

JIHAD IN THE QUR'AN AND SUNNAH

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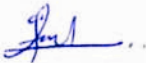
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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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ABSTRAK

Kajian ini menggunakan teknik pengumpulan maklumat dan penelitian dokumen, melalui kajian perpustakaan yang merangkumi buku-buku ilmiah tempatan dan luar Negara. Matlamat Kajian ini adalah bertujuan untuk memberi kefahaman yang sahih dan tepat tentang pengertian dan konsep Jihad yang sebenar kepada umat Islam yang bersandarkan al-Qur'an dan al-Sunnah. Kajian ini mengandungi empat fasal kesemuanya dan hasil kajian menunjukkan bahawa Jihad tidak tertumpu kepada peperangan sahaja, bahkan dalam konteks yang lebih luas merangkumi Jihad lisan, pendidikan, ekonomi, politik, kekuatan, dan Jihad dengan hati.

ABSTRACT

During this research, author used data collection study, text analysis of Qur'an and Sunnah and comparative method. The objective of this study is basically to understand the meaning of Jihad deeply according to Holy Qur'an and Authentic Sunnah. The study is composite of four chapters. The result of this study showed that Jihad didn't only mean war, but, it is also comprehend other divisions such as Jihad by authorities, Jihad by tongues, strengths, politics and Jihad by hearts.

ملخص البحث

قد استخدم الكاتب في هذا البحث طرق جمع المعلومات والمقارنة والتحليل، ودرس فيه اختلاف الباحثين في مفهوم الجهاد. والهدف من هذه الدراسة هو معرفة مفهوم الجهاد بعمق بناء على ما جاء في القرآن الكريم والسنة النبوية الشريفة، ويشتمل على فصول أربعة، ودلت نتيجة الدراسة على أن الجهاد لم يرد منه فقط الحرب والغزوة والقتال، بل اشتمل على أنواع أخرى من الأنشطة الإصلاحية كالجهاد باللسان والحكمة والموعظة الحسنة، والجهاد باليد وأخيرا الجهاد بالنفس أو القلب.

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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>SAW/PBUH</i>	: Peace be upon him
<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	fāʾr
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	shaʿb
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
هـ	h	هول	hawl
و	w	ولي	walī
ي	y	يوم	yaumi

2. Short Vowel

Arabic	Latin	Example	Transliteration
-----	a	كَب	Kataba
-----	i	عَلِم	'alima
-----	u	غَلِب	ghuliba

3. Long Vowel

Arabic	Latin	Example	Transliteration
آ, ا	ā	عَالِم, فَتَى	◀ālim, fat ā
ي	ī	عَلِيم, دَاعِي	◀al īm, d ā◀ ī
و	ū	عُلُوم, أَدْعُو	◀ul ūm, Ad◀ ū

4. Diphthong

Arabic	Latin	Example	Transliteration
و	aw	نُوم	nawm
ي	ay	لَيْل	layl
يَّي	iyy	شَافِعِي	shāfi◀ iyy(ending)
وَّو	uww	عُلُوء	◀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 ONE

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INTRODUCTION

1.1 Problem Statement

The issue is whether the Muslims society today understands what is meant by Jihad. This is because most of Muslims nowadays assumed that Jihad is only in war. Currently, situation of Jihad is misunderstood by some laymen which is based on ideology and their selfishness without give the concrete evidences in Qur'an and Sunnah.

1.2 Background

One of Islamic teaching that existing more misunderstand among today Islamic society is a 'Jihad' problem. Most of western Orientals that doing research and also learn about Islam make obscure about meaning of Jihad. They are also accusation that Islam was spread by sword or hardness. They wish so that Muslims can accept not only with oral or written but also with practical on less of Jihad spiritual.

Consequence of that most among the non-Muslim society seen that Islam was spread by hardness and war. For them Jihad and war are same thing. This attitude will give bad expressions about the holy Islamic teaching. Because of not understand about true meaning and concept of Jihad not only bleach the spirit of struggle but also existing the bad habit about importance of religion and another negative attitude.

Because of that a true diligence about the meaning and concept of Jihad in line with Qur'an and Sunnah perspective is the most valuable contribution to make a clear thinking and as a stone to the development among Muslims.

1.3 Research Importance

The research that will be presenting is ardently hope that it would bestow the contribution either in general or specific concept to the research topic. Besides, it also with the purpose to catch attentions from others includes the competent instructor of the thesis and individuals who want to make it as a reference in future.

