

MAQASID AL-QURAN APPROACH TOWARDS UNDERSTANDING JIHADISM AND DE-RADICALIZATION

Tazul Islam

Fakulty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia, 71800, Bandar Baru
Nilai, Negeri Sembilan, Malaysia
E-mail: drtazul@usim.edu.my

ABSTRACT

Jihad itself is not an objective in Islam. Yet, it is a means for various objectives like distinction between truth and false, gaining Allah's satisfaction, self-defence and repelling aggression. However, violent jihadism has become a source of extremism and radicalization. This research aims to dissolve the controversy aroused about implementations of jihad in contemporary era by confining its objectives. The use of Jihad, its usage and types may be determined based on its objectives. This research is qualitative in nature as it focuses only on library data. However, to explore a *maqasid* al-Quran perspective, books of tafsir will be used for the relevant issues. It comes out with a framework to understand jihadism and radicalization based on *maqasid* al-Quran.

Keywords: Maqasid al-Quran, Objectives of the Quran, Extremism, Jihadism, De-radicalization.

1. INTRODUCTION

Objectives of this research were firstly, identifying the objectives of Jihad reviewing Muslim scholars' opinions as well as surveying the relevant verses of the Quran. Secondly, exploring a *maqasid* framework to deal with Jihadism and radicalization. To actualize these aims, this research used library data and analyzed it qualitatively. To understand and pinpoint the objectives of jihad, exploring the reasons and wisdoms behind the ruling of jihad might be best to indentify the *maqasid* of jihad.

Carrying the basic connotation of an endeavor toward a praiseworthy aim, the word "jihad" bears many shades of meaning in the Islamic context. Technically, however, it may express a struggle against one's evil inclinations or an exertion for the sake of the Islam and the Ummah¹. Mawdudi advocates that "jihad means struggle to the utmost of one's capacity²." jihad

¹ Esposito, J. L. (1995). *The Oxford encyclopedia of the modern Islamic world*. New York: Oxford Univ. Press., p. 369-370.

² Mawdudi, A. A. (1980). *Towards understanding Islam*. Beirut: The Holy Qur'an Publishing House, p. 140.

is used in expending ability and power in struggling in the path of Allah by means of life, property, words and more³. The term jihad is used in the Quran both in Makkan and Madinan phases of its revelation. As in Makkan phase, armed jihad was not justified jihad in this phase does not carry the denotation of armed operation. Verse revealed in Mecca before the Hijra and Divine permission to meet force with force enjoined the Prophet (PBUH) as follows: "Therefore listen not to the unbelievers, but strive against them with the utmost strenuousness [*jihadan kabiran*], with the [Qur'an]." This illustrates on the one hand the importance of jihad with "the tongue", that is, striving to uphold Islam and God's Word through knowledge, argument and intellectual exertion, and on the other hand, that jihad has to be in conformity with conditions, and in a form that meets the requirements of the situation⁴. Rashid Rida, in his tafsir, mentioned three types namely striving against open enemy of Islam, striving against the Evil and striving against evil soul⁵. It is therefore evident that jihad can be both armed campaign against the enemies of Islam and non-armed.

Perhaps today no issue concerning Islam is as sensitive and as often debated as that of jihad. Discussed in the mass media as well as in scholarly books, the various meanings given to the term (jihad) are not only based on the divergent views of western interpreters but also reflect the profound differences which exist between the traditionalists and fundamentalists in their interpretation of this crucial concept. At the present moment, when the image of Islam in the west depends so much upon the understanding of the meaning of jihad, it is of the utmost importance to comprehend the way of traditional Islam has envisaged this key idea over the ages and the manner in which it is related to Islamic spirituality⁶.

2. SCHOLARS' VIEWS ON OBJECTIVES OF JIHAD

Remarkable scholarly contributions throughout Islamic history to confine the objectives of jihad are notably diversified. Each of these identifications has been influenced by its own time and space, circumstances, backdrops, particular trend of thoughts and movements. Here we present the scholars' views on objectives of jihad:

Views on jihad have evolved over the time as a result of different contexts. Some contemporary Muslims scholars, claiming the new interpretation of the sources, profess that the jihad is essentially defensive warfare, striving to protect the Islam and the Muslims and to guarantee the propagation of the Islamic mission⁷. Others called fundamentalists, desiring to establish a just socio-political and egalitarian society based on Islamic rules in the Muslim

³ Zawāī, H. (2001). *Is Jihād a just war? war, peace, and human rights under Islamic and public international law* (Vol. 53). Lewiston, New York: Edwin Mellen Press, p. 17.

⁴ Vahide, S. Jihad in the Modern Age: Bediuzzaman Said Nursi's Interpretation Sukran Vahide. *AL-NUR Academic Studies on Thought and Civilization*, (15), 49-78.

⁵ Riḍā, M. R. (1972). *Tafsīr al-Manār* (Vol. 10). Egypt: Al-Hayyat al-Misriyyah al- Aamah li al-Kitab, p. 269.

