimated that, for thirty-three years, 1948-1981, 5,500 anti-Muslim violence incidents had happened, with 200,000 Muslims died and material loss was over 200 million dollars.³⁶

In such condition, the Indian government seems unable to do much. In fact, in many cases, the government official security (police) who has duty to overcome the problems openly takes side with Hindus instead. In communal riot in Mudarabad in August 13 of 1980 for instance, the police repeatedly fired on Muslims, so that one hundred and fifty Muslims were killed. The same thing happened again in the Meerut riot in 1982.³⁷ In an event of northwest small town of New Delhi, the police significantly fired tens of Muslims and arrested hundreds of them. Similar events almost continue to be repeated, as happened in the communal riot in Aligarh, along with in Bangalore. Surprisingly, the government was not giving any punishment on these police officers who partied to Hindus.

In such condition, it is understandably why the apparatus and police officers partied to Hindus, due to they are dominated by Hindus. The people of Sevak Rastriya Sanggh and Jana Sangh, for example, had dominated the force of policemen for years. If it was traced, the reason for this domination was not just due to the majority of Hindus, but also domination in political power. In the most crowded province, northern Uttar Pradesh of India-where the Babri mosque of Ayodhya established-the number of Muslims who became Provincial Armed Constabulary = PAC (anti-riot police) just 300 people. Whereas the total of PAC reached 200,000 people. This means that Muslims who constitute 13 percent of the composition of the entire population of Uttar Pradesh, only get 0.15 percent of all positions of police force. Thus, it is understandable, during three years of Ayodhya conflict, 10,000 victims mostly from Muslims.³⁸

From description above is clear that Indian Muslims are minority. The power of minority is less than the majority of the country. It is due to the majority dominates in every political aspect of country so that the largest victim of religious conflict among both is Muslim, in order to solve the problem of Muslim minority and conflict between Hindus and Muslims, Wahiduddin Khan interprets the Quran according to peace and love. According to him there was a rumor in Indian Muslims that Hindus want to make India as the "Second Spain". This rumor make Muslim feeling hatred to

³⁶ Wahiduddin Khan, *Indian Muslims*, p. 114.

³⁷ *Ibid*, p. 242.

³⁸ Dhoruruddin Mashad, *Op. Cit*, p. 50.

Hindus, instead Hindus feel hatred against Muslim that they (Muslims) want to make India's second partition as Pakistan incident.

C. At-Tadzkir Al-Qowim Fi Tafsir Al-Qur'an Al-Hakim

Wahiduddin's exegesis book was firstly published in Urdu in 1978 under the name of *Tadzkir Al-Qur'an*. Then, it was published in Hindi in 2008 with the same name. After that, it began publishing in Arabic under title "*At-Tadzkir Qowim Fi Tafsir Al-Quran*" in 2009. Whereas the last translation of his commentary was in English in 2011 under title "*The Quran English Translation And Commentary Parallel Arabic Text*."³⁹

This exegesis book of an Indian Muslim scholar is one of the contemporary interpretation books.⁴⁰ It is based on his desire that the Qur'an can be interpreted in the needs of present time. Where the need always changes according to the changing times as well as the meaning will always change according to the changing times.⁴¹

An urgent need on condition of Muslims today is *da'wah*. Where the *da'wah* is conveying God's message in the Quran to all mankind. Hence, his explanation in this interpretation book is mostly about advice of the Qur'an and its admonition. Due to that, he named this book as *At-Tadzkir Al-Qawim* (true admonition) or *Tadzkir Al-Qur'an* (admonition of the Qur'an).

The message of the Qur'an will not be conveyed if the interpretation of the Qur'an is very detailed (tahlili). He explains the content of the Qur'an is not in detail, but globally (ijmali).⁴² So that the simple meaning of the Qur'an can be conveyed and applied in daily life. The globally interpretation can be seen clearly in his commentary book in English (*The Quran English Translation And Commentary Parallel Arabic Text*) where the translation of verses is noted by some footnote for explanation of some verses.

His method of interpretation of the *At-Tadzkir Al-Qawim* as follows:

1. To explain the words (Syarah Mufradat) which are estimated need to be explained.⁴³

³⁹ Wahiduddin Khan, *The Quran English Translation Commentary And Parallel Arabic Text*, Goodword Book, New Delhi, 2011, p.i

⁴⁰ Wahiduddin Khan, *At-Tadzkir Al-Qawim*, vol. 1, p. 23.

⁴¹ *Ibid*.

⁴² Wahiduddin Khan, *At-Tadzkir Al-Qawim*, p. 24.

⁴³ This only happens in his commentary in Arabic, because its translation from Urdu into Arabic needed elucidation of certain words. Whereas the commentary in other languages such as English has no explanation of certain words. See Wahiduddin Khan, *At-Tadzkir Al-Qawim fi Tafsir Al-Qur'an Al-Hakim*, Manshurah, Dar Al-Wafa', 2009, p. 24.

2. To interpret the Qur'an bil Qur'an (Munasabah Al-Qur'an) by contemplating the whole verses without involving the thought from the outside of the Qur'an like politics, fiqh, kalam, etc.⁴⁴
3. To break up a paragraph of verses which is in one topic with another paragraph, then explain them with the thought of the Qur'an or what a paragraph of verses contains.⁴⁵
4. To consider the message of the Qur'an according to the condition of revelation of the verses (*Asbab An-Nuzul*).⁴⁶
5. To explain the verses with brief explanation (*Ijmali*) without engaging in aspect of Arabic language, fiqh, kalam, or other aspects.⁴⁷
6. To give wisdom and message of the verses in every paragraph.⁴⁸

D. His Interpretation About *Jihād*

1. Surat Al-Baqarah verse 218:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ
رَّحِيمٌ (٢١٨)

218. Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah, - they have the hope of the Mercy of Allah: And Allah is Oft-forgiving, Most Merciful.

Asbabun Nuzul:

Narrated by Ibnu Jarir, Ibnu Abi Hatim, and At-Thabrani in Al-Kabir, and AL-Baihaqi in his Sunan, from Jundub bin Abdullah bin Jahsy that the Prophet sent some people and also Abdullah bin Jahsy, in the middle way they meet Ibnu Al-Hadrami and killed him, if they knew that it was a day of Rajab or Jumadal, they didn't want to do that. Then polytheist said to believers, "you killed in sacred month, then God revealed His words," they ask you about the battle in holy

⁴⁴It is described by him if there is someone who involved in a political movement, he would interpret (اندادا) of the verse 165 of surah Al-Baqarah with his rival in politics (ندا سياسيا له). See Wahiduddin Khan, *At-Tadzkir Al-Qawim*, p. 13.

⁴⁵ Wahiduddin Khan, *At-Tadzkir Al-Qawim*, p. 16.

