Proving Peaceful Islam through the Application of *Al-'Illat Wa Al-Ma'lûl* Approach in Reading Qur'anic Verses of War (Interpretation of Q.2: 190-194 and Q.9: 5-15)

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Abstract

This paper will prove Islam as a religion of peace by using al-illat wa al-ma'lûl approach in reading Qur'anic verses of war. Qur'anic verses of war have been a crucial problem in interfaith relation. Non-Muslims used such verses as a weapon to label Islam as a violent religion. Moreover, some terrorists justified their violent action with verses of war. However, Muslims insist that such verses basically do not express violence especially if they are properly understood. Radical understanding of Qur'anic texts is partly caused by the approach that exegetes use. Apart from the approach is the use of literal translation and atomistic approach. Atomistic approach suggests the readers to split a verse and treat it separately without relating it to other parts of the verse. Moreover, it does not pay a specific attention to the historical context of the texts (asbâb al-nuzûl). In addition, it neglects the correlation of the verses (munāsaba). Some approaches have contributed to the problem includes: 1. System approach, 2. Esoteric interpretation approach, and 3. Historic-contextual approach. However, these three approaches did not solve the problem. Therefore, the writer introduces al-illat wa al-ma'lûl approach. The research question is how to prove Islam as a religion of peace by implementing al-'illat wa al-ma'ful approach in understanding Qur'anic verses of war? Methodologically, this approach was adopted from the concept of cause and effect in various studies, specifically: Physics, History, Philosophy, Communication as well as Islamic studies, especially: Uṣûl al-Fiqh, Ḥadîth and Tafsîr. The approach runs through 4 steps: 1. Literal analysis of key words, especially "qātil," in Q.2:190-194 and Q.9:5-15. 2. Analyzing macro context of revelation (asbâb al-nuzûl al-'âmm) and the micro context of the texts (asbâb al-

nuzûl al-khâṣṣ). 3. Analyzing the correlation of the verse internally and externally. 4. Determine which part of the verse is the cause (al-'illat) and which one is the effect (al-ma'lûl). It also determines which verses function as a cause and which ones function as an effect. The result of study shows that: 1. The order to fight unbelievers has been preceded by a cause that unbelievers have declared war. 3. The order to fight idolaters wherever they found them is issued when the war is raging and in certain places and in certain time. 4. The command to fight is upright on a noble purpose namely justice, liberation and self-defense. This command to fight is based on the real condition of Muslims whom were oppressed, persecuted, tortured and expelled. This war is also upright on the ethics of war, such as not killing old men, women and children, not destroying houses of worship, and plantations. To conclude, all command to fight for Muslim is a consequence of the previous events as a cause. Therefore, Islam is a peaceful religion it is a defensive and not aggressive or offensive religion.

Keywords: Peaceful Islam, Verses of war, *al-illat wa al-ma'lûl* Approach.

A. Introduction

In this decade Muslim has always been the object of sharp criticism. Criticism is referred to in the form of gluing labels such as fundamentalist, radicalist and terrorist. Islam is labeled as a religion of violence. This labeling is based on two things: 1. Scripturaly, there are many verses in the Qur'an that instruct Muslims to fight, attack, kill, expel and conduct *jihâd*. This kind of verse is charged as verses of war, radical verses, and verses of violence. 2. In fact many violent practices in various parts of the world with the perpetrators of the Islamic groups. Current acts of violence include among others in the Islamic State itself and in non-Muslim countries. Just to mention some, civil war in Afghanistan, Yemen, Syria, and in Pakistan. While, acts of violence in non-Muslim countries with perpetrators of Islam, such as cases of attacks on the World Trade Center (WTC), bomb attacks in France, and shootings in Orlando America.

In layman's thought both among Christians and Jews, the Qur'an teaches war, while the Bible offers a message of love, forgiveness and generous. But in the context of violence and bloodshed, the simplistic claims regarding Biblical superiority to the

Qur'an were proven wrong. In fact, the Bible contains more texts or verses of terror, borrowing phrases put forward by American theologian Phyllis Trible. The Bible contains far more verses that encourage bloodshed in the appeal of the Qur'an, and the evil version of the Bible is often far more extreme, and is characterized by discriminatory measures. Command to murder, ethnic cleansing, and institutionalize segregation, to hate and scare races and religions, are all contained in the Bible, and came up with a far greater frequency than that contained in the Qur'an.[1]

Two contrasting views regarding the issue of Qur'anic verses of radicalism. First, it is factual that among the verses of the Qur'an there are indeed several radical verses. Because of that, in their eyes, the de-radicalization of interpretations is needed. Second, basically, there is no verse of the Qur'an that can be considered radical, especially if they are properly understood. For the second group, the understanding of the verse with radical nuances is due to the approach used in understanding the text. According to Mun'im Sirry, it must be recognized that our reading of the verses of war often gives space for violence oriented thought. He confirmed whether one supports or rejects the role of scripture which can lead to violence in fact the way he or she reads passages of war allow religious texts to justify violent behavior and action.[2]

When war verses are read with an atomistic approach (*jus'iyyat*) it tends to produce radical understanding. The atomistic approach suggests readers to understand verses by splitting certain parts of the verse without reading them in full one verse or relating them to other verses around them, especially the verses before and afterwards. Such readings do not pay attention to the aspect of verse correlation (*munāsaba*), both between sentences and between verses. In reading the verses of war with this approach someone only reads for example: 1. "... and slay them wherever you may come upon them " (Q.2:191),

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[1] Philip Jenkins, "Dark Passages: Does the harsh language in the Koran explain Islamic violence? Don't answer till you've taken a look inside the Bible. "Https: //archive.boston.com.bostonglobe/ideas/articles/2009/03/08/dark-passages/? Page = 1 (January 26, 2019)

[2] Mun'im Sirry, "Pendekatan 'Baru' terhadap Ayat-ayat Jihad," https://geotimes.co.id/kolom/pendekatan-baru-terhadap-ayat-ayat-jihad/ (July 26, 2019)

2. "Slay those ascribe divinity to aught beside God wherever you come upon them" (Q.9:5), and 3. "Fight against them! God will chastise them by your hands." (Q.9:14). According to Muhammad Ṭâlib,[3] chairman of the Indonesian Mujahidin Council, understanding of the verses of war depends on the method of translation applied. Translation of Qur'anic verses of war by applying literal method (*lafẓiyya*), tends to produce radical and offensive translations. Conversely, the translation that uses exegetical approach (*tafsîriyya* or *ma'nawiyya*) will produce an inclusive understanding. When the Qur'anic verses of war are understood contextually it will naturally give birth to an inclusive understanding.

The Qur'anic verses of war require a specific approach so that they can be understood proportionally. In reading Qur'anic verses of war, scholars of the Qur'an have tried to design a particular approach. To mention a few: 1. System approach, 2. Esoteric interpretation approach, and 3. Historical and contextual approach. This paper will introduce a new approach in reading the verses of war that is the approach of *al-illat wa al-ma'lûl.* The question that will be answered in this paper is how to prove Islam as religion of peace by implementing *al-'illat wa al-ma'lûl* approach in understanding the verses of war.? The discussion will run as follows: 1. Introduction, 2. Some approaches in understanding the verses of war, and 3. Approach of *al-'illat wa al-ma'lûl* in understanding the verses of war, and 5. Concluding remarks.

B. Approaches to Understanding Qur'anic verses of war

Qur'anic verses of war become a concern for various groups, especially Qur'anic exegetes and researchers. Experts of Qur'anic studies have contributed to offering a method of reading the verses of

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[3] Muḥammad Ṭâlib produced two books related to the translation of the Qur'an. The first book, *Koreksi Tarjamah Harfiah Al-Qur'an Kemenag RI.: Tinjauan Aqidah, Syari'ah, Mu'amalah, Iqtishadiyah*, 2011. It contains the results of his 20-year research on the translation of the Qur'an of the Ministry of Religious Affairs of Republic of Indonesia. The second book, *Al-Qur'anul Karim Tarjamah Tafsiriyah: Memahami Makna Al-Qur'an lebih Mudah, Cepat dan Tepat*, 2011. It is the translation of the Qur'an conveying the *tafsîriyya* translation method

war. Some of these approaches are: 1. System approach, 2. Esoteric interpretation approach, and 3. Historical and contextual approach.

System Approach

The system approach was adopted from one of the approaches in the study of *Uṣûl al-Fiqh*. In the study of *Uṣûl al-Fiqh*, system approach was introduced by Jasser Auda in his book *Maqâṣid al-Sharî'a as Philosophy of Islamic Law*. This kind of approach is one method of specific interpretation of the verses of war. Amin Abdullah, trying to understand Qur'anic verses of war by conveying system approach. The approach divides the verses of war into two groups, each group is divided into several clusters, and each cluster is given a specific title, as shown in the following table.[4] (Table 1)

Each clause of verses in a cluster should be understood integrally, may not be fragmentary or partial. Each cluster carries the implication which could contribute to the understanding verses of war. As an example of the implications of system approach analysis can be seen in group 1 cluster 2 on the topic "Pluralism and Plurality of Religion". Every true religious community based their lives on their respective scriptures, Jews with Torah (Q.5: 44), Christians with the Gospels (Q.5: 46, and Muslim with the Qur'an (Q.5: 47) In order to achieve harmony and unity of different religions there should be no *da'wa* movements among Jews, Christians and Muslims. There should be no need to persuade followers of other religions to convert to a certain religion. This conclusion is reinforced by the verse "for you your religion and for me my religion" (Q.109: 1-6), and "There is no compulsion in entering religion" (Q.2: 256).