⁶ Nasr, S. H. (1987). *Traditional Islam in the modern world*. London: KPI Limited, New Fetter Lane, p. 28.

⁷ Wansbrough, J. (1978). Rudolph Peters (tr.): Jihad in mediaeval and modern Islam. (Religious Texts Translation Series Nisaba, Vol. 5.) vii, 90 pp. Leiden: EJ Brill, 1977. Guilders 24. *Bulletin of the School of Oriental and African Studies*, 41(1), 214-215.

countries, see jihad as a compulsory duty of every Muslims.⁸ Sufis, on the other hand, both in their classical and contemporary thought, have interpreted jihad more as a way cleansing oneself from all kinds of inner evils⁹. Traditionally, scholars like Al-Qurtubi and Ibn Taimiyyah argue that jihad should be enforced in order to make the words of Allah supreme, to make His deen (Islam) dominant, and rescuing people who are victimized by the oppression of an unjust power¹⁰.

However, Ibn Taimiyyah adds that those who takes position against it will be fought and those who have no share in resistance or in fight against this mission for example, women, children, monk, aged, blind, and as such will not be fought¹¹. Unlike, Abu Zahra rejects that the aims of jihad are to spread of belief in Allah or making Allah's name supreme over all things is not for him the aim of jihad. Instead, jihad is to repel and prevent aggression and the corruption of Muslims¹². He argues that for most of the Muslim jurists the motive underlying a war against unbelievers was to repulse aggression. War was conducted only when transgression took place as defined in the Quran. Nobody is to be killed unless he transgresses on Islam¹³.

To add, Ibn al-Qayyim includes in his jihad discourse fighting against own evil-self. He explains that the main aims of jihad are to defeat evil powers of soul and propagating Islamic message. In his classifications, the best Jihad is fighting against the self, against the evil, against the deviated whim, and against one's love of worldly gains. Who fights against these four, Allah will facilitate his way to Havens (Jannah). Nobody can defeat his open enemies unless he defeats these enemies within his soul¹⁴. Fighting for Allah and His messenger by tongue in order to convey the message of Islam (dawah) is the grater jihad rather than jihad by hand¹⁵. As he argued that the Prophet (pbuh) conducted his jihad through his soul, discourse, sword, and dawah¹⁶. A contemporary scholar, Muhammad Abduh supports the above idea. He says "And fight against them until the mischief ends and the way prescribed by Allah - the whole of it –prevail. Then, if they give up mischief, surely Allah sees what they do. (8:39)" this verse manifests the objective of war which is prevention of fitnah in Islam (deen)¹⁷. He also said, war is justified in Islam for defending the truth (al-haq) and the people of the truth, defending dawah and its spread¹⁸.

Like Ibn al-Qayyim, Sufyan Ibn Uayna (d.814) points out that "jihad in the way of God consists of ten parts, of which one is fighting against of the self". Muslim Sufis mostly have

⁸ Köylü, M. (2003). *Islam and its quest for peace: Jihad, justice and education*. Washington D.C: Council for Research in Values and Philosophy, p. 155.

⁹ Ibid, p. 155.

¹⁰ Al-Qurtubi, S. D. (1964), *Tafsir al-qurtubi* (vol. 5). Cairo: Dar al-Kutub al-Misriyyah, p. 279.

¹¹ Ibn Taimiyyah, T. U. (ND). *Al-siasat al-shar'iyah*. Beirut: Dar al-Ma'rifah. p. 123.

¹² Zahrah, M. A. (1961). *Concept of war in Islam* (No. 1-5). Cairo: Supreme Council for Islamic Affairs, Ministry of Waqf, p. 8.

¹³ Ibid. p. 24.

¹⁴ Ibn al-Qayyim. (1973). *al-fawaid*. Beirut: Dar al-Kutub al-Ilmiyyah, p. 59.

¹⁵ Ibn al-Qayyim. (1997). *Ahkamu ahl al-dhimmah* (vol. 3). Beirut: Daru ibn Hazam, al-Dammam, p. 1254.

¹⁶ Ibn al-Qayyim. (1994). *zad al-miad* (vol. 3). Kuwait: Maktabat al-Manar al-Islamiyyah, p. 5.

¹⁷ Ridā, M. R. (1972). *Op.Cit*, (Vol. 2), p. 207.

¹⁸ Ibid, p. 211-212.

articulated the interior, non-military meanings of the term jihad¹⁹. In the same tune, Jala al-din al-Rumi argues that “jihad can only be waged by constant waging of the greater jihad; without spiritual-ethical content, the jihad becomes an instrument for ego and rebellious masquerading in the hypocritical soul as fighters for the sake of God²⁰.”