⁴⁶As the researcher knows that the pattern of thought of Islam in India emphasizes to learn the history of Islam constantly to take advantage in the present life. This matter which writer knows is from the one who studies lecture in India and certainly from reading about his interpretation of the Qur'an. It is found the same thing when he interprets the verse, he always involves the historical conditions of revelation of the Qur'an.

⁴⁷ Wahiduddin Khan, *At-Tadzkir Al-Qawim*, p. 17.

⁴⁸ *Ibid.*

month.”some of them said,”if they don’t get a sin, so they will not get reward, then this verse came.⁴⁹

In other narration, which narrated by Ibnu Ishaq, Abdullah bin Jahsy and the companions saw how great the reward of *jihâd* gotten when the Qur’an revealed till they really wanted to get the reward, so they said,”O ye the Prophet, we will go battle in order to be called mujahidin,” then the words of God revealed.⁵⁰

Interpretation:

When the believers are persecuted in this way and forced to leave their homes, they sometimes even have to take arms in self-defense. So when the believers were debarred from worship by the polytheists, they were repeatedly subjected to aggression, such circumstances compelled them at times to take arms in self-defense. This was a two-sided process which separated the people of God from the enemies of God. On the one hand, some were exposed as servants only of themselves; for who else but one who has no fear of God-pursuing only his own selfish ends-would persecute God servants? On the other hand, out of this persecution came emigration and peaceful missionary struggle-act of true believers who stand to devote to God under the oppression and torment. There were also who unable to withstand the pressure and forsake the Faith. This shows the strength of faith from the believers.⁵¹

2. Surah Ali Imran verse 142

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الصَّابِرِينَ (١٤٢)

142. Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast?

Interpretation:

When an individual resolves to follow path of God, he is confronted with many kinds of problems produce in him a state of uncertainty; sometimes they make him think of opting for a policy of expediency; sometimes they arouse negative feelings within him; sometimes he is tempted to embrace such a version of God’s religion as has great public appeal. Herein lies the test of human in the present

⁴⁹ Imam As-Suyuthi, *Asbabun Nuzul*, trans. Muhammad Syahril and Yasir Maqasid, Jakarta, Pustaka Al-Kautsar, 2014, p. 66.

⁵⁰ *Ibid.*

⁵¹ Wahiduddin Khan, *At-Tadzkir Al-Qawim Fi Tafsir Al-Qur'an*, Al-Manshurah, Dar Al-Wafa', 2008, vol.1, p. 125.

world. Whatever reaction of man shows on such serves as an indicator of whether he is false or true in his acceptance of faith. If his actions correspond to his verbal claim of faith, he is true, and if not, he is false. Becoming God's witness is the final destination of this journey.⁵²

3. Surah An-Nisa : 95

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ
الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

095. Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward.

Asbabun Nuzul:

Al-Bukhari narrated from Al-Bara' that he said," When the down of this verse, the Prophet said,"call the one."Then he was coming bringing ink, board, and other writing tools. After that the Prophet said to him:"write,"La yastawil qa'iduna minal mu'minin wal mujahiduna fi sabilillah."At that time Ibnu Ummi Maktum was behind of the Prophet, then he said,"O ye the Prophet, I am blind." Afterwards the words of God came completing the verse above,"La yastawil qa'iduna minal mu'minina ghairu ulidh dharari wal mujahiduna fi sabilillah."

Ibnu Katsir added that Abdur Razaq said,"that Maqsum maula Abdullah Al-Haritsi told him,"Not equal between the believers who don't join the Badr battle and the believers who join it."this narration is just narrated by Al-Bukhari without Imam Muslim.

Narrated by Ibnu Abbas that he said," when the down of the order of waging war in Badr, Abdullah bin Jahsy and Ummu Maktum said,"Indeed, we are blind, do we have lightness to not join the battle?"so the words of God revealed," Not

⁵² *Ibid*, p. 205-206.

equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons.⁵³

Interpretation:

Muslim generally fall into two categories as far the level of their actions is concerned. One category is comprised of those who adopt the Islamic way of life, remaining within the confines of obligatory injunctions. They worship God and live discreetly, heeding what is lawful and what is unlawful. The second category includes those who live at the level of sacrifice. They follow Islam and exert themselves to convey its message to other people, willingly enduring the difficulties of their endeavor. They place their lives and possessions in jeopardy in the cause of Islam. They do not confine themselves to obeying obligatory injunctions, but farer beyond-offering their very existence for the sake of Islam. Muslims in both the categories are sincere and will be recipients of their respective shares of God's grace; however, the status of the second category of Muslims is different from the first. Their offerings in the path of God were not in measurable terms, so neither will God's requital of their efforts be measurable. The Muslims joined the mission of God without any consideration for expediency; accordingly, God's grace and mercy will, in return, be immeasurable.⁵⁴

4. Surat Al-Maidah verse 35

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (٣٥)

035. *O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper.*

Interpretation:

According to him, close to God is a highest and most precious dream of every believer, due to close to God may not be gotten by a form of touching by five sense except in the Hereafter. But, however the charity of servant of God causes him get closer to God; to acts which are received by God; so he attempts to get close to God through any material; and the mediator in order to close to God is

⁵³ Jalaluddin As-Suyuthi, *Op. Cit*, p. 166.

⁵⁴ Wahiduddin Khan, *Op. Cit*, p. 266.

taqwa and *jihâd* which are worshipping and obeying God forever with a form of fear and earnest struggle in the cause of His.⁵⁵

5. Surat Al-Maidah: 54

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

054. O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him, - lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things.

Interpretation:

Islamic life is a life which has purpose, to fulfill the day with struggle and tiredness. The duty of Muslim is to convey message of God to all His servants and strive with the utmost of all ability to change human's wrong view of hell way into a paradise way. Therefore a believer confronts several kinds of difficulty and trouble and get many excoriations which from mockers. Then two different groups appears in principal and purpose: a group who love world, and a group who look for the Hereafter. These two groups are confrontating each other. The examination of believer is passing all condition and situation in the way of faith. As like human who has experienced long journey as the faith of God will increase, so he is connected to the journey which has no going back and no getting pleasure of someone except God, till he faces God through the door of death.⁵⁶

6. Surat Al-Anfal : 72

⁵⁵ *Ibid*, p. 225-226.

⁵⁶ *Ibid*, p. 339-340.

