

## CHAPTER IV

### ANALYSIS OF *JIHÂD FI SABILILLAH* ACCORDING TO MAULANA WAHIDUDDIN KHAN

#### 1. The Concept of *Jihâd* According To Wahiduddin Khan

*Jihâd* actually is the definition from Arabic language which is in *Lisân Al-‘Arab* means “struggle with all ability and potential to achieve something.”<sup>1</sup> It is definition as etymology in Arabic which is also said by Wahiduddin Khan in his interpretation of Surah At-Taubah verse 16:

(إن المرء حين يجعل من شيء ما هدفاً لحياته في هذا العالم، فتواجهه ألوان  
شتى من المشاكل والوفاء بتلك المقتضيات في طريق الوصول إلى هدفه  
ذاك، ولو أن المرء محبا لهدفه مخلصا له، لسخر كل قواه وطاقاته في اجتياز  
هذه المشاكل والوفاء بتلك المقتضيات، وذلك هو الجهاد....)<sup>2</sup>

*In this 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...*

When *jihâd* relates to *fi sabilillah*, Wahiduddin Khan defines that *jihâd* is a peaceful struggle<sup>3</sup> for the cause of religion when he interprets surah al-Fauqan verse 25, it is confusing when he also says that defense war is also included *jihâd* (peaceful struggle) (2:218). So that, a suitable meaning of *jihâd fi sabilillah* in his exegesis book is an earnest struggle for religion and God only in order to reach a noble life of peace and freedom (61:11). This is what he wants from the purpose of *jihâd* (peace and freedom), because from spiritual struggle or *jihâd fi sabilillah*, Muslim can reach peace<sup>4</sup> and freedom. In order to get the purpose of *jihâd* he

<sup>1</sup> Ibn Mandzur, *Lisan Al-Arab*, vol. 3, Beirut, Dar Al-Kutub Al-‘ilmiyah, p. 532.

<sup>2</sup> Wahiduddin Khan, *At-Tadzki Al-Qawim Fi Tafsir Al-Qur’ân Al-Hakim*, vol. 1, Al-Mansurah, Dar Al-Wafa’, 2009, p.

<sup>3</sup> Wahiduddin Khan, *Principles of Islam*, New Delhi, Goodword Books, 2000, p. 53.

<sup>4</sup> According to Luthfi Rahman’s thesis, spiritual revolution can lead Muslim for peace. It begins from the first step: *art of conversion* which is to transform negative feelings such as hatred, desire, anger, arrogance, greed, and others into positive feelings with all effort to control oneself/desire and avoid it. The second step is art of deconditioning mind that is anti-self thinking with eliminating of bad influences come from external condition which is the community’s influence or other community. See Luthfi Rahman, *Etika Perdamaian*

interprets it in peaceful definition such as: the true *jihâd* is a peaceful struggle for the dissemination of the message of God to mankind<sup>5</sup>, *jihâd* is to take arms in self-defense, *jihâd* is to live with what God commands.

According to his interpretation in his exegesis book, *jihâd fi sabilillah* is dividing into two categories in consideration of tool and two categories also in consideration of targeted object

*Jihâd* in consideration of tool:

1. Da'wah *jihâd* or *jihâd* with the Quran: an earnest struggle with the utmost of all ability and capability to disseminate the truth of the message of God from the Quran (25:52). In other word this *jihâd* is islamization of individuals. This *jihâd* according to him is the greatest *jihâd* and true *jihâd*. It needs sacrificing wealth, life, thinking, time, so that he calls as the biggest *jihâd*. Yet, in addition if he mentions the greatest *jihâd* he should mention the smallest one, unfortunately he never mention in his exegesis book. It may be the most difficult *jihâd*, because the da'i needs patience to call people to the truth, also skill to communicate, even faces who are hatred to him and oppose him, so that it requires life to be sacrificed, if need.
2. *Jihâd* with sword (defense war): sometimes Muslims have to take arms in self-defense, when they are attacked by the aggressors. But he emphasizes that war is not relate to individuals but an established state. The rule of war in Islam is mentioned bellow:
  - a. Defensive war is only permitted in Islam: Such a war is one in which aggression is committed by some other party so that the believers have to fight on self defence. Initiating hostility is not permitted for Muslims. The Qur'an says: "They were the first to attack you" (9:13).<sup>6</sup>
  - b. Being not aggressive in war: The first point to be noted is that aggression or the launching of an offensive by the believers is not totally forbidden. It is permissible, but with certain provisos. We are clearly commanded in the Qur'an: Fight for the sake of God those that fight against you, but do not be aggressive (2:190).<sup>7</sup>