There are three notes in the perspective of *da'wa* related to these implications: 1. As a religious mission, *da'wa* or missionary activities in various forms and methods cannot be separated from religions: Judaism, Christianity and Islam. The command to preach

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[4] Amin Abdullah, "Ketuhanan dan Kemanusiaan (Sebuah Pembacaan Al-Qur'an Pasca-Dokumen ACW)," in Suhadi (ed.), *Costly Tolerance: New Challenges of Muslim-Christian Dialogue in Indonesia* (Yogyakarta: Center for Religious and Cross-cultural Studies (CRCS),) Program Studi Agama dan Lintas Budaya, Sekolah Pascasarjana Lintas Disiplin, Universitas Gadjah Mada, 2018): 13-32.

which is understood as an obligation is inherently intrinsic in the three holy books of these religions. Interfaith missionary movements must be made certain rules both in a country and by international institutions at the level of *da'wa* among nations. Persuasion as part of the implementation of *da'wa* will certainly always color the dynamics of *da'wa* everywhere. The rules that need to be enforced include: 1. Do not use material as a medium of religious propaganda, 2. Do not commit fraud or traps, 3. Do not insult and demean other religions. Q.109: 1-6, it is not directly addressed to non-Muslims simply because of differences in belief but this verse applies if non-Muslims have been charged and still reject the truth offered to them. Q.2: 256, it does not invalidate *da'wa; da'wa* in its various forms must still be carried out, with the principle not in the form of coercion.

Table 1. System approach analysis.

Group	Cluster	Topics and Verses of the Qur'an
Group 1	Cluster 1	Unity of mankind Q.2: 213; Q.11: 118; Q.10: 19
	2	Pluralism and Plurality (law) of religion Q.5: 43-44; Q.5: 46-48; Q.4: 163-165; Q.109: 1-6; Q.2: 245; Q.10: 19
	3	Exclusive and superior attitudes among religions (Jews, Christians and Muslims) Q.2: 113; Q.2: 111; Q.3: 19; Q.3: 85
	4	The loudest tone in the Qur'an in challenging reincarnation Q.4: 171-172; Q.5: 77, 82; Q.5: 17; Q.5: 72-75; Q.3: 144; Q.57: 27
	5	The essence and substance of world religions Q.2: 62; Q.5: 69; Q.2: 112; Q.3: 114-115; Q.60: 8
Group 2	Cluster 1	Encouragement to always do good Q.5: 48; Q.2: 148; Q.2: 177; Q.3: 64
	2	God's grace for all religious people including those who disagree theologically Q.2: 105; Q.3: 74; Q.35: 2; Q.43: 32

Esoteric Interpretation Approach

The esoteric interpretation approach to the Qur'an, departs from the form of *tawîl* interpretation. *Ta'wîl* itself comes from the word "*awl*" which means turning the verse into the meanings that it can accept. It is the essence of something that is in reality, not in the mind.[5] It became part of the *Ṣûfi* interpretation, namely the interpretation of *al-Ṣûfi al-Ishârî*. *Ṣûfi* is one whose experience in purifying the soul and crossing spiritual exercise. He tends to see a verse not on its outer meaning but on its spiritual one.[6] According to al-Dhahabî, as quoted by Lenni Lestari, *al-ishârî* exegesis means to interpret Qur'anic verses that are different from their exoteric meaning based on specific signs received by Ṣûfîs. This model of interpretation is attributed to the *Ṣûfi* perpetrators, where they interpret the Qur'an based on Divine signs inspired by Allah to his servants in the form of mystical intuition by giving understanding and realization of the meaning of the verses of the Qur'an.[7]

This type of interpretation is based on the exercise of the soul (*riyâḍa rûḥiya*) which is carried out by *Ṣûfi* experts in order to reach the level of the revealing the veil sign of holiness. Some of the main works in mystical interpretations include: First, the work of Sahl ibn 'Abd Allâh al-Tustarî (d. 283/896), *Tafsîr al-Qur'ân al-'Aẓîm*, his esoteric interpretation. Second, the work of Abû 'Abd al-Raḥmân al-Sulâmî (d.412 /1021), *Ḥaqâ'iq al-Tafsîr* (Spiritual Reality of the Qur'anic Interpretation). This work contains the results of a selection of works by al-Tustarî and other works written by leading mystical

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[5] Mannâ' Khalîl al-Qaṭṭân, *Studi Ilmu-ilmu Al-Qur'an* (Jakarta: Litera Antarnusa, 2001), p. 460.

[6] Ahsin Sakho Muhammad, *Membumikan Ulumul Qur'an: Tanya Jawab Memudahkan tentang Ilmu Qiraat, Ilmu Rasm Usmani, Ilmu Tafsir, dan Relevansinya dengan Muslim Indonesia* (Jakarta: Penerbit Qaf, 2019), p. 181.

[7] Lenni Lestari, "Epitemologi Corak Tafsir Sufistik," *Jurnal Syahadah* Vol. 2, No. 1, April 2014: 16-28.

exegetes.[8] Third, the work of 'Abû l-Qâsim 'Abd al-Karîm al-Qushayrî (d. 465/1072), *Laṭâ'if al-Ishârât* (Subtle Allusions).[9]

Esoteric interpretation is an allegorical Qur'anic interpretation, which traces the hidden meanings, or the deep meaning of the verses of the Qur'an. This deep meaning is often referred to as *baṭîn* that refers to the deepest meaning (esoteric) of a sacred text, while the *ẓâhir* denotes an outer or exoteric meaning. Esoteric interpretation is found in Qur'anic exegeses: *Sûfî, Shî'a, Sunnî,* and *Bahâ'î* groups. A ḥadîth mentions that the verses of the Qur'an have deep meanings (*baṭîn*) and outer meanings (*ẓâhir*). This ḥadîth is sometimes used to support this view.[10] This interpretive approach tries to uncover the meaning of the Qur'an by crossing the outer meaning of the verse and linking the verses of the Qur'an with the metaphysical dimension of consciousness and existence. The exoteric aspect is the outer meaning of verses, laws, and text material of the Al-Qur'an while the esoteric aspects are hidden or veiled meanings of the verse. Esoteric interpretations appear to be more suggestive than declarative, more allegorical than explanative, and indicate probability compared to demonstrating the insights of each writer.

There is a tendency for esoteric interpretations to understand the verses of war, as a struggle against lust. The struggle against lower passions (*jihâd al-nafs*) becomes one of the themes that are very often encountered in al-Tustarî's mystical interpretation, that the struggle between body and soul, namely between animal lust (*nafs al-ammâra*), the soul encourages to reach higher spiritual faculties in humans. This spiritual faculty includes awareness against the lust between (*al-nafs al-lawwâma*), namely "burning soul" with "a calm and peaceful soul" that is blessed by God (*al-nafs al-*

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[8] Maryam Musharraf and Leonard Lewisohn, " Sahl Tustarî's (d. 283/896) Esoteric Qur'anic Commentary and Rumi's Mathnawî": Part 1, *Mawlana Rumi Review*, Vol. 5 2014. https://www.academia.edu/34341198/Sahrl_Tustaris_Esoteric_Quranic_Commentary_and_Rumis_Mathnawi_Part_1 (June 19, 2019)

[9] It was translated into English by Kristin Zahra Sands and published by Fons Vitae, Louisville, 2017. See also Abdul Munir, "Penafsiran Imâm al-Qushayrî dalam Kitab Tafsir, *Laṭâ'if al-Ishârâ* (Studi tentang Metode Penafsiran dan Aplikasinya," *Disertasi,* (Yogyakarta: Program Pascasarjana, UIN Sunan Kalijaga, 2009).

[10] https://en.wikipedia.org/wiki/Esoteric_interpretation_of_the_Quran (June 19, 2019)

mutma'inna). In his interpretation, Al-Tustarî compared and contrasted spiritual matters with aspects of humanity, such as when interpreting QS. al-Hujurat (49): 9, Allah said: "And if there are two groups of believers who fight, then reconcile the two. If one of the two acts wrongfully against the other (group), then fight (the group) who do wrong, so that the group returns to Allah's command. If the group has returned, then reconcile the two fairly, and act justly. Indeed, Allah loves those who are just."

According to Al-Tustarî's esoteric interpretation of this verse, the two forces mentioned here are symbols of resistance to the turbulent faculties of the soul within a person. The exoteric meaning of the verse as understood by those who have specifications in interpretation, is a war between two Muslim groups. The esoteric meaning refers to the spirit (*rûḥ*), intellect *('aql)*, heart (*qalb*), basic character (*ṭabî'î*), hazrat (*hawâ*), and lust (*shahwat*). If natural instincts, desire and lust against the heart, intellect and spirit, then a servant should fight them with the sword of mindfulness (*murâqaba*), surveillance arrows (*mutâla'a*), and light of agreement (*muwâfaqa*), thus, the spirit and intellect will get victory while desire and lust will be defeated.[11] In various parts, in his interpretation, Al-Tustarî contrasts spiritual pleasure with sensual pleasure, using his own distinctive terminology. He states that: Heavenly pleasure and worldly splendor are a reward for the natural soul (*nafs al-ṭabî'î*), while the realization of divine unity (*tawḥîd*) and encounter with God (*liqâ'*) is a reward for the spirit soul (*nafs al-rûḥ*).

