

THE CONCEPT OF JIHAD AND ITS IMPLEMENTATION IN PASIR MAS

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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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ABSTRAK

Kajian ini adalah bertujuan untuk mengetahui secara terperinci pengertian jihad menurut perspektif Islam yang sebenar. Di samping itu, kajian ini juga bertujuan untuk mengetahui sejauh mana penghayatan dan pemahaman masyarakat di Pasir Mas tentang konsep jihad. Beberapa teknik dan method pengumpulan maklumat digunapakai iaitu melalui buku-buku, majalah, journal, temubual dan method soal selidik. Hasil kajian ini telah menunjukkan tentang pengertian dan konsep jihad yang sebenarnya dalam Islam serta kedudukannya dalam Islam merupakan tunggak yang sangat penting dalam konteks untuk menegakkan syariat Islam di muka bumi ini. Di samping itu, hasil dari kajian ini juga dapat mengenalpasti tahap pemahaman masyarakat di Pasir Mas tentang konsep jihad. Dapatan dari hasil kajian ini menunjukkan bahawa masyarakat di Pasir Mas masih belum memahami dengan jelas berkaitan konsep jihad. Dengan itu, peranan dari pihak tertentu perlu dimainkan untuk menambah pemahaman mereka tentang konsep jihad

ABSTRACT

The aim of this study is to disclose in detail on the exact meaning of jihad from the Islamic view. Besides, this academic project intends to study how far society understands the concept of jihad. The writer undertakes the study through academic books, magazines, journals and also by conducting interview. The result of the study found that the concept of jihad in Islam is vital to restore Islam on earth. Furthermore, the result has successfully identified the level of understanding among the society of Pasir Mas about the concept of jihad. The finding of the study showed their understanding about jihad is still under the appropriate level. Thus, the role and contribution from all parties are seriously needed in effort to give a clearer view on jihad.

ملخص البحث

يتوجه هذا البحث لمعرفة حقيقة الجهاد في ضوء الإسلام. ومع ذلك، يهدف هذا البحث إلى التعرف عن مدى فهم المجتمع في فاسير مس وإدراكهم وتأملهم عن حقيقة الجهاد ومنهجه. لذا، يسير هذا البحث سيرا خاصا إذ اتبع الكاتب دراسة تحليلية، وذلك عن طريق الإطلاع على عدة كتب، والمجلات، والدوريات، والمقابلات، وأوراق استبيان. وفيما تترتب من البحث المتقدم، توصل البحث إلى أهمية التعرف عن تعريف الجهاد وحقيقته، ومكانته كوسيلة فعالة لرفع شأن الإسلام الحنيف في هذا العالم. وبالإضافة إلى ذلك، توصل البحث أيضا إلى التعرف عن مدى فهم المجتمع في فاسير مس عن حقيقة الجهاد ومنهجه. ويتوضح من ذلك، أن هؤلاء السكان في فاسير مس لا يفهمون حقيقة الجهاد ومنهجه بشكل واضح المعالم. وعلى هذا الأساس، جميع الأطراف والمسؤولين يلعبون دورا هاما في تزويد المعلومات عن هذه القضية إليهم حتى يفهموا بما فهما واضحا.

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GLOSSARY

<i>Al-Qur'an</i>	: The holy Book revealed by Allah SWT to Prophet Muhammad SAW.
<i>As-sunnah</i>	: The tradition of Prophet Muhammad SAW including his deeds, saying and approval.
<i>Hukum</i>	: Punishment, ruling of Shariah.
<i>Aqidah</i>	: Islamic belief
<i>Da'wah</i>	: Propagation of a belief
<i>Din</i>	: Complete way of life
<i>Fardhu Ain</i>	: Muslim religious duty or obligation what one must do to comply with religious requirements.
<i>Fiqhi</i>	: Jurisprudential
<i>Halal</i>	: Lawful
<i>Haram</i>	: Forbidden
<i>Shar'I</i>	: People who practice Muslim code of religious law
<i>Shariah</i>	: Shariah the Muslim code of religious law
<i>Tawhid</i>	: Islamic monotheism or the absolute Oneness of Allah
<i>Ulama</i>	: Body of Muslim scholars, recognized as having specialized knowledge of Islamic sacred law and theology.