However, contemporary scholars assert that all wars fought in the early days of Islam were defensive, justify jihad only as self-defense. They maintain that offensive war is rarely allowed in Islam, while defensive war is permitted only to defend the oppressed. Therefore, everything mentioned in the Quran regarding the rules of fighting is interpreted as defense against the Arab polytheists who fought, oppressed, and persecuted Muslims because of their religion²¹. However, Fazlur Rahman, expands the scope of jihad as a total endeavor, an all-out effort” with somebody’s wealth and lives. The main object of this total endeavor is to “make God’s cause succeed²². For Rahman, there are two aims of jihad—the welfare of humankind in this world and achieving the ultimate salvation in the hereafter. Such an order should eliminate corruption on the earth and reform the earth²³. Rashid Rida extends the list of the aims even more. He adds jihad is a war to prevent injustice, violation, torture, persecution, fitnah; and to consolidate freedom and security, justice and benevolence²⁴.

Hussain Nasr makes it even more general. According to him, jihad means simply exertion in the way of Allah. Of course, one of its meanings is to protect Islam and its borders, but the term has much wider usage and meaning for Muslims. For him, every religious act, such as performing the daily prayer or fasting, requires jihad; in fact, “the whole of life may be said to be a constant jihad between our carnal and passionate soul and the demands of the immortal spirit within us²⁵.”

In addition, so called fundamentalists include power struggle among the objectives of jihad. According to Mawdudi, the objectives of jihad should be completely free from all kinds of selfish motives such as gaining wealth and goods, fame or applause, personal glory or elevation. He adds, the objective of jihad is “to eliminate the rule of an un-Islamic system and establish in its stead an Islamic system of state rule”²⁶.

Hasan al-Banna’s view of the aims of war (armed jihad) does not vary so much with other revivalists. In his view, the aims of armed jihad are the resistance of transgression, self-defense as well as defense of family, possessions, nation and religion; the protection of the freedoms of religion and the doctrine of the believers those whom the disbelievers attempt to divert and

¹⁹ Köylü, M. (2003). *Op. Cit*, p. 54.

²⁰ Köylü, M. (2003). *Op. Cit*, p. 55.

²¹ *Ibid*. p. 29.

²² Rahman, F. (2009). *Major Themes of the Qur'an*. USA: University of Chicago Press, p.64.

²³ *Ibid*. p.62.

²⁴ Ridā, M. R. (1972). *Op.Cit*, (Vol. 2), p. 171.

²⁵ Nasr, S. H. (1993). “Islam” in our Religions, ed. Arvin Sharma. San Francisco: Harper, p. 445.

²⁶ Ala Mawdudi, A. (1980). *Jihad in islam*. Lahore, Pakistan: International Islamic Federation of Student Organization, p. 22.

mislead, the protection of the Islamic call so that it reaches and becomes clear to everyone, teaching a lesson to those who dishonor a treaty or transgress against the Muslim majority, helping the wronged among the believers wherever they be until they gain their rights (humanitarian intervention).²⁷

3. OBJECTIVES OF JIHAD: A SURVEY OF THE QURANIC VERSES

a) Resistance against Offense and Self-Defense: An analysis of Quranic verses regarding jihad show an acceptance of war as a social phenomenon to prevent people from all kinds of oppression, persecution, and injustice, and to maintain peace among people²⁸. Referring to the historical context, in Makkah, the Muslims suffered for several years under severe prosecution. As a result, they were compelled to emigrate to Madinah. The persecution was redoubled for the believing slaves, women, and children after the Hijrah²⁹. They left their dwellings and settled in Madinah, patiently submitting to Allah's orders and gladly accepting His authority. Whenever they felt the urge to resist the oppression and to revenge themselves on the oppressors, the Prophet held them back, bidding them to be patient in expectation of a command from Allah³⁰. The oppressors even did not allow the newly born fledgling Muslim society to flourish but came to nip in the bud its advancement through suppressing their freedom of thought and conscience, and obstructing the propagation of the message of the ultimate truth revealed by the Almighty God. The situation then demanded a vitality to eliminate these oppressive and destructive forces; for if evil is not crushed by force but left unhindered to do mischief, all virtue, nobility and fear of Allah would be destroyed.³¹

The greater number of scholars of Islamic law say that the real cause for combative jihad is to avert an enemy's attack. Many Quranic verses illustrate the combative jihad against an enemy is justifiable for the cause of averting the aggression of this enemy. There are also some several Hadiths of the Prophet preventing and forbidding Muslims from fighting peaceful people, people who do not harm or make any kind of aggression towards them³². Therefore, resistance of transgression and self-defense as well as defense of family, possessions, nation and religion came to the aims of jihad in Islamic discourse. The following Quranic verses refer to these aims:

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾ [البقرة: ١٩٠]

²⁷ Al-Banna, H. (1997). Peace in Islam. London: Prelude Ltd., p. 16-19.

²⁸ Köylü, M. (2003). *Op. Cit*, p. 155

²⁹ Ali, A. Y. (1989). *The Holy Qur'an: Text, Translation and Commentary*. Brentwood, Maryland, USA: Amana Corporation. p. 208.