The site of Harakatul Islam offers an esoteric interpretation approach in understanding the verses of war. As an inseparable part of Islamic mysticism (*taṣawwuf*), esoteric interpretations or *Sûfî* interpretations are indeed an alternative. Sufism itself, because of its teachings emphasized inclusiveness so it becomes one of the media in interfaith relations. Adherents of various religions can engage and interact with one another without questioning their religious doctrines. The concept of Sufism has from the beginning emphasized the similarities, and excluded aspects of differences, for example

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[11] Sahl ibn "Abdullâh al-Tustarî, *Tafsîr al-Tustarî*, ed. Muhammad Basil (Beirut: Dâr al-Kutub al-'Ilmiyya 1423/2001), p. 149.

between the teachings of mysticism in Islam and the teachings of asceticism in Christianity. In the history of its emergence, one theory states that *Sûfî* teachings in Islam are influenced by mystical teachings in Christianity. However, subsequent developments of Christian asceticism were marked by the adoption of Islamic concepts of misticism (*taṣawwuf*) by Christian ascetics.[12]

In addition, the concept of "*wiḥdat al-adyân*" which emphasizes the unity of religions provides a special space for followers of various religions to share. According to Ibn 'Arabî, the initiator of the concept of "*wiḥdat al-adyân*," the unity of religions can be achieved through spirituality, ideal, or the transcendental dimension (esoteric) which exists outside the formal appearance of religions. In other words, the unity will not be found in the *Sharî'a*. The Sufistic approach adds to the treasures and insights of Islamic propaganda, *da'wa* messages can be packaged through *Sûfî* Orders. The Naqshabandiyyah Order in Canada, for example, is a door for Westerners to get to know Islam. In the beginning, Westerners were interested in the system of remembrance (*dhikr*) which was taught and practiced in this sûfî order (*ṭarîqa*). They then joined, in the subsequent development because they felt spiritual pleasure (*baṭînî*) in the practice of remembrance, so they were more diligent in participating in this remembrance. In the end they declared their Islam which was witnessed by many people.

The site of Harakatul Islam presents an example of esoteric interpretation of QS. al-Tawba (9): 5, which explicitly ordered war. Allah said, "If the forbidden months are over, then fight the idolaters wherever you meet, catch them and confiscate them, and watch them at the place of surveillance. If they repent and perform prayer, and pay alms, give them freedom. Indeed, Allah is Forgiving, Most Merciful." Chronologically, this verse was revealed in the last moments of the Prophet Muhammad received revelations from God, which is then considered a representation of Islam's final attitude towards non-Muslims. So, it is not uncommon for the Qur'anic exegetes to interpret this verse as offensive *jihâd*. If this verse is

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[12] Hugh Goddard, *Christians and Muslims: From Double Standard to Mutual Understanding* (Richmond: Curzon Press, 1995), p. 51.

understood textually, then the implication is that war should be declared against non-Muslims wherever they are, until they repent. Textualist exegetes refer to this verse as a command of God that cannot be tampered with according to the times and circumstances.[13]

In the eyes of the Harakatul Islam Site, it seems ironic because of QS. al-Tawba (9): 5, is considered by some exegetes as a verse which annulls 200 verses that discuss peace, tolerance, and the orders of Muslims to forgive polytheists. One figure who argued like that was 'Alî ibn Ibrâhîm al-Qummî, a Shî'ite figure, who said that Sûra al-Tawba became a legitimacy for the Prophet Muhammad to fight the polytheists. In the perspective of esoteric interpretations, the command to fight contained in the verse is only partial, and not universal. Sayyid Fadhullâh, as quoted by the Site of Harakatul Islam, said it was limited to idolaters who reneged on treaties and built strength to antagonize Islam.[14] It can be implied that polytheists who do not fight or attack Muslims are excluded from that command.

Al-Qushayrî (d. 465), the Sunnî cleric, in his interpretation of *laṭâ'if al-ishâra*, wisely said that the war in question was a defensive war. He even added that if non-Muslims treat Muslims with ill-treatment, then forgive them. He also affirms the peaceful verses, such as QS. al-A'râf (7): 199 and QS. al-Hijr (15): 94 are not annulled by the verses of war, but they can apply when Muslims are betrayed. In the perspective of esoteric interpretations, the verses of war are interpreted by fighting lust. Alshazâliya, as quoted by the Harakatul Islam staff, considered QS. al-Tawba (9): 5, gives a signal that what must be fought is a passion that flares up in a person. This is in accordance with the Ḥadîth of the Prophet Muhammad: "All of you return from a small battle to a great battle. Then asked him, what is the great battle O Messenger of Allah? The Apostle answered "*Jihâd* (fighting) lust."[15]

Important notes are related to the use of an esoteric interpretation approach in understanding war verses. If interpreting

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[13] https://www.harakatuna.com/memahami-ayat-ayat-pedang-dalam-perspektif-tafsir-esoterik-1.html (June 19, 2019)

[14] *Ibid.*

[15] *Ibid.*

the verses of *jihâd* with an esoteric interpretation approach, it might not cause a problem because the term *jihâd* does not have to refer to military action or war. In the command of *jihâd* it is clear the purpose and method of doing so. In many jihâdî verses, it has been affirmed namely *jihâd* in the way of Allah (*fî sabîl Allâh*) with wealth and soul (*bi amwâlikum wa anfusikum*), such as QS. al-Anfâl (8): 72). Verses of *jihâd* revealed in Mecca like QS. al-Ankabût (29): 6) refers more to *jihâd* against lust or *jihâd* in the sense of upholding the *sharî'a* of Allah. The term *jihâd* in Maccan verses certainly cannot be understood as *jihâd* in taking up arms, because the condition of Muslims is not yet conducive to such orders. They are still very few, hunted and of course they do not have military capability. *Jihâd* with the connotation of war or violent *jihâd* is found in Madinan verses. The nuances of war will be more visible if you use the term *qitâl*, like as QS. al-Tawba (9): 5.

This verse is rather difficult to interpret esoterically, because indeed it is a verse of war marked by the command to fight in an atmosphere of war, "*faqtulû al-mushrikîna ḥaythu wajad tumûhum*" (fight the idolaters everywhere you meet). This verse is closely related to the previous verses of war, especially QS. al-Baqara (2): 190 and QS. al-Ḥajj (22): 39-40. It required criteria or restrictions on any verses of war that require esoteric interpretation. The verses of war are expressly stated text and context, in the sense that these verses can be understood even if only by expressing their exoteric meanings (*ẓâhir*). Understanding all the verses of war with an esoteric interpretation approach will cause problems: 1. Methodology, because the method of understanding the verses used tends to be atomistic. Furthermore, this method negates the aspect of verse correlation (*munâsaba*). In addition, this method of interpretation ignores aspects of the historicity of the verse (*asbâb al-nuzûl*). 2. Bringing the effects of the unpreparedness of Muslims in anticipating and facing war.

Historical and Contextual Approach

A contextual approach involves reading a Qur'anic verse regard to the historical, social, and political context in which it was revealed

in order to disclose understanding liberal intents, thereby liberating Muslims from a literal reading.[16] Apart from historical context is the occasion of revelation both general (*asbâb al-nuzûl al-'âmm*) and specific (*asbâb al-nuzûl al-khâṣṣ*). Regarding social context of revelation, Abdullah Saeed emphasizes that interpreting the Qur'an needs to take a social change into account in order to sustain the close relationship between the Holy Book and the Muslim today.[17] Contextualization of the Qur'anic interpretation precisely needs a sociological analysis, whether in the context of fulfilling all the needs of people behavior in all areas, professional, social, economy and even in a political life, or to examine and to judge the existing traditions, cultures and relationship in all human life, just to guide people to the right paths.[18]

Abdul Mustaqim acknowledges that in the Qur'an there are verses which can be called radical verses. The verses referred to are those that ordered the killing of infidels and drove them away, verses about preparing for the power of war, verses about the prohibition on choosing infidel leaders and asking them for help. These verses are considered to trigger acts of violence against non-Muslims, especially if understood only in terms of the translation or the meaning of the text, without considering the context, spirit, and its implications in today's multicultural society.[19] Historical analysis in his view refers to specific revelation background of certain Qur'anic verses while context analysis refers to nowadays situation.

With that perspective, Mustaqim argues the need for de-radicalization in Qur'anic exegesis. He also proposes a sociological, psychological and anthropological approach in understanding what he called radical verses. Although Mustaqim does not sharpen one of these approaches in understanding the verses of war, it seems he

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[16] Rachel M. Scott, "A Contextual Approach to Women's Rights in the Qur'an: Readings of 4: 34," https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1478-1913.2009.01253.x (July 30, 2019)

[17] Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (Routledge: Taylor and Frances Group, 2006), p. 21.

[18] Atlantis Press: *Advances in Social Science, Education and Humanities Research (ASSEHR), volume 137*:1 – 6

[19] Abdul Mustaqim, "Deradikalisasi Penafsiran Al-Qur'an dalam Konteks Keindonesiaan yang Multikultur,"*Jurnal Suhuf*, Vol. 6, No. 2, 2013: 149-167.

emphasizes the aspects of historicity and the context of the verse. One of the conclusions taken was the verses of war were reduced in the atmosphere of war. So, according to him, it is a mistake if the verses are applied in a peaceful atmosphere.[20] Sociological, anthropological and psychological approaches are alternatives to the use of the theological-normative approaches. The theological-normative approach applies literal analysis in reading religious texts which results in exclusivist character of religion. However, historical and contextual approaches have to consider the use of lexical analysis to gain a comprehensive understanding of the verse. Interpreting the Qur'an in the scheme of contextual approach needs persistently linguistic approach to understand the meaning of the words whether lexical or the context of the words in each verse. According to Tamâm Muḥammad al-Sayyid, there are three focuses on linguistic analysis in interpreting Qur'an: 1. Analyzing the meaning of the new reference of Qur'an which was not acknowledged in the pre-Islamic period, 2. Contextualizing the meaning of the Qur'an by considering the context of its revelation, and maintaining the Arabic syntactic, and 3. Analyzing some new Arabic terms and items used by the Qur'an and not used in pre-Islamic language tradition.[21]

In relation to Mustqim's claim of radical verses, a question should be answered, is there really a radical verse? Islam is believed to be in theory and practice as a religion of peace. As a religion of peace or upholding Islamic peace, as indicated by the Holy Qur'an. If the verses of the Qur'an, including those commonly labeled with sword verses, verses of war, radical verses and verses of violent *jihâd* in Abdul Mustaqim's view if they are read carefully the labels are pinned it will disappear or fall on its own.[22] As the writer will show *al-'illat wa al-ma'lûl* approach in the next discussion that actually

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[20] *Ibid.*

[21] Tamâm Muḥammad al-Sayyid, *Alfâẓ wa Tarâkib wa Dalâlah Jadîdah fî Siyâq al-Qur'anî* (Temûz, North America: al-Jâmi'ah al-Sharq al-Awsaṭ, 2010), p. 4.