**ARABIC WORDS TRANSLITERATION SYSTEM
TRANSLITERATION TABLE**

1. ALPHABET

Arabic	Latin	Example	Transliteration
أ	ʾ	فأر	fā'r
ب	b	برد	burd
ت	t	تل	tall
ث	th	ثوب	thawb
ج	j	جهد	juhd
ح	h	حليب	halīb
خ	kh	خاتم	khātim
د	d	ديك	dīk
ذ	dh	ذهب	dhabab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha'b
ص	ṣ	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	tālib
ظ	z	ظالم	zālim
ع	c	عدل	ʿadl
غ	gh	غزوة	ghazwah
ف	f	فضل	fadl
ق	q	قلب	qalb
ك	k	كبير	kabīr
ل	l	لب	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ولي	walī
ي	y	يوم	yaumi

2. Short Vowel

Arabic	Latin	Example	Transliteration
-----	a	كتب	Kataba
-----	i	علم	'alima
-----	u	غلب	ghuliba

3. Long Vowel

Arabic	Latin	Example	Transliteration
أ, آ	ā	عالم, فتى	◀ālim, fat ā
ي	ī	علم, داعي	◀al īm, d ā◀ ī
و	ū	علوم, أدعو	◀ul ūm, Ad◀ ū

4. Diphthong

Arabic	Latin	Example	Transliteration
و	aw	نوم	nawm
ي	ay	ليل	layl
ئي	iy	شافعي	shāfi◀ iyy(ending)
ؤ	uw	علو	◀uluww(ending)

ABBREVIATIONS

<i>AS</i>	alayh al-salām
<i>H</i>	hijriyyah
<i>Def.</i>	definition
<i>ed.</i>	editor/edition/edited by
<i>n.a.</i>	no author/no artist
<i>narr.</i>	narrated by
<i>n.d.</i>	no date/no year
<i>n.pl.</i>	no place
<i>n.pb.</i>	no publisher
<i>p.</i>	page
<i>pp.</i>	Pages
<i>trans.</i>	Translator/translated by
<i>RA</i>	radiya Allāh anhu/anha/ anhum
<i>SAW</i>	salla Allāh alayh wa sallām
<i>SWT</i>	subhanahu wa ta ala
<i>Vers.</i>	Version
<i>Vol.</i>	Volume
<i>Writ.</i>	Written by
<i>Op.cit.</i>	From Latin language (opera citato): The writer and title from Same book with previous references, but from different pages and alternated with other references.
<i>Ibid.</i>	From Latin Language (Ibidem): The writer, title and pages from same book with previous references.

CHAPTER 1

Introduction

1.1. Overview of the course

This course is designed to provide a comprehensive overview of the field of computer science. It covers the fundamental concepts and principles that underpin the design and development of computer systems. The course is structured to build a strong foundation in the subject, with a focus on practical applications and problem-solving skills.

The course is divided into several modules, each focusing on a specific area of computer science. The modules are designed to be self-contained, allowing students to progress at their own pace. The course is suitable for students with a background in science or engineering, and it provides a solid foundation for further study in computer science.

CHAPTER 1

CHAPTER I

INTRODUCTION

1.1 Research Background.

There are many Islamic teachings which have been revealed to our prophet by Allāh SWT and previous ulama⁴. Jihad is one of the Islamic teachings, but nowadays there are many misunderstanding in Islamic society pertaining to this matter.

Jihad is one of the obligatory matters for Muslims. However, most of Muslim nowadays does not take it seriously even though it is compulsory to Islamic *ummah*. The problem of this matter is because most of Muslims nowadays understand or believe that Jihad has only one meaning which is to lift the sword and to attack the non Muslims as it happened during the Crusade War.

Among Orientalist, who learns and study about Islam and they had mislead the meaning of jihad. They make an accusation that Islam had developed and spread by way of war or in other word, by way of oppression. From the accusation of non-Muslim, it can make confusing upon Islamic *ummah*. Beside that, most of non-Muslim also feel that Jihad is the way of spreading the religion of Islam by oppressive. As a result, it could give bad effect to religion of Islam.

Basically, as Muslims we have to know and understand the actual meaning and concept of jihad in order to avoid the arising of negative impact, especially in the mind of Islamic society.

Jihad plays the important role in order to uphold the peace and harmony in the state. So, there should be a law and regulation in that state to make it compulsory to every individual in that state to maintain the peaceful and harmony.

1.2 Research Importance.

Hopefully, this research could give contribution either generally or specifically to the topic of this research. Besides that, it could give more knowledge to particular person including supervisor and personal individual who wish to do research in the future.

Despite of that, this research could assist everybody to understand the concept and its implementation in the actual Islamic perspective. The writer also hopes that the society especially the place where the research has been done could differentiate the types of jihad and could understand it deeply.

