



DIMINISHING RELIGIOUS EXTREMIST UNDERSTANDING

CONTEXTUALIZATION OF THE QURAN'S VERSES ABOUT KILLING (*QITAL*) IN NAWAWI AL-BANTANI 'S *MARAH LABID*

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Abstract

Understanding *qital* verses in language and context is crucial in correcting radical views. In understanding a verse about war or killing, it is essential always to consider the historical context and use an adequate linguistical analysis to avoid mistakes in concluding the meaning of said passages. If these two aspects are applied during the interpretation of *qital* verses, radicalized views will be able to be reduced. One of the interpretation books qualified as such is Syaikh Nawawi al-Bantani's *Marah Labid*. There is a uniqueness within this interpretation that is interesting to study. This research used the qualitative model to understand *qital* verses and the contextualization in *Marah Labid*'s interpretation. The method used for this research was normative research. The primary source of this research was the *Marah Labid*, which is the interpretation of Syaikh Nawawi regarding *qital* verses. Data collection and analysis were done by searching and studying Syaikh Nawawi's interpretation of *qital*, then contextualizing them with recent times



using Fazlul Rahman's theory. The result of this research underlined a few points: *firstly*, in almost every *qital* verse, Syaikh Nawawi's interpretation began with the word *Ibtida'*, which means 'is started (by)'. With this interpretation, it is understood that the *qital* verses are not orders to wage war against unbelievers without the existence or threat of attacks. On the contrary, these verses placed war as a means to retaliate against the unbelievers who have attacked first or are known to have plans to attack (kill). *Secondly*, the order to wage war must be interpreted with the context behind its reveal in mind; said condition should then be compared and correlated with recent times.

Keywords: *Qital Verses, Contextualization, Nawawi al-Bantani, Marah Labid.*

Introduction

One phenomenon that arises due to the incomprehensibility of Muslims in understanding the Qur'an is radicalism.¹ The Qur'an is the eternal miracle of Islam and consists of two things: text and context. The text's Qur'an contains Islamic teachings full of idealism and flexibility. While the context is the dialectic of the Koran with the Arab community, which was initially revealed to them, it was also applied by people other than Arabs with a different context.²

The big problem is the group that understands the verse of war conservatively. If this understanding is sustainable, then the consequence is a strict action and will not answer the problems that occur in the current context. Responding to the challenges of the

times is a jargon that is loudly discussed in Islamic thought today, including fiqh. The indicator is the increasing efforts to renew Islamic legal thought initiated by Muslim thinkers. They want to harmonize with the Islamic paradigm, *salih likulli al-zaman wa al-makan*.³

The ancient Arabs—the time of the emptiness of messengers—lived a misguided way of life so that when the Qur'an came down to the Prophet, who was not one of them. They reacted violently to him. All their solid reactions and atrocities against the Prophet and his followers and how were the stages of the attitude of the Prophet and his companions in dealing with their actions, then in the end, the Prophet received a revelation about permission to fight and was able to strengthen the religion of Islam in the mainland of the Arabian Peninsula and the peak was when

¹ Arif Chasbullah & Fikri, "Deradikalisasi terhadap Penafsiran Ayat-Ayat Qital," *Jurnal Kajian Agama, Sosial dan Budaya* 2, no. 2 (December 2017), 410.

² Manna' al-Qattan, *Mabahith fi 'Ulum al-Qur'an* (Jakarta: Umm al-Quran, 2016), 19.

³ Beta Firmansyah, "Aplikasi Teori Double Movement Fazlur Rohman terhadap Hukum Memilih Pemimpin," *Jurnal Ilmu Usuluddin* 5, no. 1 (June 2019): 49.

the city Mecca returned to being a holy city as the wish of Prophet Ibrahim. We need to understand this issue first before interpreting the verses about war.⁴

Indonesia has much history of acts of violence committed by detonating bombs near churches and other places. On Sunday (28/3/2021), a suicide bomb exploded in front of the Makassar Cathedral Church, South Sulawesi. The bombing was recorded on CCTV in the vicinity of the church. This perpetrator is suspected of being part of the Jama'ah Ansarut Daulah network.⁵

From the findings of a freelance documentary filmmaker named Rudy Daniel Haryanto, who managed to infiltrate the Nusa Kambangan prison and interview four of the designers of the Bali 1 Bombing, namely Imam Samudra, Ali Gufron, and Amrozi, all four are mentally healthy people. What made them commit terror was the ideology to establish the Islamic State of Indonesia (NII) because they believed that Indonesia had to uphold sharia law, but inappropriately. For that purpose, they declared war on the NKRI government,

which was tagut (unjust, according to them, even though Islam has a way of advising the government, not just killing). They declared themselves willing to die in God's way as mujahids, and those who had died were declared martyrs.⁶

From this historical fact, it is possible that they, as perpetrators of violence, think that if people or governments that are unjust (even though they pray and recite the creed) are infidels whose blood is lawful, a state that does not use the symbol of an Islamic state is infidel so that it is included in the orders of al- The Qur'an is to be fought because it is included in the realm of verses commanding war.

The perpetrators of these terrorists allegedly have an incorrect understanding of the Koran and Hadith, especially the qital verses, so they do things that damage the image of Islam itself and are contrary to the goals of Islam as a religion of peace. Al-Qur'an is a holy book whose authenticity is guaranteed. This situation is exacerbated by fewer and fewer Muslims trying to study the Qur'an and Hadith in depth.⁷

According to Islam, war is called fair if it is started and carried out fol-

⁴ Saiful Anwar, *Tafsir Ayat-ayat Qital Hil-yatal Millah Meraih Bintang di Angkasa Interpretasi Ayat-Ayat Qital* (Sidoarjo: Mojosantren 2019), 1-3.