In the other consequence, I hope this research can help all interested people to understand the concept of Jihad and its implementation in Islam according to Qur'an and Sunnah. I also wish that this research can get an attention from all of parties especially those who are involved in furnishing and teaching the true understanding of Islamic to the society and could identify its characteristics and the varieties of Jihad.

1.4 Objective

1. To understand the meaning of Jihad based on Qur'an and sunnah perspective and their ways.
2. To improve the spirit of jihad and their consciousness among Muslims.
3. To enlighten to the Muslims that Jihad not only on war but its cover more area of fields.
4. To be the references to the other researchers in doing their study cases.
5. To make the Qur'an and Sunnah as evidences in priority.

1.5 Methodologies

During this research I use some modes of methodology. Among others is Data Collection Plan. On Data Collection Plan, the researcher uses the secondary data like books, journals, magazines and newspapers. On the Data Collection Plan, researcher also uses the Historical method and Documentation Method. Historical Method is one process of determining the existence of opinion about the research. The rationale in using this method is because to find some information data which possess the

historical values. Documentation method is the manner collection data by doing the research beyond the documents already have relevance and relation between the research problems. The documents mean the letters or written or printed essence that will become the evidence or true description about something. Some of the documents will be used by the researcher are Qur'an, Hadith, books, magazines and written sources.

After all of the data and information were gathered, the researcher will analyze them. Having completed analyzing data, the researcher will look at some of the data and fact, causes of something, its chronology and so on. Then, at the output level it comes the data interpretation, conclusion and opinion will be offered. In this process, the researcher will analyze by using the following methods:

- A) Inductive approach – one way of data analyzing is by thinking pattern that searches the fact in the specific senses and come to the general conclusion.
- B) Deductive method – one way of data analyzing is by thinking pattern that searches the fact in the general senses and come to the specific conclusion.
- C) Comparative method – the conclusion by doing the distinctions about all of the data and information obtained. These data and information collected will be looked as the general idea and its conclusion will be achieved.



CHAPTER TWO

CHAPTER TWO

JIHAD IN THE PERSPECTIVES OF AL-QUR'AN AND AS-SUNNAH

2.1 The Meanings of Jihad

2.1.1 Jihad in term of language

The word 'Jihad' is derived from Arabic word, 'Jahada', which means doing your utmost or going all-out.¹ Then the word 'Jihad' develops and divides to become few other words in Arabic; for example the word 'Ajhada' means to give heavier burdens out of its strength or in English 'to strive' or 'to endeavor'. The word 'Ijtihada' then procreates a noun of 'Ijtihad'.

2.1.2 Jihad in term of Syara'

In syara', Jihad has several meanings. In its wider scope, it means holy war against infidelity and desire, as well as uphold the for justice and truth; also other struggles for the sake of Allāh SWT.² To be more conscious, let us study how Jihad is defined by a number of experts:

¹ Muhamad b. Abu Bakar b. Abdul Kadir al-Razi 1997, *Mukhtar al-Sihah*, Beirut: Dar al-Kitab, p. 114

² Muhamad Khair Haikal (Dr) 1993, *al-Jihad wa al-Qital*, vol 1. Beirut: Dar al-Bayariq, p. 40.

1. Ustaz Ahmad Hasan in his translation of *Bulugh al-Maram* volume 1, wrote that: Jihad is working hard, striving, warring and performing all others as commanded and blessed by Allāh SWT and His Prophet.

2. Prof. T. M. Hasbi Ash-Shiddieqy in his book *al-Islam* volume 2 wrote that: Jihad and Mujāhadah are utilizing our maximum energy and effort in order to beat the enemies and defeat those who trigger any hostilities and refuse to obey the command. He said that: Jihad by means of the battles against our own desires, similarly in the holy wars against those infidels who intend to abuse and violate the rights and the truth; being the integral parts of the Holy War is the contribution of the assets and belongings for the excellence of Islam, and making use of the vocal expertise to encourage the good and forbidden the evil.