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(Telaah Pemikiran Maulana Wahiduddin Khan), this thesis is to get Magister degree of Islamic Study in UIN Walisongo in 2012, p. 97-98.

<sup>5</sup> Wahiduddin Khan, *The Age Of Peace*, Hyderabad, Goodword Books, 2015, p. 95.

<sup>6</sup> *Ibid.* p. 179.

<sup>7</sup> *Ibid.* p. 178.

- c. The purpose to do war is eliminate fitna: According to the Qur'an there was one form of war which was time-bound strictly in relation to its purpose. This was to put an end to fitna 'Fight against them until fitna is no more.'(2:193).<sup>8</sup>
- d. It relates only to the established state: In Islam, a war is not prerogative of the individuals but of established government. Only an established government can declare war. Only when a war is declared by the ruling government, the public can join it and support it. Islam doesn't sanction individual actions on this issue. Even the external attack is feared, the common man should not act indepently, but should take the matter to the ruler, then under his guidance take proper counter measures (4:83). The hadith also states that 'the ruler is a shield, fighting is done under him, and security is attained through him.'<sup>9</sup> In addition-Wahiduddin Khan mentions this requirement to avoid the terrorist movement in many countries. Yet, it is not suitable with Muslim Rohingya incident, which Muslims are minority in the country, they are attacked and slaughtered by Buddhists in many ways and the ruler of an established state could not do anything instead, what must Muslims of Rohingya permit to their ruler of the country to do battle against the Buddhists whereas the ruler is also Buddhist and never support the Muslims even not to stop the violence against them.
- e. Geurrilla War is prohibited: there is no room for non-state warfare, which is what we generally call a guerrilla war. Guerrilla war is fought by individual organizations, not by the state.<sup>10</sup> In addition-this also preventive action of Wahiduddin Khan to decrease the terrorist movement, but it has also the effect that Harun Nasution as Muslim and also the founding father of Guerilla war is also guilty and he is a responsible man for terrorist movement in this world. Whereas, his strategy is benefit for Indonesian people to defend Indonesia country from the Dutch. It has many benefit also when Indonesian people have a little weapon, many mountains, forests, and hills. It also has effect to Vietnam country for its independence.

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<sup>8</sup> *Ibid.* p. 179

<sup>9</sup> Wahiduddin Khan, *The True Jihâd*, New Delhi, Goodword Books, 2010, p. 34.

<sup>10</sup> *Ibid.* p. 35.

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- f. The war has to be declared: As far as the state is concerned, if it wants to wage a defensive war against any country it has first—in obedience to the Quran—to issue a proper declaration. Only then can it wage a lawful war (8:58). In Islam, there is only ‘declared’ war. Therefore, in accordance with this principle, no proxy war in Islam can be lawful.<sup>11</sup>
- g. Targeting only to combatant: The Qur’an enjoins us not to do battle with those who are not at war. Such people have to be dealt with kindly and equitably But you are free to do battle with those who are fighting against you. (60:8-9).<sup>12</sup>
- h. Suicide bombing is unlawful: Islam doesn’t permit Muslim to kill oneself deliberately, this is according to hadith that recorded in *Shahîh Bukhârî*: a Muslim having been badly injured in a battle, could not bear the consequent pain, so he killed himself with his own sword. This was the first case of suicide in Islam. The Prophet said of this person to his companions that he would be among the people of Hell.<sup>13</sup>