⁵ Vinna Wardhani, "Deretan Teror Bom yang Terjadi di Indonesia, Terbaru Bom Makassar," *Merdeka.com*, accessed March 17, 2022, <https://www.merdeka.com/sumut/deretan-teror-bom-yang-terjadi-di-indonesia-terbaru-bom-makassar>.

⁶ Herlina & Ahmad, "Pandangan Keagamaan Pelaku Bom Bunuh Diri di Indonesia," *Journal of Islamic Studies and Humanities* 3, no. 1 (2018): 79-102.

⁷ Iman Rachman, *Islam Jawaban Semua Masalah Hidup* (Jakarta: Erlangga, 2011), 100.

lowing procedures agreed upon in specific legal rules or carried out based on reasons that can be justified according to religious teachings or the morals of a particular society, not necessarily throwing bombs, without understanding the rules of war.⁸

Among other phenomena that arise due to the incomprehensibility of Muslims in understanding verses about war is the emergence of groups with exclusive, scriptural, puritanical, militant, and extremist characters. Their presence often causes conflict and violence in society, which is a multicultural and peace-loving nation. Therefore, fundamentalist Islamic movements are often associated with radicalism and even terrorism in the name of religion.⁹

Even though there are also complex groups of non-Muslims because they do not understand Islam correctly and from suitable sources--they are an Islamophobic group that has committed violence against the Muslim minority, discrimination, and exclusion, following the Qur'an that the majority group often oppresses the minority group, Allah says in surah al-Kahf verse twenty that if they win over you, see you (as Muslim

minorities), surely they will throw stones at you or force you back to their religion (apostasy or disbelief), and if so, you will not be successful forever.¹⁰

Violence against the Muslim minority was carried out through physical violence by monks who joined the 969 movements.¹¹ known to Ashin Wirathu, who also introduced himself as Myanmar's Osama bin Laden. Violence initially occurred in the Rakhine region, spreading to several other areas, such as Meiktila and Laisho. The International Crisis Group stated that the violence did not only happen to the Rohingya ethnic group, violence against the Muslim minority also occurred to the Kaman ethnic group and other Muslim ethnic groups.¹²

Therefore, it is essential to add insight into understanding Islam, especially the qital verses, which must be carried out intensively and in-depth so that it is not counterproductive to the expectations of Islam which already expects good results. Because it is these

⁸ Majid Khadduri, *Islam Agama Perang?* (Yogyakarta: Karunia Terindah, 2004), 72.

⁹ Nur Syam, "Radikalisme dan Masa Depan Hubungan Agama-agama: Rekonstruksi Tafsir Sosial Agama," in *Dialektika Islam dengan Problem Kontemporer*, ed. Ridwan Nasir (Surabaya: IAIN Press, 2006), 242.

¹⁰ Renita Dewi Hapsari, "Islamophobia dan Tindakan terhadap Minoritas Muslim oleh Pemerintah dan Kelompok 969 di Myanmar Tahun 2012-2016," *Global and Policy* 4, no. 2 (2016): 26.

¹¹ 969 is symbol of Triple Gems. *It is also used to counter 786 that used to indicate Muslim-owned businesses that served halal foods. 786 used among Muslim in Asian countries* (Matthew J. Walton & Susan Hayward, 2014), 1.

¹² Renita Dewi Hapsari, "Islamophobia dan Tindakan terhadap Minoritas Muslim," 31-32.

verses that are often used as a trigger for the emergence of radical actions, Shatibi said that extremism is related to sacred texts understood literally and textually.¹³

An Indonesian scholar who has understood and interpreted *qital* verses is Nawawi (1230 H/1813 AD), with an exciting interpretation to study and research. The logical reason why this character's thoughts and the results of his interpretation need to be studied is that almost all of the *qital* verses written by him are written with the addition of the words: *بِسْمِ اللَّهِ* and all forms of derivations and additions, of course, have a purpose and why the additions were made.¹⁴

In addition, the author of tafsir has a background in studying at Islamic boarding schools under the guidance of his father, namely Oemar, who was also born in Indonesia. So far, we know that people who have studied at Islamic boarding schools in Indonesia are foundation institutions with an Islamic culture that is very contrary to Islam and anti-radicalism.

In reality, providing a correct understanding of the verses that explain the command to fight the disbelievers is necessary. As a first step, a comprehensive understanding is needed in under-

standing the text of the Qur'an and Hadith, namely by considering aspects of *asbab an-nuzul* and linguistic analysis.

The study of *qital* verses is very much needed to straighten out radical understanding in terms of language and context. Therefore, when studying verses of war should always pay attention to historical aspects and good linguistic analysis so that everything is transparent in concluding. If these two aspects—socio-historical background and linguistic analysis—are used in studying verses about *qital*, then at least radical or violent understanding (religious extremism without cause) can be minimized little by little. In this case, the interpretation of the *qital* verses in the interpretation of *Marah Labid* will be examined.

The deradicalization effort through understanding the verses of the Qur'an is to remove the radical understanding of the verses of war. Therefore, deradicalization in this context is not meant to convey a new understanding of Islam, nor is it siltation of the creed, but rather as an attempt to restore and realign understanding of what and how the concept of war is in Islam. There are two things that the writer discusses, namely, how is the linguistic analysis of Nawawi's interpretation of *qital* verses? And the form of contextualization of the *qital* verses as a deradicalization norm?

¹³ Ibrahim ibn Musa al-Shatibi, *al-Muwafaqat*, Vol. 2 (Kairo, Dar al-Affan 1997), 89.