2.2 The Status of Jihad in Islam

The status of Jihad in Islam is very obvious, due to its obligations and huge responsibilities to each and every Muslim equivalent to other compulsory responsibilities, e.g. praying and fasting. In Islam, Jihad is paramount in the Islamic laws. It is purely fundamental to preserve the peace and harmony as well as tranquility in the society. Therefore Jihad may be said to be function as the tool or way to realize the Islamic belief and laws.³ According

Sayyid Qutb, Jihad is the main qualification for the dakwah of Islam until the administration of Syaria^a law on the earth,⁴ as derived from the words of the Almighty:

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

³ Abu Bakar Zakaria, 1962. *Nizam al Islam*, al-Qahirah, Muktabah Dar al-Urubah. p.b.1., p. 342

⁴ Sayyid Qutb, 1978. *Ma'alim fi at-tariq, al-Islami al-Alami Lil Munazzamat at Tallabiyah*, p. 66

"And keep fighting them until there is no more persecution and injustice. And justice and faith in Allah continues; But if they cease, let there be no hostile acts Except against those who (Always) practice (hostilities and) injustice."⁵

In fact Jihad is an imperative Islamic foundation in relation to the realization of the Islamic belief and laws on earth. The propagation of al-Qur'an has become so obvious to be the command of Allāh SWT. to the believers to Jihad and act upon the rule of Allāh SWT.⁶ The narration of Jihad in al-Qur'an is repeated for 30 times, more than the repetition of 'qital' which carries the same purpose, Allāh says:

وَكَايْنٍ مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ
فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ



"How many of the prophets fought (in Allāh's way), and with them (fought) large bands of godly men? But they lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah loves those who are firm and steadfast."⁷

The obligation of Jihad is so important to defend Islam. All the efforts are only for Allāh SWT. Indeed, and to earn His Blessing. Al-Qur'an emphasizes the significance of Jihad as a way to profit the Believers to Allāh SWT., until Allāh SWT. places the significance of Jihad after the belief in Allāh SWT. and the prophet. The piety of a person is worthless without the sacrifices of energies, assets, and lives including all others that are made available by Allāh SWT. to be utilized in Allāh's way. Allāh says:

⁵ Al-Qur'an. Al-Baqarah 2:193.

⁶ Muhamad Khair haikal, (Dr) 1993, *al-Jihad wa al-Qital*, vol 1. Beirut: Dar al-Bayariq . p. 72

⁷ Al-Qur'an. Al-Imran 3:146.

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

Those who believe, and suffer exile and strive with might and main, in Allāh's Cause, with their goods and persons, have the highest rank in the sight of Allāh: they are the people who will achieve (salvation).⁸

Al-Qur'an always emphasizes that in order to become a true Muslim, we must be ready to strive in the path of Allāh SWT. The striving requires the scarifications to comfort for the peace and tranquility which enable the humans to realize the obedience toward Allāh SWT corresponding to the true purpose of their creation. If they are not willing to strive through the scarifications of their lives and refuse to defend the truth, justice and righteousness for Allāh SWT as a result the world will be full of damage, evil and transgression. Hence in the viewpoint of Islam, Jihad is the only alternative and solution to overcome every single of oppressions and any obstacle plugging them.

The Muslims are continuously reminded on how challenging to believe in Allāh SWT and practice Islam, since there are opposition and resistance from those who resist these efforts, and they (the enemies) will never let the Believers be in peace and harmony. The faith requires proof of its authenticity. Allāh SWT will not let the faith is merely verbally announced, but it will be tested and burdened with responsibilities to be implemented. Those will demonstrate how faithful, willingness and preparation to them to sacrifice and perform every single command of Allāh SWT with complete dedication and sincerity.

Jihad is in the position as the soul of Muslims with everlasting responsibilities on earth; so long as there are al-Haq and al-Batil, precision and abuse, justice and deceit, good and evil, and given that there are pros and cons. For these reasons Islam calls for

⁸ Al-Qur'an. At-Taubah 9:20.

holy wars and jihad to fight against destruction, transgression, lust and betrayal.⁹ The enemies of Islam, especially the infidels, are always getting in the way of the Muslims in to segregate of Islam. They make the slanders, abuse etc. Therefore Jihad must be exercised in order to stop their actions.