³⁰ Šaltūt, M., & Peters, R. (1977). *Jihad in mediaeval and modern Islam: the chapter on Jihad from Averroes' legal handbook 'Bidāyat al-mujtahids' the treatise 'Koran and fighting' by the late Shaykh-al-Azhar, Mahmūd Shaltūt*. EJ Brill.), p. 42.

³¹ Siddiqi, N. (1979). *Muhammad: The Benefactor of Humanity (peace be Upon Him): Abridged English Version of "Mohsin-e-insaniyat"*. Islamic Publications. P. 144.

³² Al-Buti, M.S.R. (1995). *jihad in Islam how to understand and practice it*. Damascus, Syria: Dar al-Fikr, p. 90.

“And fight in the way of Allah with those who fight against you but do not commit aggression because Allah does not like aggressors (2:190).”

﴿ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾ ﴾ [النساء: ٧٥]

“How is it that you do not fight in the way of Allah and in support of the helpless - men, women and children -who pray: 'Our Lord, bring us out of this land whose people are oppressors and appoint for us from Yourself, a protector, and appoint for us from Yourself a helper'? (4:75).”

﴿ أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدءُكُمْ وَأَوَّلَ مَرَّةٍ اتَّخَشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾ ﴾ [التوبة: ١٣]

“Will you not fight such people who have been breaking their solemn pledges, who conspired to banish the Messenger and were the first to transgress against you? Are you afraid of them? If you are true Believers, surely Allah has a greater right that you should fear Him (9:13).”

﴿ أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَالِمُونَ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ ﴾ [الحج: ٣٩]

“Permission (to fight) has been granted to those against whom war has been waged because they have been treated unjustly, and Allah is certainly able to help them (22:39).”

﴿ إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾ ﴾ [المتنحة: ٩]

“He only forbids you to take for friends those who fought you in the matter of religion, and drove you out of your homes, and cooperated with others in your expulsion. Those who take them for friends are indeed the wrongdoers (60:9).”

These verses were the first permission of war; these have given the reason for this permission as oppression, unjust compulsion of migration and indicate that this permission was appropriate with the law of counter response among people to save collective balance, and to repulse human despotism, and to strengthen the believers to be steadfast in their worship, action and beliefs³³. This permission includes fighting in self-defense and for the protection of family and property. The above mentioned verses subsequently indicate to regarding war entirely revealed the policy which recognizes that the reason of war in Islam is limited to repulsing oppression and many forms of persecution of men, women, children and servants; protecting *D'awah*, freedom of belief and freeing the earth (world) from the reign of tyranny and injustice;

³³ Shaltut, M. (1983). *Tafsir al-Qur'an al-karim*. Cairo: Dar al- Shuruq, p. 243-244.

exterminating rebellion, aggression and transgression³⁴. In the practical context, these causes completely reflected in early period of Islam. These verses ordain that, we Muslims should deal with the unbelievers kindly and equitably, unless they are rampant and out to destroy us and our faith. Hence, the motive for jihad becomes self-defense³⁵.

Mahmud Shaltut argues that there are three reasons of fighting, to stop aggression, to protect the Mission of Islam and to defend religious freedom³⁶. If transgression takes place between two Muslim groups, the Muslim must stand for the oppressed group against the transgressor group until it abstains from its transgression³⁷. The limit of war against the transgressor group is the abstinence from transgression. War must be stop immediately after the transgression ends³⁸. Transgressor group must be fought until it abstains from its action³⁹.

b) Eliminating Fitnah, Establishing Freedom of Conscience and Making Deen Prevailing:

Eliminating Fitnah is one of the objectives of jihad perceived from the Quran and the prophetic practices. However, the word fitnah in Arabic language as well as in the Quranic use holds a pretty comprehensive denotation which is presented herein.

The word "Fitnah" in Arabic language is derived from the root (ف ت ن)⁴⁰ refers to examination and test⁴¹; retribution, rough torment and the sufferings happen during the war period, burning something on fire, for example, paper⁴²; transgression of unbelievers on believers in order to detract them from the right path of Islam⁴³.

Here the concerned verses of the Quran are presented with scholars' opinion which may help to perceive one of the objectives of jihad.

﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُم عَن دِينِكُمْ إِنِ اسْتَطَعُوا وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾ [البقرة: ٢١٧]

³⁴ Shaltut, M. (1983). *Op. Cit.* p. 530.

³⁵ Al-Buti, M.S.R. (1995). *Op. Cit.* p. 92.

³⁶ Šaltūt, M., & Peters, R. (1977). *Op. Cit.* p. 42.

³⁷ Al-Shawkani, A. A. (1993). *Fath al-qadir* (Vol: 7). Beirut: Dar Ibn Kathir, p. 14.

³⁸ Al-Razi, F.D. (1999). *Tafsir al-razi* (Vol:14). Beirut: Dar Ihya al-Turath al-Arabi, p.181.

³⁹ Al-Zhamakhshari, M. U. (N.D). *al-Kasshaf*, (vol: 6), Beirut: Dar Ihya al-Turath al-Arabi, p. 373.