¹⁴ Muhammad Ulul Fahmi, *Ulama Besar Indonesia: Biografi dan Karyanya* (Kendal: PP al-Itqan, 2007), 4.

The author uses the *maudlu'i* method to answer the problem formulation, first collecting *qital* verses, then using the linguistic theory of Ali Gomma, who explained that the language is *qaa-ta-la* (قَاتَلَ) which is used for the language of the context of war which in its meaning requires that two parties fight each other, in contrast to *qa-ta-la* (قَتَلَ) which is used to describe killing and there is no need for resistance, the most important thing is being able to kill, even if there is no resistance from the other side.¹⁵

To answer the second formulation of the problem, the researcher uses Fazlur Rahman's *Double Movement* theory. The method that fosters contextualist interpretation begins with examining the present situation until the Qur'an is revealed and returns to the present.¹⁶

Linguistic Analysis of Nawawi's Interpretation

Lexically, *qital* is a word form that means war and battle. The word is used in the Qur'an, but the translation of the word is not law, only the meaning of the language, which must be adapted to the

context if there is a purpose for implementation. Therefore, understanding the Qur'an must be related to its context, as explained in *Ulum al-Qur'an*.¹⁷

Qital is more popularly defined as war, and in its use, it is sometimes equated with *harb*, *ghazwah*, and *jihad*. *Qital* and all related words appear in the Qur'an 170 times. Suppose we trace the usage of the root word *qa-ta-la* and all its derivations. In that case, two primary forms are found: *mujarrad* (original without additional letters) and *mazid* (with additional letters). In the *mujarrad* form, as in the word *qatala* and its derivations, it appears 98 times. In the *mazid* form, it appears 72 times, with details of *qātala/qitāl* 67 times, *iqtatalla* 4 times, and *qattala* 1 time. The word *qital* itself and its derivations are found in the form *fil madhi* 11 times, *fil mudhari* 26 times, *fil amr* 14 times. The *majhul* (passive) form appears 3 times, and the *mashdar* form 13 times.¹⁸

Of the many verses of war, which will be discussed here are some verses, such as the interpretation of the Qur'an [2]: 19 and 193, which have been considered to represent other verses of war.¹⁹ In this verse, Nawawi interprets the sentence "*waqatiluhum*" with the addition

¹⁵ Ali Gomma, *Penjelasan Hadith Aku Diperintah untuk Memerangi*, (n.d), 1.

¹⁶ Nafisatur Rafiah, "Poligami Perspektif Double Movement Fazlul Rahman," *Jurnal Pendidikan, Sejarah dan Ilmu-Ilmu Sosial* 4, no. 1 (2020) 1-7.

¹⁷ Ahmad Warson Munawwir, *Kamus al-Munawwir* (Yogyakarta: Pustaka Progresif, 1984), 1091.

¹⁸ Munawwir.

¹⁹ Nawawi al-Bantani, *Marah Labid*, Jilid 1 (Kediri: tth), 50.

of the word "*bi al-ibtidai minhum*," which means: "If there is an initial attack from the infidels." Therefore, if there is still no attack from the infidels, then the Muslims are prohibited from attacking or fighting. From Oemar's interpretation of these *jihad* verses, it can be generalized to other jihadist verses that war in Islam is not a goal in the media of *da'wah*, but is an Islamic defense to protect Islam and its adherents themselves so that it is not permissible or unlawful to hold warfare from the infidels did not start it.²⁰

Nawawi's interpretation of the *qital* verses, especially in the *qital* sentence, will be found with the addition of the sentence *yabdaunakum* meaning "When the disbelievers start fighting you" it can be understood that the addition of the word or form of interpretation is an effort to provide an understanding that the verse is not an order to fight the infidels if there is no attack or indication of an attack. However, the command of the verse is to fight the infidels who have attacked them as Muslims.²¹

Waqatilu's connotation is fighting, killing, facing against, opposing, fighting willing to fight, and others.²² Nawawi interprets it with the word *wajahidu*, which by connotation means muster

your energy, your strength, your capacity, your ability, your capability, your effort, muster your ability even with thoughts (*bi al-Fikr*), arguments. Even al-Raghi al-Asfahani, in his book, divides *jihad* or struggle into three categories: *jihad* against visible enemies, against the seduction of Satan, and *jihad* against lust.²³

In verse about *qital* in the Qur'an [2]: 190, Nawawi interprets the word *waqatilu* to be *wajahidu*; this indicates that one of the options for *waqatilu*'s meaning is *jihad* or struggle, either fighting with the mind or strength, not just killing, although sometimes in a struggle one has to commit murder when they are demanded to do so because there are factors from other parties who attack.²⁴

Nawawi emphasized that the continuation of the sentence in verse, which is contained in the sentence *wala ta'tadu* (Do not transgress), is a prohibition against starting to fight unbelievers; the results can see this of the interpretation: *Wala ta'tadu 'alayhim bibtida' al-qital fi al-harami* (Do not exceed the limits by starting to fight them in the forbidden land).²⁵

This linguistic study follows the context of the reason for the revelation of the verse that the verse was revealed

²⁰ al-Bantani, 51.

²¹ al-Bantani, *Marah Labid*, 50.

²² al-Raghi al-Asfahani, *Mufradatu al-Alfadi al-Qur'an* (n.d), 656.

²³ al-Asfahani, 208.

²⁴ al-Bantani, *Marah Labid*, 50.