[22] The labels of verses attached without a careful reading and analyze. In the Qur'an there is no mention of verses of war, verses of swords, and radical verses. The term war in Arabic is "*harb*" and "*hams.*" The concept of "*qitāl*" means statement, declaration of war or battle command, with specific causes. The word "*qitāl*" in the translation of the Qur'an in English is translated as "slain" which means slaughtering or cutting that is killing with a sword, because in the time of the Prophet people fought using swords.

each command to fight or kill that listed textually has a rational reason.

In the eyes of Nur Hidayat, the radical label was initially attached to the West against Islam and Muslims because it was based on their subjective observations of the violent behavior practiced by a handful of Muslims. Nur Hidayat wrote the outside circles, such as Western Europe and America, calling the Islamic movement a radical religion, hard line group, extremist, militant, right Islam, fundamentalism to terrorism. In fact, according to him, the West after the collapse of communist ideology (cold war) saw Islam as a frightening movement. There is no movement that is more feared than the Islamic movement which is labeled as Islamic radicalism.[23] Nur Hidayat sees Islam as a religion highly respected peace. Not only in the level of normativity of the text of revelation and prophetic traditions (*sunna*) but also its manifestations in the early history of Islam. Normative and historical Islam (especially the Prophet's era) has never taught radicalism as well as the terminology in the West. Islam does not have a connection with radical movements, there is no even a moral message of Islam that points to radicalism both in terms of normative and historical prophecy.[24]

C. *Al-'Illat wa al-Ma'lûl* Approach
Al-'Illat wa al-Ma 'lul as a Scientific Approach

In this study *al-'illat wa al-ma'lûl* adopted from one of various approaches in the study of Physics, History and Philosophy i.e. *cause and effect.* In Indonesian, it seems that we are familiar with the terms causation (*sebab musabbab*) or causality (*kausalitas*). Causality is a relation between the causes and their consequences or effect. It is considered fundamental for all natural sciences, especially Physics. Causality also becomes a discussion topic in the study of Philosophy and statistics. In classical physics, the consequences are not being able to happen ahead of cause. In Einstein's Theory of Relativity,

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[23] Nur Hidayat, "Nilai Ajaran Islam tentang Perdamaian: Kajian antara Teori dan Praktek," APLIKASI: *Jurnal Aplikasi Ilmu-ilmu Agama*, Vol. 17 Nomor 1, 2017: 15-24. ejournal.uin-suka.ac.id/pusat/aplikasia (October 12, 2018)

[24] *Ibid.*

causality means that a result cannot occur from one cause that does not originate from the past. In the same case, cause cannot bring consequences outside the future. This limitation is consistent with the basic belief or assumption that causal influences cannot go faster than the speed of light and or retreat at one time.[25] Classical physics and the theory of relativity (special and general) consistently adopt the principle of causality. Because of this principle of causality too, people often refer to it as exact-empirical science and are deterministic.

In Quantum Theory, events observed with a relation to space and time, "elsewhere" must be changed so the order of observation and measurement of the observable not affect each other. Quantum physics (mechanics) does not adopt the principle of causality consistently in its formulation. Quantum mechanics adopts the concept of opportunity (probability) as a consequence of one postulate (principle) of quantum mechanics which states that any physical system is represented by a wave function. In quantum mechanics as a consequence of the enactment of the concept of opportunity, there is a possibility where a result may precede the cause. Indeed, in the microscopic nature, some observable physical phenomena do not subject to the law of causation. Likewise, some physical phenomena such as symptoms of radioactivity, Compton effects, photoelectric effects, dualism of matter-particle waves and the spectrum of lines emitted by atoms cannot be explained by classical physics (mechanics). The presence of opportunity concept in quantum mechanics led it to in-deterministic nature.

The concept of cause and effect besides being used in Physics, it is also commonly applied in various social studies. Cause and effect are also applied in historical studies. Cause and effect relations is a relationship where the cause makes one other event occur (the effect). This causal relationship is bound by two criteria: 1. Cause must overtake the consequences (precedence temporal), 2. Whenever the cause occurs, effect also definitely occurs. Logically, if the cause does not occur, the effect is not possible to occur. The causal study requires historical chronological understanding which reflects one of

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[25] https: //commons.wikimedia.orgwiki/special (February 15, 2019).

the basic approaches in historical disciplines. This basic principle is adopted from physics that every action must have an equivalent reaction and each cause must have an effect. In terms of history, each event has a cause, and automatically creates further events, which can be considered as the effect, or the consequences. Although this historical point of view has become less popular, thinking in the context of cause and the effect remains a valuable skill that should be mastered.[26]

Introducing the pattern of cause and effect as an important skill analysis makes historians are able to explain why something happened and process of occurrence. It is also a strategy that can make it able to predict what will happen in the future. Understanding how events, conditions, and people interact becomes crucial in interpreting historical facts, while putting these facts into their ultimate causes and effects can help in making complex historical events more meaningful. In historical terms, every event has a cause, and because it automatically becomes the cause of subsequent events which can be considered as its effect or consequence. A problem may appear is that cause and effect with their potential occurrence of simplification and complexity of events, however, it is important to introduce these concepts to students.[27]

Cause and effect can be determined through reading skills. To determine the cause and effect in reading history, ask "Why did it happen?" for the cause, and "What happened?" to determine the effect. Even all events begin with the main cause (which can be the basis for chain events) and show a second *cause* or effect. Events that can be quickly identified are the result of a short term cause or *effect.* Long term cause identifying causes and effects may be more difficult and more significant than the main cause or short-term cause. Here are the steps to understanding the relationship between events: 1. Identify the main event or condition to be examined, 2. Determine which event has a role that causes the main event, 3. Determine

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[26] "Relating Historical Events by Cause and Effect,"https://qcpages.qc.cuny.edu/writing/history/considerations/cause.html (August 08, 2018)

[27] http://www.fl-pda.org/independent/courses/elementary/socialScience/section1/1a.htm (February 07, 2019)

which event occurs as a result of the main event, 4. Explain relationship between cause and consequence. The case of cause and effect can also be traced to certain words and phrases, such as words: because and if, show temporary causes while words or phrases, like: the consequences, results reflect the effect. Causality in history is distinctively different from causality in physics. The difference lies on the focus, in history the focus is on humans while in physics on symptoms. History sees that because an event will bring forth the consequences of an event, physics believes that the cause of an event can be the end of a cause. Historical causality understands that cause from humans, while causes in physics lie in natural phenomena.

In philosophical literature, it is mentioned that causality is defined in the context of a counterfactual relation made by the 19th century Scottish philosopher David Hume. Hume states that we can define relations between causes and effects, where if the first object does not exist then the second object will never exist. Complete analysis of causality in conditional meaning, counterfactual began to emerge in 20th century, after semantic developed for evaluation of the counterfactual condition. In his paper "causation," David Lewis proposed the definition of the issue of free cause (causal dependence). Event E is causally depends on C, and only if C occurs, E will also occur, and if C does not occur, then E will not occur. Causality is elucidated a chain of free cause (dependent cause). Namely C causes E only if there appears an equivalent event C, D1, D2, ...Dx, E where each event in a sequence depends on the previous event.[28] However, causes should be distinguished from conditional statements. Conditional sentences are not causality or cause and effect. One important distinction is that causal sentences require words or parts of sentences that overtake or coincide with results within a time limit, while conditional sentences do not require this temporal sequence.

The intrinsic nature of cause and effect is a concern for a subject known as metaphysic. A general metaphysical question about cause and effect is what type of entity can be a cause, and what type of entity can be called an effect? One view concerning this question

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[28] https://en.wikipedia.org/wiki/Causality (February 12, 2019)

is that cause and effect is one with the same entity, causality itself is an asymmetrical relation between the two. It seems rational to say that grammatically "A is the cause, while B is the result " or "B is the cause and A is the result," even though only one of them is actually true. In view of this, the idea proposed as a metaphysical principle in the philosophy of the process, namely that every cause and every effect sequentially reflects in several processes where events occur. One example, he tripped when he stepped was the cause, and the broken joint was the effect. Another view is that cause and effect is the state of the event (state of affairs) with the exact nature of all entities which less limitedly defined than process of philosophy.[29]

In the study of Communication, we knew the theory of "empirical Laws Paradigm". This theory also has several other names, such as the covering-laws-approach, positivist approach, and classical approach. According to Dray, CL's explanation is based on the principle: 1. Theory contains explanations based on the validity of general law. 2. Explanation of theory based on regularity analysis. From the beginning, supporters of this theory studied communication to see if there were the same universal communication laws in the natural world. Natural laws affects every moment of our lives. Every time someone boarded a plane he or she believed that people who designed the aircraft followed the laws of physics making airplane flying across a distance without falling. Empirical law paradigm theory approached communication from the perspective that there are universal laws that govern how we communicate.[30]

There are three characteristics that can help us understand the theory of empirical law: causality, predictions and generalizations. The law of causality states that there is a cause and effect relationship for all actions. In the world of physics, if someone drops a pen, the pen will fall. In communication between humans, if someone says "halo" to someone else then that person will respond. The premise of this approach can be expressed in a simple equation

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[29] *Ibid.*
[30]   https://en.wikibooks.org/wiki/Survey_of_Communication_Study/Chapter_5_-_Communication_Theory p. 8 (February 15, 2019)

for causality: if X, then Y. Suppose, I greet someone with "Hi, how are you?" Then I anticipate a response, "Fine, how are you?" [31]

Two elements of communication that are reflected in the law of causality are feedback and effect. Feedback is a spontaneous response from the communicant to the stimulus directed at him, both in the form of speech, or gesture. This feedback can be understood as an acceptance or rejection or hesitation in the stimulus that reaches him. Feedback is very important for communicators in conveying their messages. Other element of communications is the effect. One element of communication is the effect that is understood by situations that occur after communication activities are carried out. Even though, it is not explicitly mentioned as an event of causality or causation, but in its essence reflects causality. The real effect is the result of the previous communication activity being the cause. Effect is a form of influence that resulted from the communication process. Communication is directed to the occurrence of change in the communicant, whether in the form of cognitive change, or attitude change or behavior change.