2.3 Jihad in al-Qur'an

There are 4 words with similar meanings recited in al-Qur'an; among the words only Jihad is most recited. Jihad has a more common meaning than the words 'harb' and gawzu'. In a number of verses, it means 'to strive'. Allāh says.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي
مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

*"We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to me, and I will tell you (the truth) of all that ye did."*¹⁰

While in other verse, Jihad means 'to defend Islam' and 'to acknowledge its importance'. Allāh says:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿١٩﴾

*"And those who strive in Our (Cause), - We will certainly guide them to Our Paths: for verily Allah is with those who do right."*¹¹

⁹ Md. Akhir Hj. Yaacob, 1986. *kaedah jihad dan perlaksanaannya*, Dewan Pustaka Fajar, 1st prs, p.1-2

¹⁰ Al-Qur'an, Al-'Ankabut 29: 8.

¹¹ Al-Qur'an, Al-'Ankabut 29: 69.

The word 'Jihad' is often associated with the word 'Fī sabīlillāh' and it's meaning is explained by Allāh S.W.T. without requiring any further elaboration.

Allāh says:

﴿ قُلْ تَعَالَوْا أَنزَلْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقِي تَحْنُ نَرزُقُكُمْ وَإِيَاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَدَّكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥١﴾

﴿ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَدَّكُمْ بِهِ لَعَلَّكُمْ تَتَذَكَّرُونَ ﴿١٥٢﴾

“Say: ‘Come, I will rehearse what Allah hast (really) prohibited you from’: Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want; -we provide sustenance for you and for them; -come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hast made sacred, except by way justice and law:¹² thus doth He command you, that ye may learn wisdom.”

“And come not nigh to the orphan’s property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice; -no burden do We place on any soul, but that which it can bear; -whenever ye speak, speak justly, even if a near relative is concerned;¹³ and fulfill the covenant of Allah: thus doth He command you, that ye may remember.”¹⁴

¹² It means, as allowed by laws, e.g. ‘qisas’ to kill the unfaithful and so on

¹³ Saying out the truth even if it will cause own relatives to suffer losses.

¹⁴ Al-Qur’an, Al-An’am 6:151-152.

Based on these verses above, it is illustrated that in al-Qur'an Fī sabīlillāh' has extensive meaning; those are the paths of good and truth, the way to realize the words of Allāh; eradicating brutality, poverty, seen and hidden sins as well as fighting for justice. Thus 'Jihad Fī sabīlillāh' is not an action to force non-Muslims to convert their religions into Islam.

Prophet Muhammad SAW explained that the word 'sabīlillāh', specifically in the Qur'an as Allah's Guidance. One of Hadith which narrated by Bukhari where a man asked to the Prophet SAW. That there was a man striving to obtain 'ghanīmah', wish to be honored and achieve ranks and status; which among them would be the people of Fī sabīlillāh'? The prophet answered: Whoever strives to uphold the words of Allah, and then therefore he is categorized to be among the people of Fī sabīlillāh'.¹⁵

Sheikh Rashid Reza thought that 'sabīlillāh' is the way to achieve God's approval, the way to preserve the religion and to improve the condition of the believers.¹⁶

According to Sheikh Mahmud Syaltut, in general Fī sabīlillāh means 'to maintain the truth, cultivate the good and have the power to eliminate evil and destruction.'¹⁷ Indeed Jihad in al-Qur'an is to strive with souls and material assets to sustain the words of Allāh, to enliven the truth and put the justice orderly in order to attain the Allah's blessings.

2.4 Jihad according to Sunnah

According to al-Sunnah, Jihad has a vast connotation. Jihad is not only just the Holy War, but also all the efforts to support the good and suppress the evil. It is proven through a prophet's hadith received by Abu Dhar:

¹⁵ Bukhari Abu Abdullah Muhamad b. Ismail, n.d. *Sahih Bukharī*; Vol 4 (Mesir; Muhamad Ali Sobih n.pl.)

¹⁶ Muhamad Rashid Reda. 1373. *Tafsir al-Manar*, Vol 2 Mesir: dar al-Manar. p. 254

¹⁷ Mahmud Syaltut, n.d., *Tafsir al-Qur'an al-Karim*. cairo: Dar al-Qur'an. p. 249

“Abu Bakar (r.a.) said: that O Rasulullāh! Is there Jihad other than killing the infidels? Rasulullāh said: Yes there is. O Abu Bakar! Verily for Allāh S.W.T., there are people of Jihad who are more important than those people of Jihad who die in the battlefield; they live, earn nourishment, and walk on God’s earth making the Angels proud of, and in heaven they are beautified as how Ummu Salmah beautifies herself for Rasulullāh. Then Abu Bakar asked: who are they? Rasulullāh answered: they support the good and suppress the evil as well as they are so obedient to Allāh.”¹⁸

Therefore Jihad is not merely killing the infidels but it covers ‘amar makruf nahi mungkar’. According to Imam al-Ghazalī, the hadith is a weak hadith in terms of its ‘sanad’. Its ‘matan’ however verifies the hadith as authentic because it is reinforced by an authentic hadith from Muslim.