²⁵ al-Bantani.

because the Messenger of Allah and his Companions did not want to fight the infidels when they attacked in the sacred months. Therefore, when it is linked between the meaning of the verse and the reason for the revelation of this verse, it can be said that this verse is *ibahat al-qital* (permission to fight a war) when there is an attack from the enemy. Not an order to destroy disbelief on the face of the earth.

Nawawi, in his commentary, understands that the addition of the word *yabdaun* to the verse of *yuqataluna* is under a linguistic study that the sentence قَتَلَ يَقْتُل has the option of killing when an alif is added, it becomes قَاتِل يَقَاتِل, the meaning can be interpreted as fighting, that is, against an enemy attack.²⁶

Meanwhile, the meaning contained in surah al-Hajj is the question of the permission of the Prophet and his Companions to wage war against any polytheists, both those who fight and those who do not.²⁷ (*Allowed for those who were fought*) residents of Medina and Basrah—Imam Asim in the narration of Hafs with *mabni majhul* (يَقَاتِلُونَ with *fatha ta'*).

As for other *qiraah* experts by reading *mabni fail* (يَقَاتِلُونَ with *kasrah*

ta'), Medina experts and imams of the Asim school (يَقَاتِلُونَ with *fatha ta'*) with *mabni majhul*, Ibn Kathir, Hamzah, and Kisai read by reading *mabni fail* in two *fiil* (أَذِنَ with *fatha hamzah, zal*, and *nun*, يَقَاتِلُونَ with *kasrah ta'*), Abu Umar and Abu Bakr read *mabni Maful* in the first *fiil* (أَذِنَ with *dhammah hamzah* and) read the second *fiil* with *mambi fail* in the second *fiil*.

Ibn Amir chose a reading that was different from this reading, namely *mabni fail* in the first *fiil* and *mambi maful* in the second *fiil*: "After *hijrah*, Allah allowed the believers to fight the polytheists because they were believers who had been fought" (fighting for those who are being fought because indeed they have been wronged), as in the Qur'an [22]: 39.

According to one opinion, this verse was revealed to the believers who left Mecca to emigrate to Medina and was then blocked by the Meccan polytheists by inflicting danger on the Companions of the Prophet Muhammad with such severe danger. The Companions who were hurt came and complained to the Prophet Muhammad in a state of being beaten and injured; the Messenger of Allah responded, "Be patient, you have not received orders from me to fight until the Prophet migrated; this verse came down."²⁸

²⁶ Munawwir, *Kamus al-Munawwir*, 1091.

²⁷ Imam Syamsuddin Muhammad bin Ahmad al-Anshari al-Qurtubi, *Al-Jami' li Ahkam al-Qur'an* (Maktabah Syamilah, Juz 2, n.d.), 347-348.

²⁸ Nawawi al-Bantani, *Marah Labid*, Jilid 1 (Kediri: n.d), 55.

Nawawi explained the opinion of the *qiraah* Ulama regarding the reading of the *qital* sentence; there is an opinion included by Nawawi which states that the *qital* verse is read *mabni majhul*, which means to be fought, namely the opinion of Ibn 'Amir, from this opinion, it means that the meaning of the verse is that Allah permits those who want to go to war because they have been attacked beforehand by the enemy.²⁹

Nawawi's opinion with his linguistic theory, quoting the opinion of Ibn Amir, was also chosen by Imam Syamsuddin Muhammad bin Ahmad al-Anshari al-Qurtubi who emphasized that the reading of the *qital* sentence in verse is to read *mabni maf'ul*, which means to fight: يُقَاتِلُونَ with *fatha ta'* is read, that is, the believers whom the polytheists fight are allowed to fight, therefore, Allah says, "Because they have been wronged, namely expelled from their homes."³⁰

The *qital* verse in the Qur'an (al-Hajj [22]) contains several words and idioms that clearly indicate certain situations that lead to the permissibility of fighting and also indicate something that can be called the main message. The fragment of the verse, namely the sentence *udzina*, can be translated with "It has been permitted, has been

allowed, has been allowed (to fight),³¹ and *dhulima*, which can be translated with the meaning of being persecuted, oppressed.³² These two sentences must be scrutinized.

The word *udzina* above shows that war is only permissible because they do not have to take the path of war; permissibility and permission depend on special situations when the path of peace is impossible. The understanding of *li al-ladzina yuqatalu* and *bi annahum zhulimu* refers to situations of oppression for which the Prophet and his companions were allowed to fight.³³

Nawawi's interpretation in the next verse is seen as a form of *munasabah*, regarding the reasons for issuing permits for war because they no longer have the power to avoid them, as a manifestation that Islam avoids forms of oppression, persecution and cruel behavior, expulsion from the land of birth and others, as in Qur'an [20]: 40.

According to Nawawi, the word *الَّذِينَ* in this verse is related to the licensing of war in the previous verse. According to him, this verse is the *bayan* (explanatory) or *badl* (pronoun) form of *الَّذِينَ* in the previous verse. Therefore, this verse describing torture and

³¹ Munawwir, *Kamus al-Munawwir*, 15.

³² Munawwir, 882.

³³ Abdurrahman an-Nahrowi, *Tafsir Surah al-Hajj Ayat 39-40: Membaca Pesan Perda-maian di Balik Ayat-Ayat Perang*, accessed April 14, 2022, <https://tafsiralquran.id>.

²⁹ al-Bantani.

³⁰ al-Qurtubi, *Tafsir Qurtubi* (Maktabah Syamilah), 65.

immoral acts is a big problem so that Allah allows the believers to take up arms and fight.³⁴

From this interpretation, it can be seen that the permit for war in verse 40 of surah al-Hajj is motivated by acts of violence; it is a form of a defensive effort that must be made to protect the soul (*hifz al-dizn*) and protect religion (*hifz al-nafs*), both of which are required by Islam. As mentioned in the Qur'an [4]: 74 and [6]: 151-153.