Term *al-'illat* in Islamic studies has historically been attached to the study of *Uṣûl al-Fiqhi* (Principle of Legal Reasoning), *Ḥadîth* (Prophetic Traditions), and *Tafsîr* (Qur'anic Exegesis). In the context of *Uṣûl al-Fiqh*, *al-'illat* is interpreted as a cause that is something causes the stipulation of a law based on the benefit of society. *Al-'Illat* is a trait that is in *al-aṣl* which is the basis for establishing principle law (*al-ḥukm al-aṣl*) and for knowing the branch law (*al-ḥukm al-far'*) which has not been established its law. The legal *'Illat* is certainly different from legal reasons, and legal wisdom. Legal *'Illat* is the basis or reason for establishing Islamic law while legal reason functions only as a sign when law enforcement has been prescribed, while legal wisdom is the value or benefit from the implementation of a law. In one principle of *Uṣûl al-Fiqh*, it says "*al-ḥukmu yadûru ma'a 'illatihî wujûdan wa adaman*" which mean "a legal determination based on the presence or the absence of *'illat* or legal reasons" Thus, the law will change if the condition of society also changes. With significant changes in life due to exposure to

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[31] *Ibid.*

information and technology, it is certain that it will influence the establishment and application of religious laws.

According to 'Abd al-Wahhâb Khallâf, in his book "*Uṣûl al-Fiqhi*" there are 4 kinds of *'illat*, namely: 1. *'Illat* which influence (*al-Munâsib al-Mu'thir*), 2. *' Illat* which is relevant and appropriate (*al-Munâsib al-Mulâ'im*), 3. *'Illat* which is irrelevant and unbound (*al-Munâsib al-Mursal*), 4. *' Illat* which is not revealed by the text at all (*al-Munâsib al-Mulghā'*). In *Uṣûl al-Fiqh*, the method which explains the search and determination of legal reasons (*al-'illat al-ḥukm*) is called *masālik al-'illat*. Determination of legal reasons can be done in several ways, among others, namely: 1. Religious text (*naṣ*) that shows it. In this case it is the text that explains that a trait is an *'illat* law of an event. 2. *Dalâlah Imâ'* (*ishâra*). *Dalâlah Imâ',* which is a clue that is understood from the nature of which it is set, and that character is the *'illat* of stipulation of a law. 3. *Tanqîḥ al-Manâth*. *Tanqîhul Manâth* is to collect the properties that exist in the branch (*al-far'*) and the properties that are in the principle (*al-aṣl*), which then look for the same nature. The same traits are made as *'illat*, while traits that are not the same are abandoned.[32]

In the study of *ḥadîth*, the term *'illat* is used in two different contexts. First, this term is used in the analysis of chain of narrator (*sanad*) and analysis of content (*matn*). In this category the term *'illat* is translated as flawed, *'illat* also means disease (*al-maraḍ*). This *'illat* makes a *ḥadîth* as if it contains a disease, so that it is not healthy and not strong. However, *'Illat* in this context means a cause, because it can cause *ḥadîth* to be of low quality. *'Illat* is associated with the credibility of a narrator of *ḥadîth* and validity of content (*matn*). Ibn al-Ṣalāh argues that *'illat* is an expression for hidden (latent) causes that injure *ḥadîth* while Imām al-Nawāwî understands *'illat* as a hidden cause of the *ḥadîth* even though it extrinsically seems to be protected from defects. Al-Ḥakîm in his book '*Ulûm al-Ḥadîth*

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[32] The Islamic Group, "Learning Uṣûl Fiqh: Understanding the Concept of *'Illat* in Searching for Islamic Law,"https://www.tpmgkronganislam.net/memahami-konsep-illat/ (January 31, 2019)

divides *'illat* into two types: 1. *'Illat* on the narrator (*sanad*) and 2. *'Illat* on the content (*matn*). A fair (*'ādil*), meticulous (*ḍābiṭ*) and unblemished (*'illat*) narrator contributes to the determination of status of *ḥadīth*. Defects can also be found in the contents of *ḥadīth* that affects the quality of *ḥadīth* itself.

Second, the term *'illat* in the sense of essence is used in the study of *asbāb al-wurûd al-ḥadīth*. *Asbāb al-wurûd al-ḥadīth* are events or cases that occur or questions that are asked which lead the Prophet Muhammad utter his saying. The event as the background of a *ḥadīth* is divided into two, namely: 1. *Asbāb al-wurûd al-khaṣ*, which is a special event that occurred which caused the utterance of a *ḥadīth*. 2. *Asbāb al-wurûd al-'âmm*, i.e. all the events that can be covered by the law or the content of a *ḥadīth*, whether it happened before or after the utterance of *ḥadīth*. To find out *asbāb al-wurûd al-ḥadīth* is done in two ways: 1. By looking at the narration associated with the appearance of *ḥadīth*. There is no room for logic because the appearance of a *ḥadīth* is already stated in the *ḥadīth* itself. 2. Because *asbāb al-wurûd al-ḥadīth* has listed in another *ḥadīth*. In the case of *asbāb al-wurûd al-ḥadīth* not listed, then traced through narrations based on the information from Prophet's companions. The type of *asbāb al-wurûd al-ḥadīth* is divided into two, namely: 1. In the form Qur'anic verses, and 2. In the form of the *ḥadīth* of the Prophet.

In a study of Qur'anic exegesis, the term *'illat* and *ma'lûl* is use in two specific studies: 1. For the occasion of revelation (*asbâb al-nuzûl*), both macro[33] and micro. The macro cause is a social, economic and political condition of the Arabian Peninsula which is related to the verses of the Qur'an. Understanding the verse will not be maximized without knowing or being associated with the conditions of the Arab community at the time of revelation. The verses regarding the distribution of inheritance, male leadership and

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[33] Mu'ammar Zayn Qadafi put forward several other terms from the macro, namely: 1. *Sabab al-nuzûl al-'âm*, 2. *Sabab al-nuzzûl al-ḥaqîqî*. This Term was introduced by Shah Waliyullâh al-Dihlawî, 3. Macro situation. This term was introduced by Fazlur Rahman in his book "Islam and Modernity."4. *Sabab al-nuzûl al-jadîd*. This term was put forward by Amin Abdullah. Mu'ammar Zayn Qadafi, Buku Pintar Sababun Nuzûl dari Mikro ke Makro: Sebuah Kajian Epistemologis (Yogyakarta: IN AzNa Books, 2015), p. 88-89.

polygamy, for example, will be well understood if they are related to the context of the Arab community at that time. The micro cause is interpreted as an event which causes a verse or several verses to come down or be revealed. The micro cause is narrations concerning the descent of a verse from the Qur'an. This cause is divided into two groups, namely: 1. The verses that come down are preceded by events or related to certain people. QS. al-Lahab (112) is directly related to the case of Abû Lahab and his wife. QS. al-Nûr (24): 11-20 related to hoax news about 'Â'isha's affairs with a companion of the Prophet, Ṣafwān ibn Mu'aṭṭal. 2. The verses preceded by a question. There are 15 cases of verses preceded by question "*yas'alûnaka*" and 2 cases preceded by the question "*yastaftûnaka*."

The relationship between cause that appeared and verses that were revealed, is considered important because it is closely associated with the determination of law, as its result thereof, based on verses which were sent down. The significance referred to is that the passage applies generally based on the sound of the pronunciation or remains bound by the cause of its decline. This dispute led to the birth of two opposing rules: 1. Teaching (*'ibra*) lays on general meaning of word (*lafẓ*) not on specific cause. 2. Teaching (*'ibra*) based on the specificity of the cause, not on general meaning of word (*lafẓ*).[34] 2. *Al-'illat wa al-ma'lûl* as one of the methods of debate in the Qur'an. *Al-'illat wa al-ma'lûl* analyzes two cases or things contain in the verse by comparing them in order to know or determine the cause and effect.

The Application of *al-'Illat wa al-Ma'lûl* Approach to Qur'anic verses of war

The concept of *'illat* and *ma'lûl* will be used as an approach in reading Qur'anic verses of war. The aim of implementing the approach is to determine the actual position of war verses. The results are expected to help researchers, reviewers, observers and those who are concerned with the study of interfaith relations to find an inclusive understanding of the verses of war. As an exegetical

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[34] Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir* (Yogyakarta: Pustaka Pelajar, 2005), p. 146-7.

approach *'illat wa al ma'fûl* is used by comparing two things or cases in Qur'anic verses of war to see which is the cause and which is the effect. The application of this approach is supported by three analyses: 1. Linguistic analysis of key words of the verse. 2. Analysis of occasion of revelation. 3. Analysis of verse correlation. The Qur'anic verses in question are divided into two clusters: Cluster 1 QS. al-Baqara (2): 190-194 and Cluster 2 QS. al-Tawba (9): 5-15.