⁴⁰ Salih. B. A. (ed.). *Naḥrat al-na'im*. Jeddah: Dar al-Wasilah, p. 518.

⁴¹ Al-Farabi, H. D. (1987). *al-Sihah fi al-lugha* (vol. 2). Beirut: Dar al-Ilm li al-Malayeen, p.33.

⁴² Ismail. B. U. (N.D). *Al-MuhĒĒ fi al-lugha.* (vol. 2), p.377.

⁴³ *Ibid.*, p. 8129

“They ask you (O Muhammad) concerning warfare in the prohibited month. Say, fighting is a heinous offence in this month, but in the sight of Allah it is far worse to hinder people from the Way of Allah and to deny Him and to prevent His worshippers from visiting the Masjid al-Haram, and to expel the dwellers of the sacred place from it; and persecution is far worse than bloodshed. As for them, they will go on fighting with you till they succeed in turning you away from your Faith, if they can. But (note it well that) whosoever renounces his Faith and dies a renegade, all his works shall be fruitless both in this world and in the Hereafter. All such people deserve the Fire and shall abide in Hell forever.”

The Quran repeatedly admonishes persecution as a worse job by saying that “*persecution is worse than killing*” “*persecution is far worse than bloodshed*” in such a backdrop whereby people who had continually subjected their kith and kin to untold wrong for thirteen years merely because they believed in the One God. Not only had the Muslims been driven from their homes, they had had the way to the Holy Mosque closed to them, a bar which had not been imposed by anyone during some two thousand years⁴⁴. This is the purpose, mentioned in Surah al-Baqarah and al-Anfal, for which Muslims are required to wage jihad.

﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أُنْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴾ [البقرة: ١٩٣]

“Go on fighting with them till there is no more a state of tribulation and Allah's way is established instead. Then if they desist from it, there should be no more hostility except against those who had been guilty of cruelty and brutality.”

In beginning of dawah, Muslims were approached for deviation from their religion and some of them were trapped. In this context, the prophet commanded them to migrate to Habasha (Ethiopia). In the second wave of fitnah took place when the Muslims undertook bi'ah in aqabah. Given the Quraish's paid effort to deviate the Muslim believers from Islam in Makkah, they face very hostile situation which is meant by fitnah here. Hence the prophet ordered to fight until this fitnah prevails. This Quranic text is a general reference with a continuous direction, and jihad is a continuous process until the day of resurrection. So whenever an offensive force comes to prevent people from the religion and keeps them away from listening dawah to Allah and intervenes into responding to dawah, the Muslim mass is bound to crack this oppressive force down and get them free to listen, to choose and be directed to Allah⁴⁵.

These verses set the objective of jihad which is to eliminate fitnah. حتى here refers to the reason and reason is the nominal objective⁴⁶. The objective is two-fold. Negatively speaking, the objective is to eradicate 'mischief'. The positive objective consists of establishing a situation wherein all obedience is rendered to God alone. This alone is the purpose for which the believers

⁴⁴ Maudoodi, S. A. A. (2009). *Towards understanding the Quran*. Islamic Foundation, Limited. al-Baqarah: 217.

⁴⁵ Qutb, S. (1986). *Tafsir fi zilal al-Qur'an* (vol. 1). Jeddah: Dar'Ilm. p. 165.

⁴⁶ Ibn Ashur, M. T. (1983). *al-Tahrir wa al-tanwir* (vol. 2). Tunis: Dar Sahnun. p. 175.

may, rather should, fight⁴⁷. This is related to the condition mentioned previously in the verse “if they fight against you, you then kill them” (al-Bakara: 191). Thus, the repetition of the command of the fighting “fight against them” in this verse is because of setting the aim of armed jihad by saying “until the fitnah is eliminated”⁴⁸. Islam seeks to put an end to this and replace it by a situation in which people live in obedience to the laws of God alone. The misguided people have no right either to enforce the false laws of their own contriving instead of the laws of God or to drive the people of God to bondage of others than God. In order to put an end to this fitnah, both persuasion and force be used, whenever and to the extent to which each of the two is needed, and a true believer will not rest until the unbelievers give up this fitnah⁴⁹. Fitnah in regard to religion is making confusion in it, and there is no fitnah and corruption is bigger than fitnah and corruption in religion⁵⁰. While a person follows the right path to which Allah has guided him, he has right to be not perverted by any means of fitnah from that path; Neither by torture nor by temptation or by creating such situation that keeps them away from the right path; or obstructing them from responding the call to right path⁵¹.