Suppose these verses are understood separately (without linguistic analysis or connection with the previous verses). In that case, complex understanding will grow and lead to acts of terror. The order of war in this verse appears with a narrative that uploads the fighting spirit of the Muslims to rise to war. However, this narration will be objective if it relates to the verses before and after.

According to Nawawi, the verse above is an order for hypocrites who are reluctant to fight against the persecution of polytheists. Because they were hypocrites who did not fight in the Uhud War, it is very relevant if this verse is used as a motivation for the struggle to eliminate their hypocritical traits, namely preferring worldly life by silently not participating in the struggle.³⁵

³⁴ al-Bantani, *Marah Labid*, 55.

³⁵ al-Bantani, 160.

The verse is a form of motivational sentence after it has been ascertained that some of the people who followed the Messenger of Allah were reluctant to join in the struggle to eliminate the enemy's oppression. As in the Qur'an [4]: 72, from the Muslim side, some are reluctant to join the fight even though they have been motivated, even though some Muslim groups experience oppression and torture in the Qur'an [4]: 75. According to Nawawi, this verse teaches Muslims always to be prepared for what will happen by preparing weapons to fight if an enemy attacks so that it does not provide an opportunity to crush the Muslims.³⁶ After they were given the motivation to be prepared, they continued with the verse of the order for war, right in the Qur'an [4]: 74. The reason for the order for war was announced because, at that time, the Muslims were hurt and tortured with painful torments from the infidels of Mecca.

According to Nawawi, this persecution was very diverse (*anwa' al-makarih*), so the believers could not migrate to Medina and were forced to remain in Mecca. Nawawi also quoted Ibn Abbas's words that he was one of the impacts of the persecution.

Nawawi's opinion follows the *munasabah* theory (related to the discussion of each verse or letter of the Qur'an) in the next verse in the Qur'an [4]:

³⁶ al-Bantani, 160.

72, those weak people, both men, and women, even among those who are still the children have been wronged, so they pray, "O Lord, we take us out of this land whose inhabitants are tyrannical, give us protection from Your side and give us help from Your side" ([4]:75).

Looking at the immoral behavior of the Meccan polytheists, or when it is related to the socio-historical side, it can be said that the war was ordered because, indeed, the Muslims were subjected to torture tests from the Meccan infidels, so they were given the task of protecting other Muslims who were wronged, especially they are Muslims who did not migrate to Medina because Meccan infidels prevented them.³⁷

In addition to these verses, the context of persecution, the word order or motivation for war also uses the word *musharakah*, where both parties, whether Muslim or non-Muslim, must carry out attacks together. Therefore, if one of the two parties has asked for peace or surrendered, the war order is not carried out according to the conditions, and it is unlawful to commit murder or other acts of violence.³⁸

From this form of *musharakah* language, it can be seen that the biggest mistake made by the perpetrators of the bombing was that they did not see that

the infidels who committed immorality did not attack the Muslims with violence, which undermines the order of the country and infrastructure.

This understanding follows Thabari's interpretation when interpreting verse 6 of the Surah at-Taubah, which quotes the opinion of Ibn Hisham narrated by Ibn Ishaq that if the polytheists who were initially ordered to be fought, then he asked or entered into a peace treaty, is, asked to be protected. The infidels gain security and should not be fought.³⁹

Contextualization of Nawawi's Interpretation

Contextualization of Sharia Law is the initial gateway that must be understood so that Islam can implement its expectations as a religion whose teachings are always relevant in every era, including within the scope surrounding it. So Islam can provide solutions to every problem that arises, wherever Islam exists. Because the problems that arise from one period to another vary, the solutions used are, of course, different from those used in the past.

The qital verses in *Marah Labid*, when analyzed with Fazlur Rahman's hermeneutical theory, the *Double Movement* theory. In general, Fazlur Rah-

³⁷ al-Bantani, 160.

³⁸ Musthafa al-Galayani, *Jami'u al-Durus* (Gala-yan, 1944), 149.

³⁹ Imam Thabari, *Tafsir Thabari*, accessed April 18, 2022, <http://quran.ksu.edu.sa/tafseer/tabary/sura9-aya6.html>,

man's dual movement theory offers a process of interpreting the Qur'an by involving two movements that meet each other and are dialectical: from the present situation to the Qur'anic times, then back to the present, that is, from the present situation to the Qur'an was revealed period, and back again to the present. This movement seeks to explore the entire situation that surrounds when the war order was issued.

It is because, to Fazlul Rahman, the Qur'an is a Divine response to the social-moral situation of the Arabs at the time of the Prophet through the Muhammad, to the problems of society at that time. At the same time, the second movement examines all contemporary situations today in the context of social, cultural, economic, norms, politics, values, institutions, and others.⁴⁰

By examining the historical situation in which the Qur'anic statement is the answer. Of course, the *qital* verses or war orders that will be applied today must be studied under the conditions why the war orders are in specific situations, before studying the verses in language, a study of the situation within the boundaries of society, religion, customs, institutions, and even about life as a whole in Arabia at the time of the presence of Islam and especially around Mecca.

⁴⁰ Imam Barizi, *Deradikalisasi Makna Ayat-ayat Jihad dalam Tafsir al-Ibriz Karya K.H. Bisri Mustafa*, (n.d), 7.