1. Cluster 1 The Context of QS. al-Baqara (2): 190-194

In **QS. al-Baqara (2): 190**, Allah Almighty Said: "And fight in God's cause against those who wage war against you, but do not commit aggression – for, verily, God does not love aggressors."Al-Wāhidî narrated from the line of al-Kalbî from Abû Ṣāliḥ from Ibn 'Abbās, he said, "The verse above goes down to the Treaty of Hudaybiyya. That is when the Messenger of Allah was prevented from coming to Bayt al-Ḥarām, then he was invited to make peace by the idolaters to return next year. When the next year, he and his companions got ready to perform *qaḍā' 'umra*. But they were worried that the Quraysh would not fulfill their promises and hinder them, while the companions were not happy to fight with the idolaters in the illegitimate months. So, Allah revealed His word, verse 190 Sûra al-Baqara. "[35]

To understand this verse rightly it should be noted the historical context when the verse was revealed. The Holy Qur'an consists of revelations from God revealed to the Prophet Muhammad for 23 years (610 AD - 632 AD). The first thirteen years of prophecy, Muhammad domiciled in his native land, Mecca, where he and his followers suffered from cruel oppression by the pagans of Mecca. During this time Muslims did not fight, but felt torture. Finally, God ordered the Prophet and his followers (known as companions) to migrate to the city of Medina, about 400 meters from Mecca. Immigration, known as *hijra*, was marked by the beginning of the establishment of a mini Islamic State, where the Prophet became the head of State. Not long after that, the idolaters of Mecca moved

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[35] Jalâl al-Dîn al-Suyûṭî, *Sebab Turun Ayat Al-Qur'an* (Jakarta: Gema Insani, 2008), p. 76.

towards Medina to fight against Muslims and destroy the Islamic State of Medina. This war was known as the Battle of Badr. Verses 190-194 above become the first commandment from God to Muslims to prepare themselves for war. This war is clearly a war to defend the State and their beliefs.[36]

According to Abû al-'Âliyah, this is the first verse that sent down on the war in Medina. After this verse comes down, the Messenger of Allah ordered to kill people who kill. And he held back the killing of those who killed him, until Sûra al-Bara'a came down. Some translators translated the word "*waqtulûhum*" as "kill them". Although this verse justifies the act of war but is followed by limitations or faced with the rules and ethics of war. According to an authoritative tradition, every time Prophet sent troops, he instructed the army commander to obey the rules or ethics of war. The goal of instruction is that there is no oversight or overreach to others. Rules or ethics meant, among other things: 1. Do not fight against the elderly, women and children. 2. Do not damage community agriculture as a source of their lives. 3. Do not damage houses of worship. 4. Do not impose your faith or belief in society.[37]

According to Abul A'lā al-Mawdûdî, in the verse 190, God commands Muslims to strike back, but without exceeding the limits and remaining fair throughout the war. "To them it was conveyed that material desires should not be motivated in warfare, they should not take up arms against those who are not in a position to oppose the truth. They also should not resort to inaccurate methods or commit murder without discrimination and plundering as the character of pre-Islamic war, era of ignorance (*jāhiliyya*). Excessive actions intended in this passage are like fighting women, children, parents, injured people, mutilation of enemy bodies, destruction of agricultural land and other sources of life, and other unfair and brutal treatment. All such actions have been banned in the Prophet's *ḥadîth*. The real meaning of this verse is to state that military power can only

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[36] Abul al-A'lâ al-Mawdûdî, *Towards Understanding the Qur'an*, Vol. I (London: Islamic Foundation, t..th.), p. 151.

[37] Sohail H. Hashmi, "Interpreting the Islamic Ethics of War and Peace," *Journal of Lutheran Ethics*, Volume 3, Issue 2, February 2003: 1-24.

be used when in unavoidable conditions, that is, when it is really needed.[38]

The next verse (QS. al-Baqara (2): 191) Allah says, "And slay them wherever you may come upon them, and drive them away from wherever they drove you away – for oppression is more worse than killing. And fight not against them near Inviolable House of Worship unless they fight against you there first; but if they fight against you, slay them: Such shall be the recompense of those who deny the truth." The term "*fitna*" in this verse means causing chaos, such as expelling friends from their hometowns, robbing them of their property and hurting or disturbing their religious freedom. There are 2 commands in this verse, namely killing and evicting, and 1 prohibition that is the prohibition on fighting at the al-Ḥarām Mosque (Masjid al-Ḥarām).

This verse illustrates the events that took place in Hudaibiyyah, the 6th year of the *Hijra*, although it is not clear that this verse was revealed regarding the cause of the descent. The Muslims at that time became a strong and influential community. Many among those exiled from Mecca, where pagans uphold autocracy which is intolerance, tortured Muslims, preventing them from visiting their dwellings, and even blocking them forcibly, to go for pilgrimage (*Ḥajj*) during peace treaty which is universally known. Intolerance, oppression, and autocracy at the final stage, and the willingness of Muslims to obtain their rights as Arab citizens bear fruit without bloodshed in the form of agreement that Muslims obey obediently. However, the pagans did not object to damaging their beliefs, and therefore did not need to be here to enter the following events.

The two verses above (Sûra al-Baqara (2): 190 and 191) are closely related to the previous verse of war which is QS. al-Ḥajj (22): 39-40. This is the first verse that explains the allowing of war or *jihād*. Al-Aufi narrated that Ibn 'Abbās said: "This verse was revealed to the Prophet Muḥammad and his companions when they were expelled from Mecca." Mujāhid, al-Dahhāk, and several *salafi* scholars, such as Ibn 'Abbās, 'Urwa bin Zubayr, Zayd ibn Aslām, Muqātil ibn Ḥayyān, and Qatāda says: "This verse is the first one

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[38] al-Mawdûdî, *Towards Understanding the Qur'an*, Vol. I, p. 151.

that explains permissibility of war or *jihād*." Ibn 'Abbās said: "When the Prophet expelled from Mecca, Abû Bakr said, "They (the infidels of Quraysh) had driven away their Prophet. We all belong to Allah and will return to Him. Indeed, they will perish." (Ḥadîth Narrated by Ibn Jarîr). Aḥmad, al-Tirmidhî, and al-Ḥakîm narrated from Ibn 'Abbās that the Prophet left for Mecca. Then Abû Bakr said, "They cast out their Prophet, surely they will perished." So Allah sent down the verse "Permitted (to fight) for those who were fought, because they were in fact oppressed." Abû Bakr said, "I have learned that there will eventually be a war."[39]

QS. al-Baqara (2): 192 contains the conditions for the termination of the attack. This verse states: "But if they desist – behold, God is much-forgiving, a dispenser of grace." Logically, if they do not show hostility by attacking Muslims, there is no reason to attack them. **QS. al-Baqara (2): 193** contains one of the aims of war. This verse states that: "Hence, fight against them until there was no more oppression and all worship is devoted to God alone; but if they desist, then all hostility shall cease, save against those who (willfully) do wrong."If they stop, that means if the opposing group stops torturing you, your violence against them ends, but that does not mean that you become a friend of oppression. Your war is against evil deeds you cannot instill hatred and revenge on someone.[40]

QS. al-Baqara (2): 194 contains certain times in which there must be no war. This verse confirms that, "Fight during the sacred months if you are attacked: for a violation of sanctity is (subject to the law of) just retribution. Thus, if anyone commits aggression against you, attack him just he has attacked you – but remain conscious of God, and know that God is with those who conscious of Him." Regarding the occasion of revelation of this verse we obtained information from Ibn Jarîr al-Ṭabarî. Al-Ṭabarî narrated from Qatâda, said, "Prophet Muḥammad and the companions went to Bayt al

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[39] Jalâl al-Dîn al-Suyûṭî, *Sebab Turun Ayat Al-Qur'an*, p. 380.According to al-Suyûṭî, this ḥadîth is found in *Saḥîḥ al-Ḥakîm* (2:66) and is mentioned in the *Tafsîr of Ibn Kathîr* (3: 319).

[40] The Presidency of Islamic Researcher, Ifta', Call and Guidance (ed.), *The Holy Qur'an: English Translation of the Meanings and Commentary* (al-Madina al-Munawwara, King Fahd Holy Qur'an Printing Complex, 1410 H.), p.80.