1.3 Research Objectives.

The main objectives of this research are as follow:-

1. To know more detail about the meaning of jihad according to al-Qur'an and al-Sunnah perspective.
2. To develop the spirit of jihad and awareness among the Islamic *ummah*.
3. To expose the society or public that the concept of jihad does not mean to involve war, but there are other types of jihad which could be known by way of this research.
4. As a references to the other writers those who had done the research which is inter-related to this topic.
5. To know how far the understanding of Islamic society in Pasir Mas about the concept of jihad.

1.4 Research Aim.

1. To increase the knowledge of *ummah* about the meaning of jihad.
2. To contribute written sources to community or society.
3. To give full understanding to everybody especially Muslim.
4. To find out reasons why such problem arise in jihad.

1.5 Research Problem.

1. Weaknesses in understanding the textual of Arabic and English (Qur'an and Sunnah translation) very well.
2. The difficulties to get the main references especially current book of jihad.
3. The difficulties about the title of research.
4. The difficulties to find out the translator who totally fulfills the writer's perception.

1.6 Research Scope.

This research gives more concentration briefly on the meaning of jihad literally and technically. It also includes the research about background and opinion or views of respondent.

- a) Background: Gender (male + female). Age: (18 – 60 years). Marital status: (married + single). Educational level and others.
- b) Opinion and views.

Thus, the purpose of this research is to analyze the understanding and practice among the society concerning to jihad.

1.7 Research Methodology

1. Library Research

This research has been done and completed properly at library in certain places in order to gain the information and sources needed through reading process either book, articles, newspapers, magazines, journal and others.

2. Research Study.

It is known as direct research. The writer will find the information through by way of distribution the research form to the society especially in Pasir Mas. The writer will gain information which concerning to the research field. The author also will choose about one hundred respondent from every level of society in Pasir Mas to fill up the form. Thus, the writer would get their opinion, comment and critics pertaining to the concept of jihad.

1.8 Content of Chapter

Basically, the writer of this research has divided his research into four chapters. First chapter is the introduction, second chapter is literature review, and it is pertaining to jihad in Islamic perspective, third chapter about research methodology, chapter four about finding on this research, chapter five is analysis and discussions and lastly is conclusion and suggestion.

In the first chapter, the author elaborate about the background, the significance, objective, aim, problem of research, the scope of research, and methodology of research.

In the second chapter, the writer focuses on the meaning of jihad in the Islamic perspective, the main condition and the division or types of jihad. This chapter also gives more concentration to significant and aims of jihad.

In the third chapter, writer attempts to answer the actual question which is the main discussion topic on this research. The fifth chapter about the findings, the writer also

explains about jihad before independence and the practice of jihad itself in Pasir Mas. This chapter also gives more concentration to the matter which is related to the understanding of the society about jihad.

CHAPTER II

CHAPTER II

LITERATURE REVIEW

JIHAD IN ISLAMIC PERSPECTIVES

The Meaning of Jihad

2.1 Jihad in Language.

The word Jihad derived from Arabic word "*Jihādun*" which it is nouns originated from the root word "*Jahada*", it means work hard (Muhammad Bin Abu Bakar, 1967). And then from the word "jihad", it can produce other word in Arabic language example "*ahjad*" means to burden more than its strengthen or in English word means to "strain". *Jahada* means to strive or *endeavour*. From the word "*Ijtihāda*" could create nouns "*Ijtihād*".

2.1.1 Jihad in Term.

The meaning of jihad technically has different meaning. Literally, the word jihad connotes the greater part devoted to jihad in sense of struggle, of fighting. However, almost all these writings lay stress on the fact that the word jihad has a much wider semantic content. They point out that it is derived from the verb '*Jahada*', exerting oneself or striving, and thus has a friendlier connotation than the word 'qitāl'(fighting) (Rudolph Peters, 1977).

Ibn Qayyim in his explanations this aspect of jihad has observed:

The jihad against enemies of Allāh SWT with one's life is only a part of the struggle which a true servant of Allāh SWT carries on against his own self for the sake of his lord. This striving against the evil tendencies which have dominated his mind and heart is more important than fighting against the enemies in the outside world. It is

in fact the basis on which the struggle in the path of Allāh can be successfully launched (Abdul Hamid Siddiqi, 1979).