Because the Islamic conditions and situation at the time the war order was given were very concerning, as was Nawawi's interpretation when interpreting the verses of war, meaning that there were special conditions behind which the war order took place, Nawawi's interpretation following Fazlul Rahman's theory that there are limits to the teachings which are responses to particular situations.⁴¹ The war clause may be applied if the situation is similar to conditions that could lead to war.

In history, it is known that this war order was not based on Islamization but for security because many other verses emphasize that the process of indicting Islamization is prohibited by coercion, let alone killing, as the Prophet said as narrated by Anas, "Indeed this religion is so strong, then enter into it with gentleness, because actually people who force themselves (by lifting more weight) will not be able to reach their destination and their backs will break."⁴² These are also found in the Qur'an [2]: 256 and [10]: 99.

Ibn Kathir explained the verse with the words, "Do not force someone to convert to Islam, because this religion has apparent validity, so there is no need to force someone to embrace

⁴¹ Barizi.

⁴² Muhammad Ihyā Ulumiddin, *Jala' al-Afkar Min Kalam Sayyid al-Basyar* (Malang, Ma'had Nur al-Haramain, 2016), 26; Imam Suyuthi, *Jami' Sagir*, Hadith 2509.

it, but people whom Allah gives guidance to convert to Islam, their hearts are touched to convert to Islam, his heart is bright and is above what is clear, on the other hand, people who are blind in heart, hearing are deaf, and sight is blind, even if they are forced, they will not convert to Islam.”⁴³

From this contextualization, it indicates that preaching so that infidels convert to Islam by killing, namely by using *qital* verses literally and ignoring the interpretation theories of the *double movement*, is a mistake, and also because forcing without killing is prohibited by religion, let alone by killing or nowadays by throwing bombs to eradicate disbelief, or to frighten other infidels, as in the Qur'an [10]: 99.

The dialogue between Nawawi's interpretation and the *double movement* method is in line with the Qur'anic rule, namely *al-'ibrah bi khushus al-sabab la bi 'umum al-lafd* is to take lessons or laws from specific causes, not from general *lafadz*. More specifically, because Fazlul Rahman is looking at history, the law contained in the war order verse is related to the current situation. The difference is sought; in short, language is the *double movement*.

⁴³ Ismail bin 'Amr al-Quraisyi bin Katsir al-Bashri ad-Dimasyqi, *Tafsir Ibnu Katsir*, 42, accessed May 25, 2022, <https://quran.ksu.edu.sa/tafseer/katheer/sura2-aya256.html>.

The context experienced by the believers who were persecuted before when the verses of war were revealed was how they would not fight as a form of resistance or defense, whereas the polytheists had persecuted the believers. Ibu Kathir wrote concretely about the tragic events experienced by Muslims at that time. Some of them were imprisoned and tortured without food and drink for days. In the afternoon, they were herded into the middle of the Sahara wearing iron suits (armor) and then drying them under the sun, which was reaching its peak.⁴⁴

The situation behind the issuance of this war order, if it is related to Fazlul Rahman's double movement theory and dialogue with Nawawi's interpretation which interprets the *qital* verses with the explanation that if you are attacked first by infidels, then you may take up arms, then the verses of the order are not appropriate when used to start a war and finish off the infidels that are in the Church, which does not interfere with the existence of the Muslims.

This double movement or review of the historical study of Rahman's theory is a rebuttal to radical thinking (deradicalization), which uses verses commanding a state order that is safe and free from threats from infidels, except in Palestine, for example, which is similar to the incident of torture at the time of

⁴⁴ Anwar, *Tafsir Ayat-ayat Qital*, 3.

the Prophet, so it is permissible even obliged to defend religion and country even with war.

From this theory, if drawn further into history, the order for war was motivated by the large number of Muslims who, unable to endure the pain of torture, were forced to utter and commit kufr according to the wishes of the polytheists who tortured them. Bilal bin Rabbah, Amr bin Yasir, and their parents were people who remained firm in defending their faith amidst the beatings of torture they received. Bilal ibn Rabbah almost lost his life when his master, Umayyah ibn Khalaf, abandoned him in the hot sun and then pressed his chest with a huge stone. It did not stop there, Bilal, who was already in a helpless condition, was then handed over to the small children to be used as a game to be dragged along the slopes of the mountain.

It is a critical moment that the obligation of *jihad* is carried out to stop this immoral act. So, *jihad* or the *qital* verse is not an order to throw bombs without any reason or presence, but only in the context of differences in religion and belief in *aqidah*, which should be done using arguing, as exemplified by Prophet Ibrahim when arguing with Namrud, when arguing about God.⁴⁵

⁴⁵ Imam Thabari, *Tafsir Thabari*, accessed April 17, 2022, <https://quran.ksu.edu.sa/tafseer/tabary/sura2-aya258.html>.

Based on this context, it can be said that the central message of these verses is not to go to war solely to seek power and group victory or to eradicate disbelief using violence but to eradicate oppression and uphold the freedom to practice Islam and peace. In other words, war is part of the tool to realize moral values and maintain religious, state, and social stability. This verse explains that Muslims are expelled without rights or accept immoral acts.⁴⁶

Narrated by al-Wahidi from Jalan al-Kalbi from Abi Salih from Ibn Abbas said, "The verse was revealed in the Hudaibiyah agreement, that the Messenger of Allah and his companions were prevented from going to *Baitullah*, then the polytheists promised them to be allowed to return to *Baitullah* in the following year."⁴⁷

When the year came, the Prophet and his Companions were getting ready to perform *qada Umrah* the previous year. They were worried that the Quraysh would not keep their promise and prevent them from returning to Baitullah and fighting Prophet and his Companions, and the Companions did not want

⁴⁶ Ismail bin 'Amr al-Quraisy bin Katsir al-Bashri ad-Dimasyqi, *Tafsir Ibnu Katsir* (Malik Su'ud, n.d), 337, accessed April 17, 2022, <https://quran.ksu.edu.sa/tafseer/katheer/sura22-aya40.html>.