*Jihâd* in consideration of targeted object:

1. *Jihâd* an-nafs or *jihâd* against oneself: control one’s negative and undesirable feelings within oneself and to persevere in the life of God’s choice in all circumstances (3:142), (9:16). Muslims face the tests of God in daily life. They confront glamorous life sometimes, sometimes they are tempted to believe in other religion which has great public appeal. This test proves Muslims whether they are true believers or not.
2. *Jihâd* against the antagonists: to counter any challenge from the opponents of religion, and to safeguard religion in all circumstances (66:9) (9:73). In peaceful condition, Muslims have to do *jihâd* against them in peaceful manner also, but if the antagonists have declared war against Muslims, so Muslims have to defend themselves. Moreover in war state, Muslims are forbidden to make friendship with the opponents of Islam.

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<sup>11</sup> *Ibid.* p. 36

<sup>12</sup> *Ibid.*

<sup>13</sup> Wahiduddin Khan, *The Age of Peace*, p. 109.

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## 2. The Rule of *Jihâd* According To Wahiduddin Khan

*Jihâd fî sabilillah* has rule according to him, namely:

- a. Someone who wants to be a mujahid *fî sabilillah* has to be a believer in Islam (mu'min), this requirement is mentioned surah an-Nisa: 95.
- b. Someone who will do *jihâd fî sabilillah* must sacrifice his life or his property for the sake of religion of Islam or God (4:95). This sacrifice is not measurable so that God will give the reward for him in immeasurable even he wants to forsake his well-established life to take the path of God (*muhajir*) (8:75), and someone also who supports this *muhajir* with his wealth will be named as *anshar* who supports in the name of God not for worldly interest, both of them are true believers (8:74).
- c. Someone who will do *jihâd fî sabilillah* has purpose only for the sake of God or His reward of paradise. So that showy deed is not in accordance with this action (9:19), because this action only dedicates the life and property to God, so that this action has reached the greater level than ritual deed (9:20). This level can bring a person to be closer to God, even knowing God and seeing God (29:69).
- d. Duty of mujahid is to change human's view of hell way into paradise way, so that calling people to the truth is needed for mujahid (25:52) and also eliminating negative feelings for life in Hereafter (29:6).
- e. A mujahid has to be patient to do this action because it test him is he the true believer or not (47:31), (3:142).
- f. *Jihâd* against non-believer has to be peaceful in peaceful circumstance, but if the war has declared by the opponent of Islam (war state), Muslim has to defend himself and forbidden to make friendship with the opponent except the antagonist makes reconciliation (60:8-9).

## 3. *Jihâd* in Epistemological Approach

If we want to know how Wahiduddin Khan interprets the meaning of *jihâd* that really emphasizes value of peace, it would be much better if we see firstly how the process of life from childhood to adulthood; who is his teacher; how many organizations he followed that affected his thought.

In his childhood, his whole family involved in the Indian independence movement which led by Mahatma Gandhi. As known, Gandhi was famous with non-violent movement against the British colony that was colonizing India. The movement of non-violence was not working with the British government in public

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service, preferring to spin his own clothes instead of buying clothes from the UK government, not committing any violence against the forces of British-even when the people of India are treated unfairly. In history, Gandhi ever fasted in a week, only in order to settle the prolonged religious conflicts between Muslims and Hindus. These are the things that always make an impression in his childhood and moreover what the family did just for the independence of India. This is actually the most influential thought for him later. This is evidenced by many books of peace and teaching of Islam that he authored, certainly contains one chapter of non-violence.

In his childhood, many conflicts of Muslim-Hindu occurred, which was terrible that thousands men died due to this communal conflict. Surely it could not be separated from the extreme thoughts of every religious community (Muslims and Hindus) that created hatred and ended in a dispute between them. However, in his childhood he observed nature, and asked himself what is the meaning of the conflict.