2.2 Proofs from Al-Qur'an.

The proofs of jihad from al-Qur'an as follow;-

Allāh SWT said:-

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكُمُ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ
مِّنْ عَذَابِ ٱلْأَلِيمِ ﴿٦١﴾

*O ye "who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?
(Al-Qur'an As-Shaff,61:10)*

Allāh SWT said:-

وَجَاهِدُوا فِي ٱللَّهِ حَقَّ جِهَادِهِۦ هُوَ ءَأَجْتَبَكُمۡ وَمَا جَعَلَ عَلَيْكُمۡ فِي ٱلدِّينِ
مِنۡ حُرَاجٍ ۚ

*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.
(Al-Qur'an Al-Hajj,22:78)*

Allāh SWT said:-

فَلَا تَطِيعِ الْكٰفِرِيْنَ وَجَاهِدْهُمْ بِهٖ جِهَادًا كَبِيْرًا ﴿٥٢﴾

Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur-an).
(Al-Qur'an Al-Furqan, 25:52)

Allāh SWT said:

اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنْهُمْ بُنْيٰنٌ مَّرْصُوْعٌ ﴿٤١﴾

Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure.
(Al-Qur'an As-Shaff, 61:10)

2.3 Proofs from Hadith.

Proofs from Hadith concerning to jihad as follow:-

1)

" من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله "
"Whoever strive in order to uphold" kalimatullah",
so he is in the way of Allah SWT (Get Blessing from Allah SWT).
(Hadith. Bukhariy. Kitab al-Jihad: Juz' 111: #206)

2)

"من لم يغز ولم يحدث نفسه بالغز مات على شعبة من

"النفاق"

"Whoever not involves in war, or doesn't have any attention or preparation to strive in war, and then, died, so he died in one of the branch of nifaq".

(Hadith. Muslim. Kitab al-Imarah, Juz' V: # 1517)

3)

"إن أفضل الجهاد كلمة عدل عند سلطان جائر"

"In fact, the best jihad is to tell the truth in front of oppressive leaders".

(Hadith. Imam Ahmad Hambal. KitabMusnad:

Juz' 111: #19)

2.4 The Opinions of "Ulama" about Hukm' Jihad.

Even though, some of knowledgeable people views that the 'Hukm' of Jihad is "*fard ain*" upon every Muslim, but actually the *Hukm'* of jihad is "*fard kifāyah*". It means that, it is compulsory upon every Muslim, but if some of them had involved in that matter, so in that situation, it is not compulsory to the other. They could be released form such liability. However, there is an exception in a case of necessary, so the '*hukm'* of jihad in this situation is '*fard ain*".

As a result, hukm, of jihad can be divided into two divisions, '*fard ain*' and '*fard kifayah*'. For "*fard kifāyah*", there are two situations:-

- 1) To preserve the boundary of Islamic country during in peace. The amounts of soldiers are according to the need of situation or circumstances, time and place.
- 2) When 'Imam' or leader has declared war upon enemy, it becomes "*fard kifāyah*" upon Muslim which has fulfilled particular condition according to the needs of that situation.

There is a poof or evidence which show the *hukm*" of jihad is "*fard kifāyah*":

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

*Not equal are those Believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) hath Allah promised good: but those who strive and fight hath He distinguished above those who sit (at home) by a special reward.
(Al-Qur'an: An-Nisak, 4:95)*

And then, *hukm'* can turn to "*fard ain*" in the case of enemy has encroached or invaded Muslim's country. In that situation, fighting or jihad becomes '*fard ain*' upon all Muslims who live or stay around that particular country. The distance which could be counted about 80 to 640 km to Muslims who live around or nearby the particular country, then jihad is "*fardu ain*" upon them.

According to Said bin Al-Mussayih (Taufiq Ali Wahbah, 1985). *Hukm*" of jihad is *fard ain* in all situations. However, according to '*Fuqahā*', they unanimously agreed that it is '*fard ain*' upon the soldiers or army who control and observe the border of the country. In this situations, the people especially Muslims who live nearby has a responsibility to assist or help the army or soldiers.

According to 'Ibn Hazm'(Ibi.d), he stated that jihad is compulsory to all Muslims people. If there is a group of people who fight against, such action would exempt the other from the responsibility of jihad. However, if they are unable to fight, so the responsibility of jihad is on the shoulders of Islamic *ummah*.

Based on the explanation above, it can be concluded that '*hukm*' jihad can be divided into two, first in case of normal situation, where some Muslims people go to fighting or war and the rest could manage the administration affair of country, society and family. In this situation, '*hukm*' of jihad is '*fard kifayah*'. However, '*Hukm*' of jihad become '*fard ain*' when the enemy encroached inside Muslims country. In this situation, jihad is obligatory on all Muslim.