⁴⁷ Imam Suyuthi, *Asbab al-Nuzul (Sebab Sebab Turunnya Ayat)* trans. Andi Muhammad Syarif & Yasir Maqasid (Jakarta: Pustaka al-Kautsar), 54.

to fight with them in the holy months, then the verse was revealed.⁴⁸

Because of the revelation of this verse of war, if it is linked to Fazlul Rahman's theory of double movement, then war is not allowed when it is safe because the order for war exists, when there is persecution or attack from the infidels, so, according to this theory, because the situation is already different. This paragraph comes into effect postponed so that there are indeed acts of violence or indications thereof, then that is when war is permissible.

This opinion, also mentioned by some other commentators, is that the verse permits the holders of Muslims to take up arms as a form of resistance against the arbitrariness of the infidels. This verse was revealed after Prophet Muhammad *hijra* to Medina. Previously, when he lived in Mecca, more than 70 verses from the Qur'an absolutely did not allow Muslims to carry out this act.⁴⁹

Imam Syamsuddin Muhammad ibn Ahmad al-Ansari al-Qurtubi asserts that this verse erases or abrogates the verses prohibiting war for you believers: al-Qurtubi says that this verse substantiates all the verses in the Qur'an, which command Muslims to ignore their torments either form turning away or indifferent to their torments and do not condone.⁵⁰

It can be understood that the permission referred to in verse above has removed the prohibition against violent actions on the part of the disbelievers. This *nasakh* theory illustrates that the permit to carry out war begins with a long process, namely from the contextual conditions and readiness of the Muslims. It is not indiscriminate to kill infidels without any chronology of their religion.

The same explanation is also found in al-Razi's *Mafatih al-Ghaib* (juz 23: 43). Ibn Zayd said that this permission was given after the Prophet and his companions forgave all the treatment of the polytheists for ten years.⁵¹

It is proof that this verse was revealed after there was no longer any solution to overcome the Meccan polytheists who had committed so many acts of violence against the Prophet and his followers. Other efforts to avoid war, such as negotiation, reconciliation, patience, forgiveness, and letting the polytheists, have been carried out. However, they were still cruel and sadistic in attacking the believers, such as when the polytheists did not allow the believers to Mecca for pilgrimage.⁵²

Ahmad al-Anshari al-Qurtubi, *Tafsir Qurtubi* (Maktabah Syamilah), 65.

⁵¹ Abdurrahman an-Nahrowi, *Tafsir Surah al-Hajj Ayat 39-40: Membaca Pesan Perda-maian di Balik Ayat-Ayat Perang*, accessed April 14, 2022, <https://tafsiralquran.id/>.

⁵² Nahrowi.

⁴⁸ Suyuthi

⁴⁹ Suyuthi.

⁵⁰ Imam Syamsuddin Muhammad bin

Because of the verses of permits and war orders, all of them are ordered or allowed to fight in situations and conditions where Muslims are oppressed, expelled, persecuted, and other immoral acts, so they are not accessible to carry out life socially and religiously. So when there is no such incident, the implementation of the war is delayed, according to the situation and conditions.

Differences in the conditions and actions of infidels or non-Muslims today, especially in Indonesia, where Muslims and non-Muslims or infidels live side by side in peace and prosperity, so there is no reason for terrorist groups to detonate bombs whose sole purpose is to eradicate adherents of other religions. Whereas from the infidels, there is no attack or indication of an attack unless there is one.

Therefore, the *mufasssir*, who are also experts in jurisprudence, divided or mapped the various types of infidels, at least what is often known are four terms to group them: infidels *zimmi* (infidels who receive guaranteed protection), infidels *mu'ahad* (infidels who carry out agreement), infidel *harbi* (infidel who may be fought), and infidel *mus'ta'min*.⁵³

⁵³ Fitriani & Siti Aisyah, "Konsep Kafir dalam Pandangan Nahdlatul Ulama (NU) dan Forum Umat Islam (FUI) Sumatera Utara," *Studia Sosia Religia: Jurnal Studi Agama-Agama* 2, no. 2 (2019): 36, DOI: 10.51900/ssr.v2i2.6485.

The argument that disbelievers also have the right to security from Muslims is found in the Qur'an [9]: 6, "And if among the polytheists there is someone who asks you for protection, then protect him so that he can hear the word of Allah, then deliver him to a safe place for him. That is because they are a people who do not know."

Of the many qital verses, no war was caused by religious differences, without persecution. All the wars occurred because there was a factor of immoral behavior on the part of the Quraysh infidels. Regarding religious differences, Allah does not forbid Muslims to do good to them despite their different religions, as in the Qur'an [60]: 8-9.