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا
وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٧٢﴾

072. *Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid,- these are (all) friends and protectors, one of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) Allah seeth all that ye do.*

Interpretation:

Generally, when a man helps another, it is because that the other person belongs to his family or group or class. But after hijrah (migration to Medina) the Islamic society formed in Medina such that those who were householders gave their houses to people with whom their relation was based only on religion. The people who left their hearts and homes and migrated to Medina had done all this for the sake of God and the Hereafter, and those who allowed these strangers to share their money and property also did so, in order that God should be pleased with them and send them to paradise in the Hereafter. This was a society which relations of family or race were not important as compared to faith. People used to help each other, not for worldly benefit, but for the sake of the Hereafter. They used to give to each other without expecting any return from the receiver, but only expecting a reward from God. That society is truly Islamic where relations are established not on the basis of family relations or the prejudices of groupism, but on the basis of Truth; where the people are the supporters and helpers of each other for the sole reason that they are brothers in religion, not because some worldly consideration is linked with them.⁵⁷

7. Surah Al-Anfal : 74, 75

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا
لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ
وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

074. *Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah as well as those who give (them) asylum and aid,- these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous. 075. And those who accept Faith subsequently, and adopt exile, and*

⁵⁷ Ibid, p. 580-581

fight for the Faith in your company,- they are of you. But kindred by blood have prior rights against each other in the Book of Allah. Verily Allah is well-acquainted with all things.

Asbabun Nuzul:

Narrated from Ibnu Jarir from Ibnu Zubair that he said,"once upon time a man used to promise his friend with word"you will inherit me and I will inherit you. Ibnu Sa'ad narrated in stripe of Hisyam bin Urwah from his father that he said,"the Prophet to make brotherhood between Zubair bin Awwam and Ka'ab bin Malik. Zubair said,"I saw Ka'ab suffered injury in Uhud battle, then I said,"perhaps he dies I will inherit his wealth." So this verse declines," And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company,- they are of you. But kindred by blood have prior rights against each other in the Book of Allah. Verily Allah is well-acquainted with all things. After this verse, inheritance property becomes family's right, and inheritance system of this brotherhood stopped.⁵⁸

Interpretation:

He interprets that having faith in God means deciding to lead one's life purely for His sake. People who do so, frequently become strangers among those who live for things other than God. This alienation sometimes leads to the decision to migrate due to a wholly inimical atmosphere; one's whole life thus becomes one of struggle and sacrifice. These migrants are the true believers in the eyes of God-their faith being of the highest order. Next come those who support these migrants in God's cause.

In order to become a real Muslim, at least one of the following courses of action should be entered upon. Either the potential devotee should attach himself to Islam to such an extent that, if required, he will forsake his well-established life. Or he should loosen his purse strings in order to come to aid of those who choose to migrate. If necessary he should even invite them to share his earnings and property. True faith will thus become a reality for people on their becoming either muhajir (migrants in cause of God) and Ansar (helpers or supporters).

These are two kinds of people for whom, before God, there is pardon or forgiveness (maghfirah) and respectable sustenance (rizq karim). The paradise of the Hereafter is an extremely refined world; it is a perfect world; and the people

⁵⁸ Imam As-Suyuthi, *Op. Cit*, p. 260-261.

eligible to be settled in a perfect world should also be perfect. No human being can attain such perfection in view of human weakness. However, God has promised that one who fulfills one test of the two tests mentioned above shall have allowance made for his shortcomings and, His grace, will be sent to paradise. Helping and supporting those who become brothers through religion is very important. However, this will not affect the rights of blood relations and the distribution of inheritance among them. Under the influence of personal desire, a man may treat some things as essential for his family members, but this has no importance in the eyes of God. However, God himself has laid down His book laws regarding the rights of family members and rules of inheritance applicable to them. These will in any case hold good, and nothing can become an excuse for violating them.⁵⁹

8. Surah At-Taubah : 16

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

Or think ye that ye shall be abandoned, as though Allah did not know those among you who strive with might and main, and take none for friends and protectors except Allah, His Messenger, and the (community of) Believers? But Allah is well-acquainted with (all) that ye do. (QS. At-Taubah: 16).

Interpretation:

In the present world when a man makes something the purpose of life, he encounters many problems and demands in his efforts to achieve it. If the man is bent upon his purpose, he utilizes all his strength in overcoming these problems and fulfilling these demands. This is called *jihâd*. In this world everyone has to face this *jihâd*. Everyone has to prove how ardent he is about his purpose at the level of *jihâd*; only then is it possible for him to succeed in achieving it.

In this struggle in the path of God which indicates to what extent the individual is serious about his purpose. To one who claims to have faith, events which test his faith occur again and again. Sometimes his heart becomes influenced by feelings of ill-will, and jealousy towards somebody but his faith

⁵⁹ Wahiduddin Khan, *Op. Cit.*, p. 581-582.

urges him to rid himself of all such feelings. Sometimes unpleasant words are on the tip of his tongue but his faith requires that he should hold his tongue at that time. Sometimes, in the course of dealings, a right has to be honored which is unpleasant to him, but faith exhorts him to fulfill all entitlements as a matter of justice, whether pleasant or unpleasant. Moreover the call for truth sometimes reaches the stage when faith commands him to sacrifice his life and property to ensure its success. Going on fulfilling the requirements of faith at any cost, is known as *jihâd*.

In the present world when a man adopts a broad base-purpose, he has necessarily to focus on the centralism of his purpose; he has to be loyal to his leader; and he should completely identify himself with the fellow travelers on the same path. These things are fraught with a sense of purposefulness. Without these, the claim to lead a purposeful life would be false. Similarly, when a man seriously introduces religion into his life, it will necessarily happen that God, His Prophet and the faithful will become his friends and supporters (*walijah*); he will be at one with them in every respect.

This matter become more critical when it is kept in view that its Assessor has full knowledge of its open and the hidden aspects. He will therefore, deal with every individual in accordance with inner reality and not in accordance with his apparent outward aspect.⁶⁰

9. Surah At-Taubah: 19 and 20

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

019. Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong. 020 Those who believe, and suffer exile and strive with might and main, in Allah's

⁶⁰ *Ibid*, p. 590-592.

cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve (salvation).

Asbabun Nuzul:

Imam Muslim, Ibnu Hibban, and Abu Dawud narrated from An-Nu'man bin Basyir that he said, "When I was near the Prophet's pulpit with his several companions. A man among them suddenly said, 'I don't care if I embrace Islam, I don't do charitable deeds except to give the water to pilgrims. 'while the other said, 'No, but to take care Masjidil Haram!' while the third said: it is not, but to strive in the cause of Allah!' "The day is Friday. After I took Friday prayer, I meet the Prophet and ask him about their different opinions. Then this verse descend,"⁶¹

Interpretation:

But the idea of polytheists was absolutely wrong. They were making the mistake of comparing the outward appearances of things with the realities. Supplying drinking water to the visitors of the Sacred Mosque; cleaning the Mosque and lighting it; covering the Ka'bah, attending to its floor and walls-all these are outward, showy deeds. How can they be equal to the deeds of a man who discovers God and spends the rest of his life caring about the Hereafter; who dedicates his life and property to God; who denies all other greatness and makes God his great one? The real discoverers of truth are not those who discover it at the meaningless level of outward show, but those who are attached to Truth at the level of self-sacrifice and not simply at the level of exhibitionism.