Ḥarām to perform less Ḥajj ('umra) in the month of Dhulqa'ida. They also brought sacrifice animals. When they arrived at Hudaibiyya, the polytheists prevented them from reaching Bayt al-Ḥarām. So, the Prophet made a peace with them and did not go to Bayt al-Ḥarām this year and go to this place next year. Then in the next year, the Messenger of Allah and the Companions performed 'umra in the month of Dhulqa'ida then they settled in Mecca for three nights. Previously the polytheists felt proud because they had managed to prevent the Prophet from performing 'umra and made him return to Mecca. So this year, God gave the change to the Muslims and brought them to enter Mecca in the same month when he did not perform 'umra, then Allah sent down His words, "Sacred months with those sacred months, and on something deserves respect, law of retribution (qiṣāṣ) applies."[41]

Ḥarām means forbidden or holy. Based on the traditions of the Arabs who are inherited from generation to generation there are certain times, places and conditions which are prohibited or bloodshed may not occur, namely: 1. Ḥarām month is the months: Dhulqa'ida, Dhulḥijjah, Muḥarram and Rajab, 2. Illegal places, namely the land of Ḥarām, Mecca and 3. Illegal situation, namely when dressed in Iḥrām. "The illegitimate months with illegitimate months," meaning that if Muslims are attacked in the illegitimate months, which in fact is not allowed for war, then it is permissible to retaliate for the attack at that months. If pagans violate this tradition and wages and creates war on the forbidden months, Muslims are also free to violate traditions but only within the limits as other groups violate them. Any convention will be useless if one group does not respect it. There should be a law of equality or maybe the word retaliation (reciprocity) or will be expressed better.[42] According Aṭā', when Prophet (p.b.u.h) performed 'umra in the sixth year of the Hijra, he was detained by the polytheists so as not to get to the House of Ḥarâm. Among the Muslims there also prevented him from being with the idolaters until Dhulqa'ida. Dhulqa'ida is one of the sacred months, until they judged people who came to the House. Then the

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[41] Jalâl al-Dîn al-Suyûṭî, *Sebab Turun Ayat Al-Qur'an*, p. 76-77.
[42] The Presidency of Islamic Researcher, *The Holy Qur'an*, p. 81.

Messenger of Allah and the Muslims entered the House the following year. Allah, the Almighty told this story, and this verse came down.

The analysis of *al-'illat wa al-ma'lûl* of the verses can be seen in table 2.

Table 2. Analysis of *al-'Illat and Ma'lûl* towards QS. al-Baqara (2): 190-194.

No.	Paragraph	'Illat	Ma'lûl	Description
1	Q.2: 190	If people fight against you.	The command of combat in the way of Allah is declared.	1. The command to fight was preceded by the cause of believers being fought (Q.22: 39-40). The condition of Muslims that are oppressed and suppressed in this verse has an implication for the permission for Muslims to fight in self-defense. 2. The command to fight here is preceded by the cause that is if they are attacked. 3. If Muslims fight against another group they should not transgress.
2	Q.2: 191	1. The atmosphere of war 2. Muslims were expelled beforehand 3. If the opponent is fighting	1. Killing order is issued. 2. Order to chase away is stated. 3. Commands to fight will be declared.	1. The command of killing occurs in an atmosphere of war. 2. The expulsion order was preceded by the cause that is Muslims were expelled from their villages. 3. It is forbidden to fight at al-Ḥarām Mosque unless Muslims are being attacked first.
3	Q.2: 192	If the war continues	Order to keep fighting is launched.	1. The command to keep fighting if the opponent continues to fight. 2. If they stop attacking Muslims, then there is no need to attack them.
4	Q.2: 193	If there is chaos due to hostility	War order is issued.	1. The order to fight is issued if hostilities occur. 2. If hostilities end, there can be no

				more war.
5	Q.2: 194	If they attack	The counter attack command is worth the enemy attack	1. The attacking command is announced if the opponent attacks. 2. In the forbidden months, retribution (*qiṣāṣ*) applied; if Muslims are attacked there will be a counter attack.

By analyzing *al-'illat wa al-ma'lûl* to the four passages above it seems clear that the command to kill, repel and attack is the result or the consequence (*musabbab*) of fight, kill, repel and attack carried out by the enemy or opponent. Thus the act of fighting, killing, evicting and attacking from the Muslims are retaliatory actions towards aggressive groups. So the Islamic character is intrinsically a defensive religion, not an aggressive and offensive. War is allowed only for the purpose of self-defense and is carried out under restrictions or strict limits. When a war rages, it must be carried out with enthusiasm and fervor, without compassion to create peace and freedom in order to serve God.[43] Even though there is an order to fight, the Qur'an (verse 190) stipulates the ethics of war which must be obeyed, namely: not killing old people, women, and children. In addition, the army must also not destroy livelihoods and houses of worship. Margaret Peggygrove also comes to this conclusion, he said: The Qur'an legitimates the use of force if necessary with the aim of defending the Muslim community against the infidels. Nevertheless, the Qur'an provides a detailed framework for the ethics of war.[44]

To understanding the Qur'anic passages above, they should be related to QS. al-Ḥajj (22): 39-40, as the first verse sends down about the doctrine of war. In these verses it is explained the permission for believers to fight if they are fought. Wording does not use the command to combat, but it only used the word *udhina* which means permitted or allowed. The believers are those who were expelled from their land without any reasonable argument. They are driven only due to pronounce the phrase: "Our Lord is Allah."According to Aḥmad

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[43] The Presidency of Islamic Researcher, *The Holy Qur'an*, p. 79.
[44] Margaret Peggygrove, "Concept of in Islamic Legal Theory,"*Macalester Islamic Journal*, Volume 2 (2007), Issue 3, Article: 34-44.

Shalabî, an Egyptian historian, as quoted by Junaidi Abdillah, people who want to explore this verse will see that Islam really does not want war. The analysis is the use of the verb at the beginning of the verse using the form *mabnî majhûl* (passive form) with the word *udhina* which is the perpetrator (*fā'il*) that is God is hidden. This expression illustrates how God does not like war. This expression is only interpreted as giving permission to those who are oppressed, with the word "*bi annahum ẓulimû*" (because they are actually persecuted). Believers themselves when this verse came down were not sure enough to make the verse the basis for war.[45] Because of this situation the command to fight is reaffirmed in QS. al-Baqara (2): 190.

In understanding the command to fight contains in QS. al-Baqara (2): 190-194, the verses must also be related with QS. al-Nisā' (4): 74-76. In these verses it is illustrated that believers are in an oppressed condition. They always pray to God to ask to be excluded from a country where the people are cruel. They also begged to be given a helper, and a defender. QS. al-Ḥajj (22): 39 and 40 also emphasized the need to fight to defend themselves because they were persecuted and expelled. This condition legitimizes the war against oppressors. So the command to fight in these verses is intended to defend Islam or to liberate people whom are persecuted. Regarding people who suffered from oppression and persecution becomes the duty for others to defend them with humanitarian considerations without looking at the background of their religious identity.

To facilitate understanding the verse in an inclusive manner, it seems that the purpose of war and the ethics of war need to be mentioned both in translation and interpretation. One form of translation that should be considered is the result of the translation of the Indonesian Mujahidin Council. Muḥammad Ṭâlib, chairman of this institution translated QS. al-Baqara (2): 90, as "O believers, fight to defend Islam against those who fight you. Do not violate the law and ethics of war. Indeed, Allah does not like those who violate the

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[45] Junaidi Abdillah, "Dekonstruksi Tafsir Ayat-ayat Kekerasan," *Analisis*, Volume XI, Nomor 1, June 2011.

law and ethics of war." [46] In this translation it is clearly mentioned the purpose of war that is to defend Islam, while its ethics was to obey the rules related to war. Likewise, in translating QS. al-Baqara (2): 191, it must be mentioned the environment or condition when the order to kill is issued, so that it is not understood in a general sense. From this analysis it can be understood that the issue of killing order occurred in an atmosphere of war. Al-Rāzî, as quoted by Asad, said that the command to fight in this verse is valid only in the context of the ongoing violence.[47] Translation of the Qur'an by The Indonesian Mujahidin Council included the environment of the killing order. This verse for example is translated as "O believers, fight your enemies wherever you meet them in war and in wartime."[48] The place and time are emphasized here is very important as a barrier, so this verse is not freely understood and is not related to a certain time. Errors in understanding this verse will have an impact on acts of violence against non-Muslims. Qur'anic verses of war, applied in an atmosphere of war and must not be understood and applied in conditions of peace, because it can be a trigger for conflict.

2. Cluster 2 The Context of QS. al-Tawba (9): 5-15

QS. al-Tawba (9): 5 contains the command to fight idolaters. The verse says: "And so, when the sacred months are over, slay those who ascribe divinity to aught beside God wherever you may come upon them, and take them captive, and besiege them, and lie in wait for them at every conceivable place. Yet if they repent, and take the prayer, and render the purifying dues, let them go their way: for behold, God much-forgiving, a dispenser of grace." What is meant by Ḥarām months in here i.e.: 4-month period reprieved to idolaters, from 10 Dhulḥijjah (day of revelation of this verse) to 10 Rabi' al-Âkhir. Give them the freedom to walk, meaning that they are guaranteed security. Understanding of this verse, especially the announcement of war and the command of war must be related to the

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[46] Junaidi Abdillah, "Dekonstruksi Tafsir Ayat-ayat Kekerasan," *Analisis*, Volume I, Nomor 1, June 2011.

[47] Ṭâlib, *Al-Qur'anul Karim*, p. 30.

[48] *Ibid*.

previous four verses (Sûra al-Tawba (9): 1-4). The four verses give logical grounding for statement or declaration of war to the polytheists. In these four verses clearly the reason for the statement of war was that the polytheists (*mushrikûn*) violated peace treaty that had been agreed before.

Sûra al-Tawba is also called 3 other names, namely: 1. *Fāḍihah*, because it reveals the ugliness of hypocrites (*munāfiqûn*). 2. *Buhûth*, because it discusses the secrets of hypocrites. 3. *Al-Muba'thara*, because it means discussion. According to al-Qurṭubî, at the beginning of this sûra there is no *basmalah* because according to the habits of the Arabs if they were bound by an agreement with a people and they wanted to cancel it, they wrote a letter without including *basmalah*. Another reason is that *basmalah* reflects peace while Sûra al-Tawba comes down with a statement of total war. **QS al-Tawba (9): 6**, contains the command to treat Pagans humanely. It says: "And if any of those who ascribe divinity to aught beside God seeks thy protection, grant him protection, so that he might (be able to) hear the word of God (from thee); and thereupon convey him to place where he can feel secure: this, because they (may be) people who (sin only because they) do not know (the truth)." The reviewer, particularly non-Muslim critics of the Qur'an and those who apply atomistic approach in understanding passages, did not notice this passages carefully. This verse actually includes one of Qur'anic verses of peace.