2.5 Position of Jihad in Islam.

The position of jihad in Islam is the same with the imperative command such as prayer and fasting. As jihad is also obligatory matter in Islam, so jihad becomes the pillar in Islamic system. Basically, it could be the base or root to maintain peace and harmony in the community. In the other word, we can say that jihad can be the way to realize the *akidah* and Islamic system (Abu Bakar Zakaria, 1962).

The purpose of jihad is obviously to maintain the Islamic teaching. Everything which has been done as a jihad is absolutely for Allāh SWT and to seek the blessing from Him. Al-Qur'an emphasized the significance of jihad as the way to give benefit to Muslim. Allāh SWT put the significance of jihad after believing in Allāh SWT and His messenger. Then, al-Qur'an also said that a person has nothing without of his

contribution, his energy, wealth, life and everything which has been given by Allāh SWT to him. Allāh SWT said:-

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve (salvation).

(Al-Qur'an:Al-Taubah,9:20)

Allāh SWT:-

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا
عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practice oppression.

(Al-Qur'an:Al-Baqarah,2:193)

2.6 Division of Jihad.

Basically jihad can be divided into two, minor jihad "*jihad al-asghar*" and major jihad "*jihad al-akbar*". However, according to Imam Ibnu al-Qayyum in his book "*Zaad al Ma'ad*", it is stated that there are thirteen division of jihad and all of them is systematically classified into it is four groups, example "*jihad nafsi*"(self jihad), "*jihad syaitan*"(jihad to fight *syaitan*), secondly it is put under major jihad, (*jihad munafiqun*)

means jihad to fight "*munafiqun*" and (*jihad kuffar*) means jihad to fight non-Muslim.

2.6.1 Jihad *Nafsi* (self jihad).

Jihad "*nafsi*" and jihad "*syaitan*" is under Major jihad. However, in this research, the writer will explain more detail about all jihads either minor or major jihad as the guidance and knowledgeable to everyone.

Jihad "*nafsi*"(self jihad) is the highest level of jihad. It is the first stage of jihad before fighting against the enemy outside the country. This is because, Muslims people cannot go for jihad to fight their enemy except in case of necessity. There is *Hadith Riwayat Tirmidzi from Fadhalah bin Abid, Rasulullah SAW* said:-

"A person who practices *self-jihad*, could keep himself away from what has been forbidden by Allāh SWT."

Jihad in fighting the "*nafsi*" or it is well known as "*jihadun nafsi*" is when the human being tries to educate himself in facing any war if he is needed or when in case of necessary (Majalah al-Islam, 1997).

Jihadun nafsi can be divided into four divisions (Abu Urwah, 1986):-

1) Jihad in searching the guidance of Allāh SWT or the right path.

The turning point of jihad is to fight the *nafsi*. There is no success if there is no knowledge about *ad-deen*. Someone would be suffered and tortured on the earth and hereafter when he does not have the connection of knowledge and religion (*ad-deen*).

2) Jihad in practice and to hold on what has been studied. A Muslim who gains knowledge should apply or practice on what he has studied. He should always practice jihad in his life. Basically, someone who goes for jihad without any fundamental knowledge on jihad could be easily influenced by his *nafsi*.

3) Jihad in spreading knowledge and knowledge or Islamic teaching. Every knowledgeable which has been learned is not only for self benefit, but it must be spread to the other Muslim by the way of "da'wah".

3) Jihad in bearing the difficulties during da'wah. Basically, in spreading Islamic teaching (da'wah), it is always disturbed by 'syaitan', so the missionary must always be patient in facing the difficulties in order to uphold the religion of Allāh SWT. That is the real jihad beside Allāh SWT:

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ
 فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن
 رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْلَىٰ ۗ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي
 صُدُورِ
 الْعَالَمِينَ ﴿١٠﴾

*Then there are among men such as say: "We believe in Allah"; but when they suffer affliction in (the cause of) Allah, they treat men's oppression as if it were the Wrath of Allah! And if help comes (to thee) from thy Lord, they are sure to say, "We have (always) been with you!" Does not Allah know best all that is in the hearts of all Creation?
 (Al-Qur'an:Al-Ankabut,29:10)*

2.6.2 Jihad to Prevent Syaitān.

This jihad is the highest self-preventing from anything coming such as hesitation and keeps away from Syubhah and surrender to the nafs. As we know, that syaitān is the enemy of human being since the period of Prophet Adam a.s. This event happens when Allāh SWT wishes to create Adam a.s but it has been protested by syaitān. As result, Allāh SWT has dispelled them to the earth; specifically on reason that to invite

human being to do the bad thing. From that, there is the fighting between human being and *syaitān* until hereafter (Ghazali Darusalam, 1996).