These are two types of attachment: one is to ritual, in which a man performs deeds of a showy nature, but does not offer himself or his wealth for the sake of God. The other is one in which a man is so serious about his faith that if he is required to renounce anything for its sake, he does so willingly, and whatever if he is required to give, he gives willingly. One who evinces the second kind of attachment will, after death, be blessed by God with great munificence.⁶²

⁶¹ Imam As-Suyuthi, *Op. Cit*, p. 264.

⁶² Wahiduddin Khan, *Op. Cit*, p. 592-593.

10. Surah At-Taubah: 24.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

024. Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause;- then wait until Allah brings about His decision: and Allah guides not the rebellious.

Interpretation:

For human beings their family, their wealth, and their economic interests have the greatest value. They consider these things the most important. They prefer these things to all other things and sacrifice their all for them. This sort of life is of the worldly type, and whatever the worldly person receives, he receives only in this world. There is nothing for him in the eternal life after death. As opposed to this, the other type of life is that in which a man give the greatest importance to God, His Prophet and to efforts for the cause of God and for the sake of these things he is ready to leave everything else. It is the latter which is the God worshipping life and for God Worshippers, the doors of paradise will remain eternally open in the Hereafter.

The first sort of life is based on worldly connections and worldly interests. The second is based on Faith. Whatever a man chooses to adopt of the basis of his life, it is always at the cost of having to leave all other things for its sake; he has to develop relation for some people and break off relations with others. Certain losses are absolutely unbearable to him and at the risk of his life and at the cost of the greater part of his wealth, he tries to avert them, but as regard certain other losses, he is not perturbed by their occurrence. Those who invest their all in worldly affairs, achieve worldly success. Similarly, the Hereafter will be the achievement of those who sacrifice everything else for its sake.

Giving up materially advantageous thing in favour of something apparently less advantageous is a serious matter. So much so that a man's belief or disbelief comes to be determined on the basis. Just as in the world of God, open infidels are not destined to succeed, similarly there is no possibility of success for those who make tall claims of faith, but when faced with a critical situation, give preference

to the world oriented way. If such claimants of faith have any misconceptions about themselves, they will come to know of their fate at the time God pronounces His verdict.⁶³

11. Surah At-Taubah: 41

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ
(٤١)

41. Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye (but) knew.

Asbabun Nuzul:

It is narrated by Ibnu Jarir from the man who came from Hadhramaut, he heard the report from previous time that it was a sick old man said, "I am a sinner!" then God revealed this verse.⁶⁴

Interpretation:

In this verse there was a group of Muslims were weak belief among the hypocrites in Medina. They just follow the order of the prophet and God which is the most important for their worldly interests. If it is not related to their interests they never carry out the order. The example for this is the Tabuk occurrence. This evident event proves who is the real believer and the hypocrite in the eyes of God. On this occasion they set out against the great and organized power, The Romans. But because of the journey to faraway border of Syria on the midsummer-which is the hardship condition- the hypocrites made excuse to not join the journey. They just want to take apart in the order which is without any hardship matter. In the other hand, the real Muslims sacrifice all their wealth and their lives to do this job. This is the different thing between hypocrite and believer.⁶⁵

12. Surah At-Taubah: 44

⁶³ *Ibid*, p. 594-595.

⁶⁴ Imam As-Suyuthi, *Op. Cit*, p. 270.

⁶⁵ Wahiduddin Khan, *Op. Cit*, p. 606-607.

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ
(٤٤)

44. *Those who believe in Allah and the Last Day ask thee for no exemption from fighting with their goods and persons. And Allah knoweth well those who do their duty.*

Interpretation:

When a son is ill or the daughter in marriage, nobody doesn't share his money or himself except to reach the happiness of his family. Thus also the religion works. If the believers really believe in Islam, they must sacrifice all wealth and life to the religion if the time comes demanding it. So that the real believers have the most expensive cost in the eyes of God. If there are some people making excuse, so they are not the true believers. How can the people of religion stay behind the excuses? Whereas Allah knows the real believers that who fear to Him in the strongest feeling.⁶⁶

13. Surah At-Taubah: 73

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (٧٣)

73. *O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge indeed.*

Interpretation:

According to a tradition there were eighty hypocrites in Medina at the period of the Prophet Muhammad. This indicates that the *jihâd* ordered here against the hypocrites did not mean waging war (qital) on them. Had it been so, the Prophet would have had them eliminated. According to a hadith narrated by Ibnu Abbas, here *jihâd* means striving by word or mouth. Hence, according to the majority of Muslims, *jihâd* with sword against hypocrites is not accordance with the Shariah.⁶⁷

14. Surah At-Taubah: 79

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (٧٩)

⁶⁶ *Ibid*, p. 208-209.

⁶⁷ *Ibid*, p. 621.

79. *Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the fruits of their labour,- and throw ridicule on them,- Allah will throw back their ridicule on them: and they shall have a grievous penalty.*

Asbabun Nuzul:

It is narrated from Al-Bukhari and Muslim from Ibnu mas'ud that he said," when the revelation of charity verse, we carry on goods on our back. Then someone comes to give alms more. The people say,"he wants to show off!,"then a man was coming to give alms one *sha'* and they said,"God doesn't need his alms!" afterwards this verse reveals.⁶⁸

Interpretation:

The person is hypocrite in the eyes of God when he always prays to God in order to get wealthy and blessing. But, after God made him rich he forgets to give some of his property to God's share. Whereas, he promises if he were wealthy he would always spend the money on good and charitable. Now he thinks that he is rich due to his diligence and talents. Such person always insults a man who spends much money on charity, he says the man is ostentatious. When somebody shares little, the hypocrite asks him: Does God need your charity?⁶⁹

15. Surah At-Taubah: 81

فَرَحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ (٨١)

81. *Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Messenger of Allah: they hated to strive and fight, with their goods and their persons, in the cause of Allah: they said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand!*

Asbabun Nuzul:

Ibnu Jarir narrated from Ibnu Abbas that he said,"the Prophet of God commanded believers to go with him. The order was in hot season. Then someone said to him," O ye the Prophet, this season is so hot, we should not go. Then don't command us to wage war in this situation."the verse descends," Say, "The fire of Hell is fiercer in heat." If only they could understand!.⁷⁰

⁶⁸ Imam As-Suyuthi, *Op. Cit*, p. 280.

⁶⁹ Wahiduddin Khan, *Op. Cit*, p. 622-623.

⁷⁰ Imam As-Suyuthi, *Op. Cit*, p. 281.