Fitnah is worse than killing. It is because, by killing, the value of life is violated, and value of religion is greater than value of life and the purest thing in human life as well. Therefore, when someone commits fitnah and prevents Muslims from the way of Islam will be fought⁵². It is therefore worse than killing. This Fitnah can be by threatening, persecution, or creating a corruptive situation which deviates people and keeps them away from the way of Allah. The better example of it is the communism which bans religious education and lunches atheist education, legislates rules justifies taboos like adultery and wine, and introduces them the people in an attractive way through mass media; on the other hand, disheartens the followers of the method of Allah. It in fact made such a situation for the people in its domain where they cannot enjoy their freedom of choice. Therefore, the aim of armed jihad is to make sure that nobody is tempted to be deviated from the way of Allah; to ensure that nobody is prevented from it by force; to guarantee that seductive, deviating and corruptive approaches will not be dominant⁵³.

Quran warns of inflicting mischief, persecution and corruption on the earth if jihad is not waged in order to remove these evils. Allah says:

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّنْ وَلِيَّتِهِم مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي

⁴⁷ Maudoodi, S. A. A. (2009). *Op. Cit.* al-Baqarah:217.

⁴⁸ Ibn Ashur, M. T. (1983). *Op. Cit.* p. 175.

⁴⁹ Maudoodi, S. A. A. (2009). *Op. Cit.* al-Baqarah:193

⁵⁰ Al-Razi, F.D. (1999). *Op. Cit.* (vol. 4), p. 114.

⁵¹ Qutb, S. (1986). *Op. Cit.* (vol. 1), p. 161.

⁵² Al-Razi, F.D. (1999). *Op. Cit.* (vol. 7), p. 103.

⁵³ Qutb, S. (1986). *Op. Cit.* (vol. 1), p. 164.

الَّذِينَ فَعَلَيْكُمْ النَّصْرَ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾ وَالَّذِينَ كَفَرُوا
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾ [الأنفال: ٧٢ - ٧٣]

“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.” “The Unbelievers are protectors, one of another: Unless ye do this, (protect each other), there would be tumult and oppression on earth, and great mischief.”

The main purpose of jihad is the preservation of the ideology on which the system of truth is based⁵⁴.

﴿ اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ [التوبة: ٩]

“They bartered away Allah's revelations for paltry worldly gains and then debarred others from His Way: indeed very evil were the deeds they did.”

There are three natural forms of hindering others from the way of Allah: 1) not allowing the people who walk along with another way to walk on this way. 2) to oust forcibly the passerby from the way. 3) to disperse thorns on their way to complete their endeavors of frightening and terrorizing, so that they are hurt and unable to follow the way⁵⁵. It is understood from these verses that hindering others from the way of Allah is a crime; therefore, to fight against it is essential⁵⁶. The force sent by Allah encountered them to manifest the Truth as a truth and False as a false⁵⁷.

It is obligatory to the Muslim mass to abort such attempts by force for protecting the rights of conscience, ensuring guarantee of security of rightly guided people, consolidating the method of Allah in life, protecting mankind from deprivation from this common welfare. Another kind of duty lies on the Muslim mass from these rights is repelling every power confronts to the mission of Islam and its propagation to the people freely, threats the freedom of accepting dogma and prevents from it. And therefore, the Muslim mass will continue to fight until it becomes impossible for any power to pervert the believers in Allah⁵⁸.

⁵⁴ Siddiqi, N. (1979). *Op. Cit.* p.142.

⁵⁵ Maudoodi, A. A.S. (1985). *Shariat al-Islam fi al jihad wa-al-alaqat al-duwaliyah*, tr. Samir Abdul Hamid Ibrahim. Cairo: Dar al- Shawa, p. 47.

⁵⁶ Ibid. p. 46.

⁵⁷ Ibid. p.45.

⁵⁸ Qutb, S. (1986). *Op. Cit.* (vol. 1). p. 161.

As it is argued that the aim of jihad is to eliminate this fitnah and to pave the way for Islam to be superior⁵⁹, the following verses of the Quran might be the evidence on the claim to be proved. Allah says:

﴿ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾ لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾ [الأنفال: ٧ - ٨]

“Behold! Allah promised you one of the two (enemy) parties, that it should be yours: Ye wished that the one unarmed should be yours, but Allah willed to justify the Truth according to His words and to cut off the roots of the Unbelievers.” “That He might prove the truth to be true and the false to be false, however averse the evil-doers might be to it.”

﴿ 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 شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٨﴾ [الحج: ٧٨]

“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 named you Muslims, both before and in this (Revelation); that the Messenger may He Who has been a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular the Best to help.” Charity, and hold fast to Allah! He is your Protector - the Best to protect and

It is also clear from the verses above and has been witnessed by history, in the context of the Prophet and his followers' adoption of a new line under Divine guidance and discarding the blind following of a system of ignorance, the Quraish were not conceding them the right of freedom of conscience, Islam resorts to force in order to defend itself and establish the freedom of conscience and belief⁶⁰ and freedom of expression, which are considered more valuable than honor, wealth and life⁶¹. To establish liberty of conscience in the world was the aim and object of the struggle of the Prophet Muhammad⁶². According to the Quranic teachings everyone has the right to choose his own faith, and no one should force his religious beliefs on others by persecution or otherwise. If a person does so, it is the duty of a Muslim to fight such religious

⁵⁹ Al-Sa'di, A. R. (200). *Tafsir al-Sa'di* (vol. 1). Muassasah al-Risalah, p. 89.