QS. al-Tawba (9): 7, "How could they who ascribe divinity to aught beside God be granted a covenant by God and His Apostle, unless it be those (of them) with whom you (O believers) have made a covenant in the vicinity of the Inviolable House of Worship? (As for the latter) so long as they remain true to you, be true to them: for, verily, God loves those who are conscious of Him."[49] **QS. al-Tawba (9): 8**, "How (else could it be)? Since, if they (who are hostile to you) were to overcome you, they would not respect any tie (with you), not any obligation to protect (you). They seek to please you with their

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[49] What is meant by near the Holy Mosque is Al-Hudaibiyah, a place near Mecca on the road to Medina, at that place the Prophet Muhammad (PBUH) held a ceasefire agreement with the polytheists in 10 years.

mouths, while their hearts remain averse (to you); and most of them are iniquitous."

QS. al-Tawba (9): 9,"God message they have bartered away from trifling gain, and have thus away from His path: evil, behold, is all that they are wont to do." **QS. al-Tawba (9): 10,** "Respecting no tie and protective obligation with regard to a believer; and it is they, they who transgress the bounds of what is right!" **QS. al-Tawba (9): 11**, "Yet if they repent, and take the prayer, and render the purifying dues, they become your brethren in faith: and clearly do We spell out of these messages unto people of (innate) knowledge." **QS. al-Tawba (9): 12**, "But if they break their solemn pledges after having concluded a covenant, and revile your religion, then fight against these archetypes of faithlessness who behold, have no (regard for their own) pledges, so they might desist (from aggression)."

QS. al-Tawba (9): 13, "Would you perchance, fail to fight against people who have broken their solemn pledges, and have done all that they could to drive the Apostle way, and have been first to attack you? Do you hold them in awe? Nay, it is God alone of whom you ought to stand in awe, if you are (truly) believers." **QS. al-Tawba (9): 14,** "Fight against them! God will chastise them by your hands, and will bring disgrace upon them, and will succour you against them; and He will soothe the bosoms of those who believe." Abû Shaykh narrated from Qatāda, he said, "It was said to us that this verse was revealed about the tribe Khuzā'ah, when they kill Banî Bakr of Mecca." He narrated from 'Ikrimah that he said, "This verse sent down about Khuzā 'ah. "And he narrated from al-Suddî that passages". . . as well as a great relief for those who believe, "means that the tribe of Khuzā'ah, the allies of the Prophet. God pleased them with revenge against Banî Bakr.[50] **QS. al-Tawba (9): 15,** "and will remove the wrath that is in their hearts. And God wills in turn His mercy unto whom He wills; for God is all-knowing, Wise."

Analysis of *al-'Illat wa al-Ma'lûl* towards QS. al-Tawba (9): 5-15 can be seen in table 3, as follows:

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[50] Muhammad Asad, *The Message of the Qur'an*, p. 256.

Table 3. Analysis of *al-'Illat and Ma'lûl* towards QS. al-Tawba (9): 5-15

No.	Paragraph	*'Illat* (cause)	*Ma'lûl* (effect)	Description
1	Q. 9: 5-6	1. Violation of the peace agreement with the believers that had been agreed before.	1. Declaration of war against the pagans. Order to fight, besiege, rule, and control over the idolaters.	1. This command is conditional. If the idolaters repented, prayed and paid alms giving, then they would be released.
		2. If someone among the polytheists asks for protection.	2. The order to protect them and drives them to a safe place.	2. That is the command above (fighting, besieging, ruling, and controlling) does not need to be implemented.
2	Q. 9: 7-12	1. The polytheists always violate the agreement.	1. It is inappropriate to make a peace treaty with the polytheists.	1. Lesson for believers that is not easy to make or agree on agreements with idolaters.
		2. If the idolaters repent, pray and pay alms giving...	2. They are considered as religious brothers.	2. Brothers and sisters are treated appropriately and protected.
		3. If prominent leaders of the unbelievers violate agreements and denouncing Islam...	3. The order to fight them is issued.	3. The command to fight against the infidels is aimed at making them earnest in keeping their promises and to stop insulting Islam.
3	Q.9: 13-15	1. The polytheists broke the pledge and wanted to expel the Apostle from Mecca.	1. God asks the believers a question why they do not attack the polytheists?	1. Question is intended to remind believers to attack polytheists.
		2. Because believers have	2. God then ordered believers	2. The war against unbelievers has 4

		not attacked unbelievers	to attack the unbelievers.	objectives: (1) Destroying the infidel's mental strength, (2) Insulting them, (3) Winning believers over unbelievers, (4) Pleasing the believers, and eliminate their anger.

Based on table above, it is underlined that the verses of war in QS. al-Tawba (9): 5-15 is based on cause and effect. Declaration of war against the pagans, as well as orders to fight, besieged, control, and supervise the polytheists preceded or caused by violating peace treaty with the believers. Although there was a declaration of war against the pagans, believers get the command to give them protection and even drive them to a safe place if they ask for protection. According to Asad, the command to fight the polytheists in this verse (Sûra al-Tawba (9): 5) must be related to the previous two verses, as well as QS. al-Baqara (2): 190-194 where war is indeed raging with people who have been found guilty of violating treaties and carrying out aggression).[51] In Halem's view, the verse simply makes the declaration that God and His Messenger are no longer bound by the treaty the enemy has broken, and gives this enemy a whole four months' notice before hostilities began." This verse merely gives permission for the Muslims to fight or restrict their enemies' movements, and then only those polytheists who have broken the treaty, not any other polytheists. Haleem argues that the verse is in reference to a specific historical situation and should not be used as broad justification for violence against those outside of the Islamic faith.[52]

On the ground of the position of the law of war in this passage, in the eyes of Ibn Kathîr, it is not mandatory or compulsory. It is only

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[51] Muḥammad Asad, *The Message of the Qur'an*, p. 256.
[52] Adam benShea, "Exploring the Qur'an: Context and Impact," (Review), http://readingreligion.org/books/exploring-quran (July 30, 2019)

on the status of permissible, because this command came after the ban or prohibition (i.e. forbidden to kill in the forbidden months). This opinion is based on the principle of *Uṣûl al-Fiqh*, "*al-amru ba'da al-nahyi al-ibâ ha*", that is, the order which falls after the prohibition is only on the status of permissible. So that, the imperative form does not have "compulsory value, "unless they really endanger and tend to not repent.[53] According to Ṭālib, this verse does not actually indicate war but it is only an announcement or statement of war. Ṭālib translated this verse as "O believers, if the illegitimate months have passed, then declare war to the polytheists wherever you meet them in forbidden land."[54]

The command to fight prominent leaders of the infidel was preceded by the condition that is if infidels broke the agreement and denounce Islam. In connection with God's command to attack the unbelievers it is understandable because the believers still have not yet attacked them even though they have been ordered beforehand. While the assessment is not for Muslims to make a peace agreement with the polytheists because the polytheists always break promises. This war also has a specific purpose, which is to weaken the idolaters' mentality and humiliate them, and to win believers over unbelievers, please them and quell their anger.

D. Concluding Remaks

According to Muḥammad Ḥijâb, Islam debater, the sword is not found in the Qur'an. Historically, the term sword verse labeled by outsiders to the Qur'anic verses due to the approach they used. They convey atomistic approach in understanding the Qur'an which then resulted in radical face of the Qur'an. *Al-'Illat wa al-Ma'fûl* is a scientific approach that the writer introduced in this paper. This approach was initially found in many studies, such as Physics, Philosophy, History, Communication and Islamic Studies. This approach is based on linguistic analysis, the context of the verse especially the occasion of revelation (*asbâb al-nuzûl*) and correlation

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[53] Ibn Kathîr, *Tafsîr al-Qur'ân al-'Aẓîm*, Volume II (Beirût: Maktaba al-Islâmiyya, 1992), p. 321-2.
[54] Ṭâlib, *Al-Qur'anul Karim*, p. 188.

of the verse (*munāsaba*), and the analysis of cause and effect. Causal analysis seeing or placing a verse section which becomes the basis for the emergence of order to fight, attack, kill and expel. The study stressed that all verses about war are preceded by certain reasonable cause, so it is not a stand-alone order. Order to fight for Muslim is preceded by causes such as: 1. Unbelievers violate peace treaty, 2. Muslims were attacked, 3. There was a chaos in the society, and 4. Muslims were oppressed. The aim of fight is to liberate believers, to create peace and freedom, and to defend Muslim community from enemy's aggression. Understanding or interpreting verses of war by ignoring aspects of cause and effect will produce disproportionate understanding. This understanding will have implications for gluing inappropriate identity to the Word of God, such as: verses of war, verses of sword, verses of violent *jihād*, and verses of radical.

By implementing *al-'Illat wa al-ma'lûl* all negative claims attached to Qur'anic verses of war have been proved wrong. Even though there is an order to fight, the Qur'an (Q.2:190) stipulates the ethics of war which must be obeyed, namely: not killing old people, women, and children. In addition, the army must also not destroy livelihoods and houses of worship, and should not enforce their faith. Qur'anic verses of war, applied to a specific people in an atmosphere of war and must not be understood and applied in conditions of peace, because it can be a trigger for conflict. War is allowed only for the purpose of self-defense, retaliation and is carried out under restrictions or strict limits. This study implies that Islamic character is intrinsically a defensive religion it is not aggressive and offensive. Islam promotes peace according to its position as blessing for universe (*raḥmatan li al-'âlamîn*).

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