Imam Abu Abdillah Muhammad ibn Umar bin Husain at-Taimi, known as Fakhruddin ar-Razi (d. 606 AH), in his Tafsir, says that this verse is the basis for doing good to followers of other religions. The form of good deeds, for example, is by treating them fairly, interacting well, not disturbing their existence (including throwing bombs at them), and helping each other.⁵⁴

From ar-Razi's explanation above, it can be understood that doing good, being tolerant, and establishing an association with followers of other religions are the actual teachings of Islam. It was

⁵⁴ Fakhruddin ar-Razi, *Tafsir Mafatihul Ghaib*, Juz x (Beirut: Darul Ihya at-Turatsi: 1999), 520.

building harmony with adherents of other religions by treating them kindly, politely, fairly, and wisely, including a form of practicing the messages of the Qur'an.⁵⁵

In his historical study or contextualization, the reasons for the revelation of this verse, al-Bukhari (from Asma bint Abu Bakr) said that my mother came to me with feelings of joy. Then I asked the Prophet if I needed to continue *silaturrahim* with him, and he replied, "Yes," then the verse was revealed.⁵⁶

Whereas Ahmad, al-Bazzar, and al-Hakim *narrated* and *authenticated* (from Abdullah ibn Zubair) said, Qatilah came to meet her daughter Asma bint Abu Bakr. Abu Bakr had married and divorced her during the Jahiliyah era. Qatilah then came bearing gifts. Asma refused to give these gifts or immediately entered her house to send Aisyah to ask the Prophet about this. Aisyah then informed Asma that the Messenger of Allah ordered her to accept these gifts and put her mother in her house, so Allah sent down the verse (the Qur'an [60]: 9).⁵⁷

Strictly speaking, Allah only forbids Muslims to make friends and establish relationships with infidels in verse

above due to the factor of these infidels fighting us Muslims based on religion, expelling, and even being open in doing so. Whoever loves them even though they do so, then it is the Muslims themselves who are wrongdoing.

In this verse, social problems between people of different religions are no longer seen from the aspect of the status of polytheism or disbelief but also consider the existence of people who are willing to live side by side with Muslims and not attack or abuse them. In this context, it is the same as the Indonesian state, where many coexist peacefully with infidels.⁵⁸

Ibn Kathir (700-774 AD) gave several examples of the correlation between the two verses. History from Ahmad ibn Hanbal (780-855 AD): "Tell me 'Arim, told me Abdullah ibn al-Mubarak, told me Mus'ab ibn Thabit, told me 'Amir ibn Abdullah ibn Zubair from his father said: Qutailah (Abu Bakr's wife) came to her daughter Asma bint Abu Bakr with some gifts while Qutailah is a Muslim. Asma does not accept gifts from him and goes into his house. Aisha asked about the incident to the Prophet. Then the verse (60/8-9) was revealed, and the Prophet ordered Asma to accept his gift and bring him into his house."⁵⁹

⁵⁵ Sunnatullah, *Tafsir QS. al-Mumtahanah 8-9: Perihal Hubungan Antarumat Beragama* (October 2021), 1.

⁵⁶ Suyuthi, *Asbab al-Nuzul*, 537.

⁵⁷ Suyuthi

⁵⁸ Anwar, *Tafsir Ayat-ayat Qital*, 177.

⁵⁹ Ibn Kathir, *Tafsir Ibnu Katsir*, accessed April 20, 2022, <http://quran.ksu.edu.sa/tafseer/katheer/sura60-aya8.html>.

Thus, tolerance is highly emphasized in Islam. The nature of triumphalism must be believed and instilled in the soul, but avoiding actions that will cause damage is necessary. Even the nature of Ihsan (doing good to non-Muslims) is also not prohibited as long as they do not invite war. It is obligatory to act pretty among them. It indicates that if there is an order or history of war among Muslims, it is not a religious factor but persecution.⁶⁰

Contextualization from the aspect of language, the war during the Prophet's time was very different from the behavior of dropping bombs, even with the approval of the leader or a figure who was followed by the perpetrators of dropping bombs on churches or other places. There are many aspects of the extreme in this.

First, because these bombs had an uncontrollable devastation effect, during the war during Prophet's time in war management, some rules did not allow damage to facilities, such as trees that could not be cut down, women could not be killed, small children, and others.

Second, there is a form of resistance from the enemy, whereas if there is no resistance from the enemy, the war must be stopped. As for the bombings, which are said to be *jihad* in the way of Allah, they are not wars but killings which are linguistics, not *qital* but *qatlu* and *qatlu*

verses are all in the form of prohibitions and even threats. As the this verse: From these verses, it is clear that the mistakes of the perpetrators of the killing with bombs or other acts of violence, the verses they understand are war verses but what is implemented is the prohibition against killing. They understand the verse is an order to start war or slaughter infidels even though there is no attack or indication of attack from them. Moreover, they understand that the war that occurred at that time was due to religious factors, not national security.

Conclusion

Based on the explanation above, the study of the understanding of *qital* verses in the interpretation of *Marah Labid*, the following conclusions can be drawn: There are several different points of emphasis in the interpretation of *Marah Labid*, mainly when Nawawi al-Bantani interprets the verses of *qital*. *First*, in almost every *qital* verse, Nawawi interprets with the word *ibtida'*, which means beginning. With such an interpretation, it gives an understanding that the *qital* verses are not an order to fight unbelievers if there is no attack or indication of an attack. However, the command of the verse is to fight against unbelievers who have attacked them as Muslims. *Second*, *waqatilu*, whose connotation means fighting, is partly interpreted by Nawawi with the word *waja-*

⁶⁰ Ibn Kathir.

hidu, which connotes the meaning of exerting your energy, strength, capacity, abilities, and efforts, muster your abilities even with thoughts, arguments. Even al-Raghi al-Asfahani, in his book, divides *jihad* or struggle into three categories: *jihad* against visible enemies against seduction by Satan and *jihad* against lust. It indicates that all verses about war have respective contexts that must be scrutinized and understood.

The conclusion in contextualizing the interpretation of *qital* verses is that there was an emergency when the verses about war were revealed so that the verses were published in the end. Therefore, if there are differences in situations and conditions, the verses of war may not be applied to different contexts, even if they are the same as infidels, because not all unbelievers should be fought.

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