⁶⁰ Gulen. M. F. (1998). *Prophet Muhammad as Commender*. Turkey: Kaynak, Izmir, p. 30.

⁶¹ Al-Laqi, M. (1985). *Nadarat fi al-harb wa al-Silm*. Libya: Maktaba Jamkhiriyyah, p. 57.

⁶² Hamidullah, M. (1989). *The Status of non-Muslims in Islam*, Islamabad- Pakistan: Da'wah Academy, International Islamic University Islamabad- Pakistan, p.15.

persecution, irrespective of whether the aggrieved be a Jew or a Christian and the persecutor a Muslim⁶³. Nobody should consciously and conscientiously stand aside as indifferent spectator when the liberties of oppressed people are being trampled upon, when religious freedom is at stake. There situations do arise when the use of arms becomes an unavoidable necessity. At times, it becomes one of the highest humanitarian duties to unsheathe the sword⁶⁴.

4. ROLE OF MAQASID IN DE-RADICALIZATION

Radicalization happens because of extreme discourse, dogma. To defuse it, there needs a discourse change and it can be changed or moderated through objective (maqasid) based Islamic discourse. Extremism in Islam is not fundamentally based on maqasid as it is mostly a value-based outcome. Rather, majority of extreme acts are resulted from the excessive use of means (wasail). In Islam, any action is void if its objectives are not achieved. The above-mentioned verses show that Jihad is not an objective but a means. Therefore, if it is not operated in the light of its Maqasid framework, it will turn into a meaningless action. A framework could be forged in different ways. This article attempts to present a framework as follows:

- i. Narratives of the Quran related to jihad or war should be categorized first in terms of whether they are means and objectives.
- ii. If jihad was identified as a means, then, it is necessary to find out what are the other means that actualize same objective.
- iii. Then, needs to explore how jihad as a means is associated with other means that come under same objective.
- iv. Then, needs to examine what is the strength of jihad as a means in compare to other identified associated means in terms of fundamentality (usul) and secondary (furu).
- v. It should also be explored where jihad stands in prioritizing (tadarruj) all the associated means to a common objective.
- vi. Then, it should be scrutinized whether jihad has more than one objective. If exists, it needs to further explain how these objectives are connected each other.
- vii. Then, how all the objectives of jihad are connected to major objectives of the Quran.
- viii. To conclude how jihad should be approached, a position (offensive, defensive, or non-armed) could be taken according to above overall setting.

⁶³ Kamaluddin, K. (1986). *The Ideal Prophet*. London: Darf Publishers Limited, p. 139.

⁶⁴ Ibid. p. 138.

5. CONCLUSION

Jihad is not, and should never be, a political choice. Jihad in Islam has specific objectives, and these objectives revolve around defending human rights. Advancing narrow interests and imposing religious beliefs are not legitimate objectives of jihad in Islam⁶⁵. From all these events it appears clearly that the messenger only fought those who fought him, and that his fighting had no other aims than repelling oppression, warding off rebellion and aggression and putting an end to persecution for the sake of religion. And this is exactly what the verses regarding the reason for fighting prescribe, as we have seen before⁶⁶. To conclude, if jihad is exercised in the light of the above framework, it is expected that a validity of violent jihadism could be understood.

REFERENCES

- [1] Al-Banna, H. (1997). *Peace in Islam*. London: Prelude Ltd.
- [2] Al-Buti, M.S.R. (1995). *Jihad in Islam how to understand and practice it*. Damascus, Syria: Dar al-Fikr.
- [3] Al-Farabi, H. D. (1987). *al-shihah fi al-lugha* (vol. 2). Beirut: Dar al-Ilm li al-Malayeen.
- [4] Ali, A. Y. (1989). *The Holy Qur'an: Text, Translation and Commentary*. Brentwood, Maryland, USA: Amana Corporation.
- [5] Al-Laqi, M. (1985). *Nadarat fi al-Harb wa al-Silm*. Libya: Maktaba Jamahiriyyah.
- [6] Al-Qurtubi, S. D. (1964), *Tafsir al-qurtubi* (vol. 5). Cairo: Dar al-Kutub al-Misriyyah.
- [7] Al-Razi, F.D. (1999). *Tafsir al-razi* (Vol:14). Beirut: Dar Ihya al-Turath al-Arabi.
- [8] Al-Sa'di, A. R. (200). *Tafsir al-Sa'di* (vol. 1). Muassasah al-Risalah.
- [9] Al-Shawkani, A. A. (1993). *Fath al-qadir* (Vol: 7). Beirut: Dar Ibn Kathir.
- [10] Al-Zhamakhshari, M. U. (n.d). *al-Kasshaf*, (vol: 6), Beirut: Dar Ihya al-Turath al-Arabi.
- [11] Esposito, J. L. (1995). *The Oxford encyclopedia of the modern Islamic world*. New York: Oxford Univ. Press.
- [12] Gulen. M. F. (1998). *Prophet Muhammad as Commender*. Turkey: Kaynak, Izmir.
- [13] Hamidullah, M. (1989). *The Status of non-Muslims in Islam*, Islamabad- Pakistan: Da'wah Academy.
- [14] Ibn al-Qayyim. (1994). *zad al-miad* (vol. 3). Kuwait: Maktabat al-Manar al-Islamiyyah.