When he joined traditional Islamic school, the teacher who was close to him is Mohammed Amin Ahsan Al-Islahi, one of the famous scholars in India. One of his books *Tadabburiy Qurân* is one of the phenomenal work that would relate to the reading of the Quran with the method of the Quran. Wahiduddin Khan is so much affected by the teacher's thought. Although in reality, his interpretation has different method with the teacher's,<sup>14</sup> but it seems same basic method of interpretation which is to interpret the Qur'an with the Qur'an (*munâsabah Al-Qurân*).

After graduating from this seminary school, he interacted with the society to answer the problem of society. Unhappily, he could not answer the problem of society. Then he interacted many books in the library (*dâr mushannifîn*) in the town of Azamgarh. In the library he read many books which are countless, especially the books of western thought and main books of *tafsîr* and *hadîth*. In fact, from the western thought, he is heavily influenced by Bertrand Russell, a

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<sup>14</sup> His teacher, Muhammad Amin Ahsan Al Islahi, has a *munâsabah* method which states that the Qur'an has 7 different themes about phases of the Prophet's mission. Every phase consists several Surah which begins with Meccan Surah and ends with Medinan Surah. Every Surah in a phase has relationship because it revealed in a phase of the Prophet's mission. Whereas, Maulana Wahiduddin Khan has different method with his teacher, he prefer to make a several paragraphs in a Surah of the Qur'an. Every paragraph has the beginning and the end. Each paragraph has different topic each other, so that every paragraph has a wisdom and message.

mathematician and analytic philosopher from United Kingdom, also an anti-war and anti-nuclear activist. He is much influenced by Bertrand Russell about his thoughts on anti-war and anti-nuclear because he finds a harmony with the thinking of Non-violence of Mahatma Gandhi.

After developing his insights about the modern world and religion, he began to engage into Islamic movement. Due to relationship of the teacher of Islamic Traditional School, Muhammad Al Amin Ahsan Islahi, he followed one of the Islamic movements (Jemaat Islami Hindi) which has the understanding that Islam is as a world view, so he became interested. Especially after reading the works of Abul A'la Al-Mawdudi (the founder) about modernity of Islam, it made him getting attracted towards this Islamic movement. However, after he had been a little longer there, he felt there was mistaken with his thoughts on the establishment of an Islamic state (*Khilâfah Islâmiyah*), because it does not correspond to the needs of the Muslim community of India which is often in conflict with the Hindu community. Their need justs to build a bridge of tolerance between Muslims and Hindus in order to live in peace. What will happen if an Islamic state in India established by Muslims in the majority of Hindu. It will happen endless war from both sides, and even Muslims who will be the most number of casualties in this imagined conflict.

Finally he came out of this movement and followed one Islamic movement that did not interfere in politics, Jamaat Tabligh. It stresses the importance of building awareness of Islamism of oneself and calls others to be aware of this obligation. It later influences him that the importance for Muslim today is the revolution of individual which filled with spiritual values and virtues, because a good society starts from a good individual, you can change the world because of you are, not because of society. So that he learn the importance of individual revolution.

But, in this movement he could not do the new thought of Islamic teaching, because in this movement any new *ijtihâd* is forbidden. Whereas this thought according to him is not relevant with teaching of the Qur'an which commands people to think deeply. Then he came out from this Islamic movement also.

After he came out of this organization, he saw many conflicts between Hindu and Muslim in the country of India that so touched his heart to resolve the conflict. Then in accordance with the goal of making Islam according to modern age and

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solve the conflict, he founded cpsglobal.net as a means of de-radicalization of Islamic thought according to the Qur'an and also establish communication between religious communities, especially Hindus and Muslims. He also established the monthly magazine of *Risala* which spreads the true teaching of Islam according to humanity.

To gather his experiences makes the complete puzzle of thought of Maulana Wahiduddin Khan that forms his personality, namely: a peace activist and also a scholar who loves peace, emphasizes Non-violence in *da'wah*, rejects a war, prefers to individual revolution-due to avoid violent act, and spreads the true teaching and message of the Qur'an with writing in many books, articles, magazines, etc in order to have a great influence and avoid violence.

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