This fighting is very serious because *syaitān* can't be seen by our own eyes, however they are always be human being to influence human being to do the forbidden or bad things. So, as human being, we have to prevent from the influences of *syaitān* by the practice of jihad.

Allāh SWT has ordered human being to treat *syaitān* as enemy. He ordered them to fight them by any ways. Anyone of Muslim who has done anything in order to fight the influences of *syaitān* would be save its incitement. Allāh SWT said:-

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ
أَصْحَابِ السَّعِيرِ ﴿٦﴾

Verily satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become companions of the Blazing Fire.
(Al-Qur'an:Al-Fatir,35:6)

Jihad to prevent the incitement of *syaitān* can be divided into two categories (Abu Urwah, 1986):-

- 1- To fight, and prevent the hesitation which is inter-related to the belief (*iman*).
- 2- To fight the indulgence of *nafs* to the bad things, such as try to keep away from talking about is not something which non-benefit like backbiting, cursing and insulting people.

Based on the divisions which had given by Abu Urwah above, we can conclude that jihad to fight the incitement of *syaitān* more is influenced by the heart of someone.

In this situation, we also have to preserve our heart and our self from bad behavior or attitude which something is not good beside Allāh SWT.

According to Abu Urwah, there are many ways which can be taken in order to fight or prevent the incitement of *syaitān*:-

1) To strengthen the relationship with Allāh SWT.

As a Muslims, we have to strengthen relationship with Allāh SWT through '*zikr*' and worship. By always remembering Allāh SWT, we can connect to Him directly and every request or help could be obtained which we had been disturbed by *syaitān*.

2) To understand properly the Islamic teaching (*ad-deen*).

As a Muslim, we must learn everything about the Islamic teaching. We also have to understand properly the way which has been told Rasulullāh SAW and we have to develop what has been practiced by Rasulullāh SAW during his life. To understand properly the Islamic teaching, we could avoid our self devoting or deviation from the truth which lead us to darkness.

3) To Uphold the Truth.

Muslims who try to fight the incitement of *syaitān* has to uphold the truth and try to fight or prevent the evil. As a Muslim, he can't be excused from any discussion which is between the truth and evil.

4) Be always with "*Jemaah Salihin*".

As a Muslim, we must be together with Muslim people who very obedience in implement the order of Allāh SWT. By this way we will have strength in order to facing the incitement of *syaitān*.

5) Set the scale *Rabbāni* in heart.

As a Muslim, who fighting in preventing incitement of *syaitān*, he must be on the evaluation scale of Rabbani in his entire life. He must see and evaluated by Allāh

SWT. Every evaluation which has been done must not be incited by the incitement of *syaitān*, because it could be in dangerous way.

2.6.3 Minor Jihad (*jihad al-asghar*).

In fact, minor jihad (*jihad al-asghar*) is the main point which would be studied or explained by the writer soon. The questions arise in this type of jihad is about jihad to fight *munāfiq*, *fasiq* and *kafir* (Ghazali Darusalam, 1996).

a) Jihad in fighting *munāfiq* people.

The group of *munāfiq* is the enemy of Islam. They are the group of people who try to hide their belief; actually they don't belief in Allāh SWT. They try to make conspiracy with non-Muslim (*kāfir*), in order to prevent human being especially the Muslim people from obey Allāh order. As result, there is compulsory upon Muslim to go to jihad to fight this group.

Allāh SWT said:-

يَتَّأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ
جَهَنَّمُ وَيُسَّ الْمَصِيرُ

*O Prophet! strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell, an evil refuge indeed.
(Al-Qur'an:Al-Taubah:9:73)*

There is some ways to fight *munāfiq* group. The ways as follow (Abu Urwah, 1986):-

- 1- To know their attitude based on al-Qur'an and Hadith.
- 2- To advise them and ask them to repent.

- 3- To avoid from be with them and don't help them when they seeking for help.
- 4- To keep away from them.
- 5- Be always not trust them on the ground that they would like to damage to Muslim. They are inner enemy of Islamic people.
- 6- To prevent them from holding any important position and try to exclude them from group of Muslim during enforcing important duty.
- 7- To act rudely and impose punishment on them.
- 8- To fight them if they are in group which wish to threaten the strength of Islamic country.

c) Jihad in fighting non-Muslim or Unbelievers (*kāfir*).