Interpretation:

The battle of Tabuk was in extremely hot season and the distance between Medina and the border of Syria is about 300 miles. The hypocrites said to Muslims: don't go travelling so far away in this hot season! They forgot in saying this after hearing the call of God. The hypocrites love themselves and their wealth more than God. So that they will do everything which relates to profit for themselves. It is very wise for them to do so, considering others as the foolish and they are the wise men. Besides, in the life after death, they as the foolish, never stop crying to get the torture of God, because they refuse asset to entry into the paradise.⁷¹

16. Surah At-Taubah: 86 and 88

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾ لَكِنَّ الرُّسُلَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾

86. When a Sura comes down, enjoining them to believe in Allah and to strive and fight along with His Messenger, those with wealth and influence among them ask thee for exemption, and say: "Leave us (behind): we would be with those who sit (at home)". 087. They prefer to be with (the women), who remain behind (at home): their hearts are sealed and so they understand not. 88. But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper.

Interpretation:

The real Islamic society will not be willing to accord a position of honor to those (hypocrites) about whom it is abundantly clear that they are Muslims in name only, being in fact loyal only to their vested interest and worldly considerations. The fate of such people is that in Islamic functions they find a place only on the back benches; they have no share in congregational affairs of Muslims, being held unfit to grace religious offices. Any society in which such people have been able to attain a position of honor can never be looked upon with favour by God.

⁷¹ Wahiduddin Khan, *Op. Cit.*, p. 624-625.

The true believers allot the highest position to God, and such as everything other than God appears worthless to them. They are always ready to move ahead towards God by undertaking every kind of sacrifice. These are the people for whom God's graces and bounties exist. Nothing stands between them and the eternal paradise of God, save death.

17. Surah An-Nahl: 110

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ
(١١٠)

110. But verily thy Lord,-to those who leave their homes after trials and persecutions,-and who thereafter strive and fight for the faith and patiently persevere,-Thy Lord, after all this is oft-forgiving, Most Merciful.

Interpretation:

Whenever untruth dominates the current atmosphere, one who accepts the Truth faces severely trying circumstances: his surroundings force him to revert to the customary religion. Under these circumstances, if he remains steady in his adherence to the Truth and leaves everything (even his property and his native place), then he is a migrator (*muhajir*). One who strives and struggles (*mujahid*) for the cause of God, makes himself deserving of a huge reward.⁷²

18. Surah Al-Hajj: 78

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ (٧٨)

78. And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular Charity,

⁷² Wahiduddin Khan, *Op. Cit.*, vol. 2, p. 275.

and hold fast to Allah! He is your Protector - the Best to protect and the Best to help!.

Interpretation:

The task of Muslims is act of calling all people of world to the eternal religion of God till Doomsday. This obligation is the hardest one. It needs a vigorous, preserving, and ceaseless struggle. It can be performed only by those who bow down before God in the real sense; well-wishers of the others whom they spend their money for them and time for their pleasure; who rely on the one or the only God; who fulfill in the real sense the requirement of the “Muslim”, which term has been specially devised by God for them.

Now, God makes the task is easier than the time of the Prophet. He has removed external hurdles to do this. A revolution has been brought about through the Prophet of Muhammad, which has resulted the permanent abolition of such hurdles as once constricted the ways of the prophets of the past and their followers. In present time, the barriers only are made by Muslims themselves who creates the difficulties of the Qur'an due to their ignorance.⁷³

19. Surah Al-Furqon: 52

فَلَا تُطِيعُوا الْكَافِرِينَ وَجَاهِدُوهُمْ بِهِ جِهَادًا كَبِيرًا (٥٢)

52. Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an).

Interpretation;

Undertaking the great *jihâd* by means of the Qur'an means a peaceful struggle to spread the word of God. That is to say, peaceful struggle is the real *jihâd* also the greatest *jihâd*. Even if opponents try to divert the attention of believers from the realm of peaceful efforts, it should then be endeavor of the believers to concentrate upon the field of preaching based on the teachings of the Qur'an. However, if due to the distraction caused by opponents, the field of action appears to be changing at any time. Then all possible efforts should be made to bring it

⁷³ *Ibid*, p. 508-509.

back to the field of peaceful activity aimed at conveying the message of the Qur'an.⁷⁴

20. Surah Al-Ankabut: 6

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾

6. And if any strive (with might and main), they do so for their own souls: for Allah is free of all needs from all creation.

Interpretation:

For believer is often synonymous with going against the trend of time or in other word is to endeavor to live for Hereafter in the atmosphere where people live for worldly interests. This kind of life needs an earnest struggle and only those who have absolute faith in God and who have made God's expected reward their sole focus, are capable of remaining steadfast on this thorny path.⁷⁵

21. Surah Al-Ankabut: 8 and Luqman: 15

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

008. We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to me, and I will tell you (the truth) of all that ye did.

015. "But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did."

Asbabun Nuzul:

⁷⁴ Ibid, p. 578.

⁷⁵ Ibid, vol. 3, p. 6.

Imam Muslim, At-Turmudzi, and the others narrated from Sa'ad ibn Abi Waqqash, he said: Ummu Sa'ad said, "Has not God commanded to do good against parent? for the sake of God, I will never eat food and drink a beverage till I die or you will be a unbeliever." then this verse befalls.⁷⁶

15. "But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did."

Interpretation:

Of all creatures, the parent of human has the greatest right over him. But as everything has a limit, as so the right of parent has a limit. As like the Prophet says: "No obedience may be shown to any creature if it means disobedience to The Creator." Hence, it is compelled to obey the right of parent as long as not to clash the right of God. If this happens, abandoning his order is more prominent and obligated to Muslim. In Islam, the right of parent means serving them not worshipping them.⁷⁷

22. Surah Al-Ankabut: 69

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

69. And those who strive in Our (cause),-We will certainly guide them to our Paths: For verily Allah is with those who do right.

Interpretation;

At the time of the Prophet Mecca was surrounded by imaginary gods, He used to advice the citizen of Mecca to abandon worshipping these idols that attribute to the real one God, Allah Al Mighty. To follow the right path in such occasion requires the earnest struggle. The followers of the Prophet had to face poverty, torture, and other losses. Although they face many losses in this world, God promises many rewards to them and the spiritual experience to come closer to God. So that if they are close to God, the inner reality laid before him namely knowing and seeing God.⁷⁸

⁷⁶ Imam As-Suyuthi, *Op. Cit*, p. 405.

⁷⁷ Wahiduddin Khan, *Op. Cit*, vol. 3, p. 7.

⁷⁸ *Ibid*, p. 24-25.

23. Surah Muhammad: 31

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿٣١﴾

31. And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle).

Interpretation:

When a man struggles for the cause of religion, he has to undergo different experiences, which are a test of his Faith: he must prove his steadfastness of belief by making sacrifice, crush his self, ignore his material interest, tolerate harassment; and remain steadfast in his devotion to God, even at the cost of his life and property.