“From Abdullah bin Mas’ud. Verily Rasulullāh SAW. said: No prophets sent down by Allah to the people prior before my prophet hood except for; there are among them having the ‘Hawarī’ (loyal followers) and the friends who follow his ‘sunnah’ and obey his command. Who jihads with his hands he is a ‘mukmin’ (the believers),

and who jihads with his tongue he is a ‘mukmin’, and who jihads with his heart he is a mu’min¹⁹ and even if the belief in his heart is of the size of a mustard.”

Rasulullāh took all the words of good were Jihad. For example, there was a young man requesting for his approval to join the Holy War, but Rasulullāh knew that his mother was still alive. Then Rasulullāh asked the young man to do good to his parents, and he called for the young man to jihad to his parents.²⁰ It is clarified by the hadiths of Rasulullāh SAW.

¹⁸ Al-Ghazali al-Imam, 1352. *Ihya Ulum al-Din*, Juzu’ 2 (Mesir; Matbaah Uthmaniah) p. 273

¹⁹ Muslim Ibn al-Hajjaj al-Qushairi, 1956. *Sahih al-Muslim* Vol 1 (Beirut; Dar Ihya al-tirath al-Arabi,) p. 40

²⁰ Sayid Sabiq 1392/1973, *Fiqh al-Sunnah*, Vol 2 Press 2 Beirut: Dar al-Tirath al-Arabi, p. 625

قال سمعت عبد الله بن عمرو رضي الله عنهما يقول جاء رجل إلى النبي (ص)
فاستأذنه في الجهاد فقال أحى والدك قال نعم ففيهما فجاهد . (رواه البخاري
في كتاب الجهاد والسير في باب الجهاد بإحسان الوالدين)

Others Hadith;

عن عائشة رضي الله عنها أنها قالت: يا رسول الله نرى الجهاد أفضل العمل: أفلا
نجاهد؟ قال: لكن أفضل الجهاد حج مبرور

*Narrated" Aisha (r.a) (that she said)b "O Allah's Messenger!
We consider Jihad as the best deed. Should we not fight in
Allah's cause? "He said, " The best Jihad (for women) is Hajj-
Mabrur (i.e. Hajj which is done according to the Prophet's
tradition and is accepted by Allah²¹*

From these hadiths of Rasulullāh, Jihad is the striving to spread the good and stop the evil, perform Hajj and Umrah, treat the parents well and other deeds that are integral to the existence of the true Islam.²²

2.5 Jihad according to Fiqh Scholars

As stated by Sheikh Syarbini, Jihad is the Holy War in the path of Allāh and the Rules being part of the decree. Whereas Sayid Bakri Muhamad Syutha Al-Dimyati maintains that Jihad is the war in the path of Allāh, taken from the word 'Mujahadah', that is the Holy War in the path of Allah.²³

Sayid Sabiq believes that Jihad has been taken from the word 'Juhd', that is difficulty, inconvenience or intricacy. It is said that: 'Jahāda', 'Yujāhidu', 'Jihādan' and

²¹. Muhammad Muhsin Khan, 1984. *Sahih Al-Bukhari*, Kitab Bhavan New Delhi (India), Vol 4., P. 36.

²² Ibid pg. 624.

²³ Sayid Bakri b. Sayid Muhamad Syutha, n.d. *Al-Dimyati l'annah al-Tolibin*, Ch. 17 (singapura: Sulaiman Mar I) p. 180

‘Mujāhadah’ mean drawing out all forces and pulling out all the strengths and suffering all intricacies in fighting the enemies and self-defense.²⁴

On the word of Prof Mtt Abdul Mu’in, Jihad is manipulating all strengths to fight infidelity and defend Islam by using all available powers in terms of lives and assets as well as efforts.²⁵

Based on several scholars as per the books of Fiqh, it is in general related to the rules of war to fight the enemies of Islam. Thus, according to Islamic Laws; the Muslims cannot declare war against the non-Muslims unless there are proofs that they act hostile to Islam or they are ready to attack the Muslims. For that reason, it is reasonable for the Muslims to defend themselves from the assaults of the enemies of Islam.