Jihad in fighting non-Muslim (*kāfir*) is one of the wars to fight the people who don't believe in Allāh SWT. This group has been controlled by *nafs* and incitement of *syaitān*. They are always being enemy of Islamic *ummah*. Allāh SWT says:-

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ
 وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ
 أَكْبَرُ عِندَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ
 حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَعُوا وَمَن يُرْتَدِدْ مِّنْكُمْ
 عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ
 فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧٧﴾

They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and

oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be Companions of the Fire and will abide therein.

(Al-Qur'an:Al-Baqarah,2:217)

The group of Muslim has no power in this earth, because it has already conquered by non-Muslim (*kāfir*) group. In this situation, jihad is compulsory upon Muslim people to fight non-Muslim (*kāfir*) through *da'wah*(Islamic teaching) to oneness of God. Allāh SWT says:-

فَلَا تُطِيعُ الْكٰفِرِيْنَ وَجَاهِدُوْهُمْ بِهٖ جِهًاۤ اَكْبَرًا ﴿٥٢﴾

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herefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the Qur-an. (Al-Qur'an:Al-Furqan,25:52)

When Allāh SWT gives power to Muslim people in order to uphold the Islamic state, so the concept of jihad will change from *da'wah* of jihad to war (arise the weapon).

In this situation, non-Muslim (*kafir*) has two choices:-

- 1- Enforce to religion of Islam.
- 2- Surrender the power to the Muslim and do not make the prevention or spreading *da'wah Islamiyah*.

In fact, the concept of jihad in fighting non-Muslim (*kafir*) can be divided into two categories. Firstly, in case when the Muslim people had no power, so they had to use the concept tolerance. Secondly in case when the Muslim people had already possessed the power, so they can use the concept of oppression or war.

As a conclusion, indeed every jihad whether minor (*al-asghar*) or major (*al-akbar*) which we had done in order to obtain reward from Allāh SWT. So, we have to fight in the way of Allāh SWT.

2.7 The Aim of Jihad.

Verily, Islam is a religion which brings a total change (*Inqilabiyyah*) for the *Jamiliyyah* system and its contents. And with the rise of Islam as a religion, it is hopefully can put more effort to implement Allāh's SWT laws and order without facing any challenge and obstacles from those who have a creed that should be changed (Mustafa Masyhur, 1984).

With regard to this matter, Sayyid Qutb said; It is nonsense for a man thinks the movement which promotes to freedom for human beings is good, but if he faces difficulties and hindrances in conducting this movement, he feels it is enough for him in facing these difficulties by his tongue and pen. According to Sayyid Qutb, performing *da'wah* through jihad by tongue was acceptable in the time of people feel free to speak to everyone and there was nothing can stop them. And if they found any obstacle and hindrance, they would finish them, so the Islamic *da'wah* can be continue to educate people in shaping their minds and actions based on Islamic teachings (Syed Qutb, 1978).

Thus, jihad and struggle are the main condition for the smooth run of *da'wah* until to Allāh's SWT laws and orders are established on this earth.

Islam never intends to force people to embrace it. And we should remember that Islam is not only a matter of faith, but Islam as we described earlier is a general declaration of human emancipation from the slavery between human beings.

Indeed, among the main aims of Islam is to prevent human beings from any system of administration on form of slavery among them. The true ruling system which is promoted by Islam to take place in this world is must be based on the obedience to

Allāh SWT only, that is by accepting and enforcing the Allāh's SWT laws and order. And there is no force to any individuals to embrace Islam and it's depends on their choice. This is what is meant by "Religion is belonging to Allāh SWT", as Allāh SWT said:-

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا

عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practise oppression.

(Al-Qur'an: Al-Baqarah, 2:193)

Therefore, jihad from of strive and struggle which take place to achieve these aims or in other words, jihad which is launched for the establishment of Islamic governance on this world is only for Allāh S.W.T, as Allāh S.W.T said:-

مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ

مَا أَنْزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ إِنِ الْحُكْمُ لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا

إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

"If not Him, ye worship nothing but names which ye have named - ye and your fathers - for which Allah hath sent down no authority: the Command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not.

(Al-Qur'an: Yusuf, 12:40)

Actually, if we read about Islamic history, we can find that implementation of jihad is not aimed at any kind of enforcement upon human being to accept and embrace Islam but it is implemented in order to ensure the purpose and aim which can not be attained except by jihad (Mohd Noor Hj Idris, 1405H).