⁶⁵ Safi, L. M. (2002). *Peace and The Limits of War: Transcending Classical Conception of Jihad*. Herndon, USA: International Institute of Islamic Thought.

⁶⁶ Shaltut, M. (1983). *Op. Cit.* p. 75.

- [15] Ibn al-Qayyim. (1997). *Ahkamu ahl al-dhimmah* (vol. 3). Beirut: Daru ibn Hazam, al-Dammam.
- [16] Ibn al-Qayyim. (1973). *al-fawaid*. Beirut: Dar al-Kutub al-Ilmiyyah.
- [17] Ibn Ashur, M. T. (1983). *al-Tahrir wa al-tanwir* (vol. 2). Tunis: Dar Sahnun.
- [18] Ibn Timiyyah, T. U. (ND). *Al-siasat al-shar'iyah*. Beirut: Dar al-Ma'rifah.
- [19] Ismail. B. U. (n.d). *Al-Muhit fi al-lugha*.
- [20] Kamaluddin, K. (1986). *The Ideal Prophet*. London: Darf Publishers Limited.
- [21] Köylü, M. (2003). *Islam and its quest for peace: Jihad, justice and education*. Washington D.C: Council for Research in Values and Philosophy.
- [22] Maudoodi, A. A. (1985). *Shariat al-Islam fi al jihad wa-al-alaqat al-duwaliyah*, tr. Samir abdul Hamid Ibrahim. Cairo: Dar al- Shawa.
- [23] Maudoodi, A. A. (2009). *Towards understanding the Quran*. Islamic Foundation, Limited.
- [24] Mawdudi, A. A. (1980). *Jihad in islam*. Lahore, Pakistan: International Islamic Federation of Student Organization.
- [25] Mawdudi, A. A. (1980). *Towards understanding Islam*. Beirut: The Holy Qur'an Publishing House.
- [26] Nasr, S. H. (1987). *Traditional Islam in the modern world*. London: KPI Limited, New Fetter Lane.
- [27] Nasr, S. H. (1993). "Islam" in our Religions, ed. Arvined Sharma. San Francisco: Harper.
- [28] Qutb, S. (1986). *Tafsir fi zilal al-Qur'an* (vol. 1). Jeddah: Dar'Ilm.
- [29] Rahman, F. (2009). *Major Themes of the Qur'an*. USA: University of Chicago Press.
- [30] Riḍā, M. R. (1972). *Tafsīr al-Manār* (Vol. 10). Egypt: Al-Hayyat al-Misriyyah al- Aamah li al-Kitab.
- [31] Safi, L. M. (2002). *Peace and The Limits of War: Transcending Classical Conception of Jihad*. Herndon, USA: International Institute of Islamic Thought.
- [32] Salih. B. A. (ed.). *Nadhrat al-na'im*. Jeddah: Dar al-Wasilah.
- [33] Šaltūt, M., & Peters, R. (1977). Jihad in mediaeval and modern Islam: the chapter on Jihad from Averroes' legal handbook 'Bidāyat al-mujtahids' the treatise 'Koran and fighting 'by the late Shaykh-al-Azhar, Mahmūd Shaltūt. EJ Brill.
- [34] Shaltut, M. (1983). *Tafsir al-Qur'an al-karim*. Cairo: Dar al- Shuruq.
- [35] Siddiqi, N. (1979). Muhammad: The Benefactor of Humanity (peace be Upon Him): Abridged English Version of" Mohsin-e-insaniyat". Islamic Publications.

- [36] Vahide, S. *Jihad in the Modern Age: Bediuzzaman Said Nursi's Interpretation* Sukran Vahide. *AL-NUR Academic Studies on Thought and Civilization*.
- [37] Wansbrough, J. (1978). Rudolph Peters (tr.): *Jihad in mediaeval and modern Islam*. (Religious Texts Translation Series Nisaba, Vol. 5.) vii, 90 pp. Leiden: EJ Brill, 1977. Guilders 24. *Bulletin of the School of Oriental and African Studies*, 41(1).
- [38] Zahrah, M. A. (1961). *Concept of war in Islam* (No. 1-5). Cairo: Supreme Council for Islamic Affairs, Ministry of Waqf.
- [39] Zawāfī, H. (2001). *Is Jihād a just war? war, peace, and human rights under Islamic and public international law* (Vol. 53). Lewiston, New York: Edwin Mellen Press.