From those several definitive elaborations, it could be determined that what Jihad truly means as well as its scope in the view point of Islam (Al-Tassawur Al-Islami). The enemy in Islamic view is the lust, Satan, the Fasiq infidels, and the efforts to attack them then would be in the forms of spiritual, physical and ‘aqhah’. And for that reason, the word ‘Jihad’ in Islam means the Holy War or battles against the infidels; certainly characterized with the Holy War (Sabīlillāh), which also means the battles against lusts, that are characterized with self-wars (jihad al-nafs) and wars against Satan.

In the equal context, Jihad also means the crusade against cruelty and aggression because Islam is the religion of peace that drives its followers to Jihad and strives in order to achieve the truth, justice and harmony as well as to fight every single brutality whether it is a brutality against oneself or a brutality of a group to its members or a brutality of a government to its citizens or a brutality of a nation against another nations.²⁶

²⁴ Al-Sayid Sabiq,n.d. *Fiqh al-Sunnah*,n.pb. p. 619

²⁵ Prof Mtt Abdul Mu’in. 1972. *Wahid Wa Arba una Hadithan min Hadith Al-Rasul* (Rabay Cirebon: Syarif Hidayah Allah) p. 1

²⁶ Doktor Ra’uf Syalabi,n.d. *al-Jihad Fi sabilillāh* (Mesir; Dar Al-tirath Al-Arabi n.pl.) p. 9-10

2.6 The Scholars' views on Jihad obligation

Although some scholars in view that the command of Jihad is compulsory (Fardhu 'Ain) to each and every Muslims. But more significantly the hukm of Jihad is 'Fardhu Kifayah', which is compulsory to each one Muslim but if there are many or some Muslims have performed correspondingly and the number is adequate, then at that time the rest of other Muslims are relieved from the burden to perform it; except in the state of emergency, then it will become compulsory.

Consequently the hokum of Jihad can be categorized into two; those are 'Fardhu Ain' and 'Fardhu Kifayah'. Fardhu Kifayah however has two states of affairs:

- i) To preserve the constraint of Islamic countries all through the peace period before waging any wars, the number of soldiers is as per the requirement of circumstances, times and places.
- ii) When the spiritual leader (Imam) declares war against the enemy, at the moment it will become 'Fardhu Kifayah' for all the Muslims who have qualifications.

The proof of the law of Jihad as mentioned in Surah An-Nisa' verse 95:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ
 فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ
 وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ 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 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."²⁷

Jihad is compulsory to all the Muslims when the enemy embarks to invade the country; at that point in time, it is compulsory to all the people reside within the 'qasar journey' (approximately 80km to 640km) from surrounding the invaded country.

Said bin Al-Musayih believes that:²⁸ Jihad is compulsory in all circumstances. While the Fiqh scholars believes that: only the guards patrolling the borders are compulsory to fight the enemy, if they are weak then the people who are residing near to the border under obligations to deliver their assistance.

Whereas Ibnu Hazam has said that:²⁹ Jihad is mandatory to all the Muslims. If there are people, who are competent to go to the battle against the enemy, then they are the people who are mandatory to join the Holy War, while the others are optional. But if those people are unable to carry out their tasks, then the tasks lead Jihad to be mandatory and passed on to the shoulders of every Muslim.

Based on these clarifications, then it is concluded that the rules of Jihad can be divided into two modes: under a normal circumstance where only certain people are compelled to join the Holy War, while the rest will manage the affairs of the nation, societies and families. Then at that juncture, the hukm of Jihad is optional. However, Jihad will turn out to be compulsory when the enemy has already entered the country and at this very point of time, Jihad becomes a mandatory.

²⁷ Al-Qur'an, An-Nisa' 4: 95.

²⁸ Taufiq Ali Wahbah (trans), 1985, Abu Ridha, *Jihad Dalam Islam*, Penerbit Media Dakwah, p.11

²⁹ Ibi.d

2.7 The relevant Verses in al-Qur'an al-Karim

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي
سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

“O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in His Cause: that ye may prosper.”³⁰

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ
مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا
لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ
النَّصِيرُ ﴿٧٨﴾

“And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation)³¹; that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular prayer, give regular charity, and hold fast to Allah! He is your Protector – the Best to protect and the Best to help!”³²

³⁰ Al-Qur'an, Al-Ma'ida 5:35.