The first aim of the obligation of jihad in Islam is to protect Muslim people from any kind of evil and defamation in their life besides to ensure the peace and stability for their life, wealth and faith. Any kind of intrusion and slander towards Muslims is worst than killing, because is more precious than life.

Allāh SWT said:

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقْبَلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكٰفِرِينَ



And slay them wherever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress fait (Al-Qur'an: Al-Baqarah, 2:191)

If permission is given to Muslims to march force to the battle field in order to struggle for their life and wealth. So, it is more deserved for the protection of their religion and faith. Verily, when the Muslims face such as libel and slander in their life just because of their religion, so they have to oppose and struggle upon this libel for the protection of virtuous faith they have.

As a matter of fact, jihad which is launched by the Muslims towards the unbelievers has less effect compare with the libel, evil incitement disturbance and unbearable oppression which imposed on them by the unbelievers since the embrace Islam. The libel and slander was the main cause for all types of pain and distress suffered by Muslims which forced them to leave their homeland (*mecca*). Even they still faced such as libel after their migration which caused the battle of *Badar*, *Uhud* and others. And all these are worst than killing, and much worst because they can led to continuous vengeance. So it is clear here jihad is always become an obligatory task for Muslims to prevent or oppose all obstacle and hindrances come to them.

The second aim of performing jihad is to ensure the freedom of Islamic *da'wah* and faith to spread. Verily, Islam is revealed by Allāh SWT for bringing peace and harmony for the whole universe. And Islam brings with such as goodness for leading all human beings to deliver Islamic teaching to all their follow men by purification of their heart and soul. And after the now about Islam and understand it's teaching and essence, very well, and it is up to them whether to believe or no to believe. And there is no force to embrace Islam because the truth of it is so obvious and clear. Allāh SWT said:-

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا


عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practise oppression.
(*Al-Qur'an:Al-Baqarah,2:193*)

But there is no obstacle which prevents the spread of Islamic *da'wah*, it has to be opposed and demolished first because Islam which is brought by Allāh SWT to human being can be accepted without any disturbance.

The third aim of performing jihad is to establish a specific system on this earth which can protect and preserve it, that is "the excellent Islamic system, which can ensure a freedom between human beings and prevent any kind of slavery among them, because Islam determines the only excellent slavery is to belong to Allāh SWT.

Thus, there nobody whether individuals or group of people, even there is no permission given to any human and society to plan and create such laws and enforcement besides punishment for human beings, for the purpose of their enslavement through these laws. Indeed, only Allāh SWT who has a super power upon human beings. He is the God who create every rules and regulations for all human beings, and only Him who deserves obedience and loyalty as well as worship. Allah SWT said:


 وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ

*It is He Who is God in heaven and God on earth;
 and He is Full of Wisdom and Knowledge.
 (Al-Qur'an:Al-Zukhruf,43:84)*

The strive of Islam is highly in need to establish the excellent rules and regulation on this earth besides protect their stability and quality. Jihad turns to be a right and responsibility for a Muslims to strive and struggle to demolish all oppressive and cruel systems established on the slavery and the enslavement of human beings which tried to replace and seize the absolute right of Allāh SWT. The most powerful God.

It is natural for all effort which can lead to the establishment of this sublime Islamic system, will be severely opposed by the evil system which hold the super power to conquer the world. Thus, it is very important and foremost for Muslims to have true faith in Allāh S.W.T which unable them to eradicate and abolish all types of evil system and it's sources with high spirit of *Iman* for the sake of Islamic governance on this earth, and for the goodness of Muslims people under the protection of Islam. As in parallel with the trust given by Allāh SWT to Muslims to be responsible in

performing the task of jihad, it turns to be on obligatory duty for them until in the end of days.

2.8 Fields of Jihad.

There are some types of jihad which has been stated in Qur'an and Hadith:(Abdul Qadir Jailani, 2001).

- a) Jihad in social.
- b) Jihad in political.
- c) Jihad in worship (Ibadah).

2.8.1 Jihad in social.

Actually, in social matter, the relationship between Muslims and non-Muslim has been limited in certain limitation. This is because; non-Muslim people can not be a fellow friend of Muslims people. Allāh SWT had prohibited that matter as He says in Qur'an:-

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَابِئًا بِأَلْفِ سَعَةِ
إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

*There is no god but He: that is the witness of Allah, His angels, and those endowed with knowledge, standing firm on justice. There is no god but He the Exalted in Power, the Wise.
(Al-Qur'an.Al-Imrān 3:18)*