In order to place believer in such circumstances, it is necessary for non-believers to have full freedom, so that they may indulge in all sorts of activities against the people of faith. These activities, in the one hand, establish the guilt of opponents beyond doubt and on the other, give the opportunity to the people of Faith to show that, by being steadfast in their Faith under the most trying circumstances, they are real believers and are entitled to be selected for the eternal afterlife in God's ideal world.⁷⁹

24. Surah Al-Hujurat: 15

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾

15. Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones.

Interpretation:

In the eyes of God, the person who genuinely adopts the faith of Islam is one who discovers Islam as a reality and enshrines it in the depths of his heart. Those who accept the Faith of God in this manner acquire eternal conviction. Their steadfastness is such they are ready to make life and property sacrifice. If someone does good deeds, he often announce his good deeds to the other, because it is just a

⁷⁹ *Ibid*, p. 338-339.

few of people who hide their good deeds. As known, such announced activity breaks of the reward from God. A truly righteous deeds is one which done purely for the sake of God.⁸⁰

25. Surah Al-Mumtahinah: 1

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ
مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي
وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ
ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾

1. O ye who believe! Take not my enemies and yours as friends (or protectors),- offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path.

Asbabun Nuzul:

As-Syaikhani narrated from Ali, he said: the Prophet sent me, Az-Zubair, and Al-Miqdad bin Al-Aswad. He said, "go to Khakh garden, because in that place is a spy girl who brings a letter. Take the message from her and give it to me!. Then we went to the garden that described by him. In reality we met a spy girl. We said, "get out the letter!" the girl said, "I don't bring any letter." we said, "you should get the letter out or we strip your cloth down." the girl later got out the letter from her cloth. We later bring the letter to the Prophet. It was a letter from Hathib bin Abi Balta'ah to polytheists in Mecca. The message is to warn them about a secret plan of Muhammad.⁸¹

Interpretation:

⁸⁰ *Ibid*, p. 361-362.

⁸¹ Imam As-Suyuthi, *Op. Cit*, p. 536.

When the Prophet decided to battle against Mecca in 8 H, he hid the plan so secretly so that the Meccans should not have advance warning. But, at that time one of the companion of the Prophet, Hatib bin Abi Balta'ah, betrayed the Prophet by means of writing the message covertly to the Meccans about this plan. So that they were so grateful to him and in return they refrained from inflicting harm upon his family members who were staying in Mecca. But this betrayal was known through revelation and the messenger was caught on the way before going to Mecca. Every such action is against the demand of Faith.⁸²

26. Surah As-Saff: 11

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ
(١١)

11. That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: That will be best for you, if ye but knew!

Asbabun Nuzul:

It is narrated from Sa'id bin Jubair that when the verse declined, "O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?-(As-Saff: 10). The believers said, "if we knew what the trade (*tijarah*) means, we would certainly follow to give alms of the property and the persons. Then God revealed this verse."⁸³

Interpretation:

In trade, a man firstly invests and then receives a return on his investment. The struggle for faith is also one kind of trade, in this trade one has to invest his time, his life, and his property. The difference between worldly trade and religious trade is the worldly trade has the return on this world, whereas the profit of religious struggle is in this world and the Hereafter. Also this kind of trade opens the door of victory which guides the community of Muslim to reach the noble life of peace and freedom in this world.⁸⁴

27. Surah At-Tahrim: 9

⁸² Wahiduddin Khan, *Op. Cit*, p. 453-454.

⁸³ Imam As-Suyuthi, *Op. Cit*, p. 543.

⁸⁴ Wahiduddin Khan, *Op. Cit*, p. 461-462.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٩﴾

9. O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge (indeed).

Interpretation:

The order of *jihâd* against the hypocrite and infidel is facing them in severe consideration, this is the eternal law, which is obligated to the leaders and the care takers should keep watchful eye on all members of society and moreover to their movement. If any member adopts the wrong way-although Muslim-, all possible efforts should be made to prevent him to do so.⁸⁵

Term of *jihâd*, relates strongly to *qital* (war) in the Quran. Here will be discussed some verses which link to *qital*, to make clear meaning of *jihâd*.

1. Surah Al-Baqarah: 190-193.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾ وَقَاتِلُوهُمْ حَيْثُ تَقْفُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

190-193. Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors. And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. But if they cease, Allah is Oft-forgiving, Most Merciful. And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practise oppression.

Interpretation:

Qital (war) here referred to that which happened in life of the Prophet. When Meccan opponents expelled the believers from their hometown and also prevented them for living and working peacefully in the neighbouring town, Yastrib, where they had gone to settle. Without any provocation, they repeatedly

⁸⁵ *Ibid*, p. 485.

attacked the Muslims who had to fight in self-defense. When aggression has already been committed by opponents, believers are obliged to defend themselves. Initiating hostilities is not permitted for Muslims. Only defensive war is permitted in Islam. Even defensive war has to be declared by an established state.

The Quran orders Muslim to do battle against religious persecution (*fitnah*). Temporary in nature, the war against *fitnah* was thus one of limited duration, meant to be engaged in only until its specific purpose had been served.⁸⁶

2. Surah al-Baqarah 216-217:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئاً وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

216-217. Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not. They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein.

Interpretation:

What man may dislike might be pleasing to God. For that alone will be benefit us in the next, infinitely vaster world. In God's sight, evil lies in man giving preference to his own pleasure rather than the pleasure of God. Evil may benefit a person in this temporal world; in the Hereafter it will do him only harm. A person likes to lead free but it is better for him to adhere God's command. A man prefer

⁸⁶ Wahiduddin Khan, *At-Tadzkir Al-Qawim*, vol.1, p. 110-111

the friends who praise for him, but it is wiser for him to be friend with the critics who point out his fault. Sacrifice and struggle are shy away from him, he prefers religion which promises paradise without such total involvement, but it is better for him to engage in sacrifice and struggle that will benefit them in the future. God's knowledge is the only objective and thinking of human is subjective. Therefore, human has to surrender his opinion in the face of divine.

In the first of Rajab 2 A.H, there were companions of the Prophet clashing with the group of pagan Meccans. Rajab is included as sacred months, which is respected in old tradition of Arabian. The opponent of Islam hurl accusation to the Prophet that they collide with the sacred months. The Quran says that killing in sacred months is a sin, but they just guessed this month is *Jumâdil Akhir* not *Rajab*. But the bigger sin than it is the people who made this accusation and engaged in far more criminal than fighting in sacred months.⁸⁷

3. Ali Imran 156-157:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غَزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾ وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿١٥٧﴾ وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تَحْشَرُونَ ﴿١٥٨﴾

156-158. *O ye who believe! Be not like the Unbelievers, who say of their brethren, when they are travelling through the Earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain." This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives Life and Death, and Allah sees well all that ye do. And if ye are slain, or die, in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass. And if ye die, or are slain, Lo! it is unto Allah that ye are brought together.*

Interpretation:

In this world there is cause and effect which are made by God. An incident appears because of having cause that is will of God. Difference between believers and non-believers is believers understand the cause and effect in the Hand of God, but non-believers do not. The non-believers when face a setback, they are sad, but the believers confront the same situation, they resign to it and accept it as

⁸⁷ *Ibid.* p. 122-125.

the will of God. When a man has the conviction that everything happens by God's will, then all other human causes appear insignificant and not worthy of further consideration.

If a man wants to paradise and forgiveness of God he has to make exact price to enter paradise that is sacrifice. If he fails in making sacrifice, he cannot be certain of his fate in the Hereafter.⁸⁸

4. Ali Imran 169

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

169. Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord;

Interpretation:

The martyrdom of the believers was derided by the hypocrites. They said that Muslims are slain meaninglessly, because in the eyes of theirs, loss and profit are in world only, that's why sacrifice of life is a self-destruction for them. Yet, God says, on the contrary, the death of martyrdom of Muslim is a better life than life of the non-believers who alive. In the Hereafter, they rejoice in the bliss they have attained through sacrifice for the cause of God.⁸⁹

5. An-Nisa: 74-77

فَلْيَقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ

⁸⁸ *Ibid.* p. 212-213.

⁸⁹ *Ibid.* p. 217-218.

وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾ الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

74-77. *Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah,- whether he is slain or gets victory - Soon shall We give him a reward of great (value). And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?- Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!". Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan. Hast thou not turned Thy vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them, behold! a section of them feared men as - or even more than - they should have feared Allah: They said: "Our Lord! Why hast Thou ordered us to fight? Wouldst Thou not Grant us respite to our (natural) term, near (enough)?" Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly in the very least!.*

Interpretation:

One who struggles, always warns people to avoid the Hell and invites to the Paradise, refrains from picking quarrel of material and political issues, even challenged and opposed by evil-doers. But Satan invites his followers to fight against the believers for the reason that the spread of the message of God will influence the loss of material and political interest for them. So that they renounce violence and aggression.

The opponents of Islam in Mecca used to persecute Muslims before the migration. They resorted all kind of unjust and aggression against the Muslims such as assault, destruction means of livelihood, stopping them from praying in Kabah, not permitting them spread the message of God, compelling them from their homes. This kind of situation principally had made legitimation for Muslims

to take arms, therefore, they repeatedly confirm to the Prophet to legitimate the battle against the Quraisy, but in that time of Mecca period, Muslims are not powerful so that they must be patient, doing the prayer, and paying the obligatory alms (zakat). To take arms in this situation just adding their affliction and making the justification of Quraisy to fight the Muslims. After preparation has been made, so that practical step may be taken.⁹⁰

6. An-Nisa: 89-93

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِن تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾ إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ أَوْ يَقَاتِلُوكُمْ قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنِ اعْتَرَلُوكُمْ فَلَمَّ يِقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمُ السَّلَامُ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾ سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيَدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأُولَٰئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ﴿٩١﴾ وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَن قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَّةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَن يَصَدَّقُوا فَإِن كَانَ مِنَ قَوْمٍ عَدُوٌّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَإِن كَانَ مِن قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ فَدِيَّةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾ وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

89-93. They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of Allah (From what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks;- Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (Guarantees of) peace, then Allah Hath opened no way for you (to war against them). Others you

⁹⁰ Ibid. p. 255-256.

will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever ye get them: In their case We have provided you with a clear argument against them. Never should a believer kill a believer; but (If it so happens) by mistake, (Compensation is due): If one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave (Is enough). If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom. If a man kills a believer intentionally, his recompense is Hell, to abide therein (Forever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.

Interpretation:

During the difficult times the only guarantee of keeping alive the message of the truth is for the da'i, despite trying conditions, to remain firm in his commitment and carry on his mission, even if there happens to be no one to support him. In such circumstances, the determination of the da'i makes him eligible for God's special reward. During the second expedition of Badr, which took place only one month after the battle of Uhud, the state of affairs in Madinah was so gloomy that only seventy men came forward to fight along with the Prophet. This small troop, however, received special succor from God, filling the Makkans with awe, making them retreat without fighting, thus averting what could have been a disastrous encounter. God's resolve is expressed only when the standard bearers of His own religion, though deprived of means and support, step forward to counter the enemy onslaught.

After a person accepts God's religion, he repeatedly encounters such situations in his life whereby the sincerity of his decision is tested. "Migration is one such test. It implies that when worldly gains and convenience appear to be obstacles in the path of religion, one should trust them aside and move ahead towards God. If the situation demands, the individual should abandon his

relatives and home as well. If he is able to move ahead in the path of truth in the moment of trial, by ignoring personal gains and expediency, he consolidates his attachment to truth. One who adopts this course, enhances his sensitivity to truth and continues to move closer to it. But one who does not, diminishes his receptiveness to truth.

The hard demands of religion divide people into several groups: simple people, opponents and hypocrites. Muslim must deal with them accordingly. They should be firm in eradicating evil through peaceful means but lenient in the discharge of moral responsibilities. They should be considerate to the weak and try to influence others instead of becoming swayed themselves. They should not challenge a group who wants to make peace with them.

Killing is a heinous and irreversible crime. One who deliberately kills another therefore brings down upon himself the wrath of God, who, leaving him no scope for atonement will curse him into Hell fire. Accidental killing, however, is more leniently punished. If one unintentionally kills someone, but then, fully realizing the gravity of the crime, sincerely seeks God's forgiveness and makes due monetary compensation, one may hope for divine clemency. One positive development arising from having faced up to the enormity of the crime is the desire for self-reform. To this end God has given man His directives. Self-punishment is a starting point and may be achieved by the observance of a continuous fast.⁹¹

7. Al-Maidah: 33-34

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (٣٣) إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرَأَ عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٣٤)

33-34. those that make war against Allah and His Prophet and spread disorders in the land shall be put to death or crucified or have their hands and feet cut off on alternate sides, or be banished from the land. They shall be held in shame in this world and sternly punished in the next: except those that repent before you reduce them. For you must know that Allah is forgiving merciful. Except for those

⁹¹ Ibid. p. 263-264.

who (having fled away and then) came back (as Muslim) with repentance before they fall into your power: in that case , know that Allah is of Forgiving, most merciful.

Interpretation:

The principle on which God has created the system of this world is that everybody should discharge his duty, and nobody should unnecessarily interfere in the sphere of others. All inanimate objects and animals follow this natural law. Human beings also have been given clear instructions to this effect through the prophets. But human beings who, unlike other creatures, have been given freedom for the time being, rebel, and in that way create a disturbance in the system of Nature. Such people are the worst criminals in the eyes of God. And those who declare war against God and His prophet are still worse criminals. Such people frequently indulge in acts of terrorism. This runs counter to God's call to his subjects to refrain from creating disturbances. It also negates his invitation to them to lead their lives according to divine Nature. For such people there is a terrible punishment in this world and an all-consuming fire in the Hereafter.⁹²

8. Al-Anfal: 65-66

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِئَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ (٦٥) الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِئَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ (٦٦)

065-066. O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding. For the present, Allah hath lightened your (task), for He knoweth that there is a weak spot in you: But (even so), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who patiently persevere.

⁹² Ibid. p. 324-325.

Interpretation:

The reason for a lesser number of believers overcoming a large number of those who deny the truth has been explained by saying that the believers possessed *fiqh*, while those who deny the truth were devoid of it. The literal meaning of *fiqh* is understanding. This means the insight and wisdom which a man acquires as a result of faith. Faith in God is like the lighting of a lamp in a dark room. The lamp lights up the room in such way that everything in it is seen clearly. Similarly, faith blesses man with a divine consciousness, after which he starts seeing all realities in their original shape.

As a result of faith, man understands the reality of life and death, he comes to know that the most important thing is not the life of this world but the life of the Hereafter. This makes him fearless. He looks at death as if it is a door through which he may enter Paradise.

A believer is God-fearing and he is anxious about the Hereafter. Such a temperament purifies him of all types of negative feelings. He rises above obstinacy, hatred, prejudice, revenge and haughtiness. The case of those who deny the truth is just the opposite. One who denies the truth acts emotionally, while the believer acts realistically. One who denies the truth carries out his dealings with narrow-mindedness, while the believer displays broad-mindedness.⁹³

9. At-Taubah: 36

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (٣٦)

036. The number of months in the sight of Allah is twelve (in a year)- so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves.

Interpretation:

⁹³ Ibid. p. 576-577.

Religious commandments can be carried out by everyone individually. But it is required by Almighty God that all the people of Faith should perform them together, so that a collectivism, definite timings and dates have been fixed for the performance of the religious rites of prayers, etc. had these dates been appointed according to the solar calendar, there could have been uniformity in the time of their occurrence. For example, the days of fasting would always have come in one particular season and likewise Hajj. But, whereas uniformity creates inertia in man, change introduces new inspiration for action. Therefore, the natural lunar calendar has been adopted to provide the basis for collective pattern of religious matters.

On account of this principle, the dates of Hajj (pilgrimage) fall in different seasons-sometimes in summer and sometimes in winter. In ancient times when the congregation for Hajj was most important from the commercial point of view, the occurrence of Hajj in different seasons appeared to be harmful.

Worldly considerations appeared to the Arab people more important than religious imperatives. They wanted to adopt a system by which hajj would fall in one suitable season. At that time they came to know of the adjustments possible in the calculation (kabisa) of the Jews and Christians. They approved of this, as it was exactly according to their wishes, and they therefore adopted it. This meant displacing months and replacing one month by another, for example, replacing the month of Safar by the month of Muharram and vice versa.

Fight the polythesits all together, as they fight you all together. This means that just as the infidels unite on their refusal to fear God, the Muslims should unite on their fear of God (*taqwa*). If they join together for negative purposes, the Muslims should join together for positive ends. If they become one for the sake of the world, the Muslims should become one for the sake of the Hereafter.⁹⁴

10. At-Taubah: 111

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

⁹⁴ *Ibid.* p. 602-603.

111. Allah 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: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme.

Interpretation:

Becoming a true believer in God entails the 'selling' of oneself to God. One gives one's life and property to God so that He may grant one eternal paradise in return. This is what is meant by surrendering oneself totally to God. A real attachment to anything is always at the level of complete surrender. It is this degree of commitment that is required with regard to God. None can receive the eternal bounties of paradise without complete surrender.

When an individual adopts God's religion in this spirit, it does not remain separate from his life. Rather it becomes a matter of his personal concern. It forms the centre of his interests, can concern and apprehensions. If the cause of religion demands his property, he is willing to offer it. If he is required to devote his time and his talents to it, he is willing to do so.⁹⁵

11. Al-Hajj: 39-40

أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بَأْنَهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتِ صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

039- 040. To those against whom war is made, permission is given (to fight), because they are wronged;- and verily, Allah is most powerful for their aid;. (They are) those who have been expelled from their homes in defiance of right, - (for no cause) except that they say, "our Lord is Allah". Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his (cause);- for verily Allah is full of Strength, Exalted in Might, (able to enforce His Will).

Interpretation:

⁹⁵ *Ibid.* p. 637-638.

When servants of God opt for the path of God, they are not alone in this world. When heedless, arrogant people make them the target of their persecution, God takes the side of the devotees against the persecutors. Initially God tests the sincerity of his proponents. But then He comes to the help of those who, having undergone this test have proved their sincerity. He creates such circumstances for them as may help them to overcome all kinds of hurdles and continue to adhere to the Truth.

The real task of the believers is solely to keep calling people to the truth. Once launched on this course, they remain steadfastly upon it. They sometimes wage war, if necessary, but their war is always defensive, never aggressive.

If a group remains in power for a long time, it becomes arrogant and boastful. Therefore, God has devised the law of ‘repelling’ for this world. He manages again and again, to dislodge one group from power through another group. Thus the political balance of power has remained steady throughout history. If God did not resort to this method, then human high-handedness would grow to such an extent that even sacred institutions like places of worship would not remain safe from the depredations of the wicked.⁹⁶

12. Al-Mumtahanah: 8-9

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

008-009.. Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just. Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong.

Interpretation:

During the state of war, when the position is that Islam and non-Islam have become polarized on separate fronts, it is the responsibility of the people of Islam to sever their relations with the non-Islamic front, even if their relatives and dear

⁹⁶ Wahiduddin Khan, *at-Tadzkir al-Qawim*, vol.2, p. 495-497.

ones are part of it. Being a believer in Truth and at the same time having close relations with the enemies with whom one is at war is totally wrong.⁹⁷

13. As-Shaff: 2-4

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (٢) كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ (٣) إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَانٌ مَرْصُورٌ (٤)

002-004. *O ye who believe! Why say ye that which ye do not?. Grievously odious is it in the sight of Allah that ye say that which ye do not. Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure.*

Interpretation:

In the universe, with the exception of the conduct of human beings, there is no inconsistency anywhere. In this world wood is always wood and anything which has the appearance of being iron or stone will be iron or stone in actual experience. Man should also like this. There should be consistency in a man's sayings and doings, even if he is required to pay the price of facing all sorts of difficulties and has to become exceptionally patient.⁹⁸

⁹⁷ Wahiduddin Khan, *at-Tadzkir al-Qawim*, vol.3, p. 456.

⁹⁸ *Ibid.* p. 459.