³¹ It means: in the holy books to the prophets before Prophet Muhammad s.a.w.

³² Al-Qur'an, Al-Hajj 17: 78.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ



*Only those believers who have believed in Allah and His Messenger, and have never since doubted, but have worked hard with their belongings and their persons in the cause of Allah; such are the sincere ones.*³³

مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

*“To those against whom war is made, permission is given (to fight), because they are wronged; -and verily, Allah is Most Powerful for their aid; -
(They are) those who have been expelled from their right , -(for no cause) except that they say, ‘Our Lord is homes in defiance of Allah’”³⁴*

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُم وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ

الْمُعْتَدِينَ

“Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and persons, in the Cause of Allah. That is best for you, if ye (but) knew.”³⁵

³³ Al-Qur'an, Al-Hujurat 49:15.

³⁴ Al-Qur'an, Al-Isra' 17:15.

³⁵ Al-Qur'an, Al-Baqarah 2:190.

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ
 اللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾

*March forth whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor) strive hard with your lives in the cause of Allah. This is better for you but knew.*³⁶

2.8 The relevant hadiths in As-Sunnah

عبدالله بن مسعود رضى الله عنه: سألت رسول الله صلى الله عليه وسلم قلت: يا رسول الله أى العمل أفضل؟ قال: الصلاة على ميقاتها , قلت: ثم أى؟ قال: ثم بر الوالدين, قلت: ثم أى؟ قال: الجهاد فى سبيل الله, فسكت عن رسول الله (ص) ولو استزدته لزدني.³⁷

Narrated "Abdullah b. Mas'ud (r.a); I asked Allah's Messenger (P.BUH) "O Allah's Messenger! What is the best deed? He replied, "To offer the prayers at their early stated fixed times ."I asked , " what is next in goodness?" He replied, "To be good and dutiful to your parents." To participate in Jihad in Allah's path." I did not ask Allah's Messenger (P.BUH) anymore and if had asked him more , he would have told me more.

³⁶ Al-Qur'an, Al-Taubah 10: 41.

³⁷ Muhammad Muhsin Khan, 1984. *Sahih Al-Bukhari*, Kitab Bhavan New Delhi (India), Vol 4,.P. 35.

عن عائشة رضى الله عنها أنها قالت: يا رسول الله نرى الجهاد أفضل العمل: أفلا نجاهد؟ قال: لكن أفضل الجهاد حج مبرور³⁸

Narrated" Aisha (r.a) (that she said)b "O Allah's Messenger! We consider Jihad as the best deed. Should we not fight in Allah's cause? "He said, " The best Jihad (for women) is Hajj-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah

عن أنس ابن مالك رضى الله عنه: عن النبي (ص) قال: لغدوة في سبيل الله أو روحة خير من الدنيا وما فيها.³⁹

Narrated Anas bin Malik the Prophet (P.BUH) said, "A single endeavor (Of Fighting) in Allah's cause in the in forenoon or the afternoon is better than the world whatever is in it"

عن سهل بن سعد رضى الله عنه عن النبي (ص) قال: الروحة والغدوة في سبيل الله أفضل من الدنيا وما فيها.⁴⁰

Narrated sahl bin Sa'id (r.a); The Prophet (P.BUH) said: "A single endeavor in Allah's cause in the afternoon and in the forenoon is better than world and whatever is in it".

³⁸ Muhammad Muhsin Khan, 1984. *Sahih Al-Bukhari*, Kitab Bhavan New Delhi (India), Vol 4., P. 46

³⁹ Muhammad Muhsin Khan, 1984. *Sahih Al-Bukhari*, Kitab Bhavan New Delhi (India), Vol 4., P. 41

⁴⁰ Muhammad Muhsin Khan, 1984. *Sahih Al-Bukhari*, Kitab Bhavan New Delhi (India), Vol 4., P. 41

Conclusions:

From these explanations and proofs, the actual meaning of Jihad can be determined, including its range and reach in accordance to the view of Islam (Al-Tasawwur Al-Islam). The enemy in the context of Islam is the coordination of lusts, Satan, infidels and 'Fasiq'; and the efforts to overcome them are in the forms of spiritual, physical and mental. Therefore it could be understood that the word 'Jihad' in Islam, other than the war against the infidelity or widely known as the 'Holy War', also means the wars against lusts, corresponding with 'Jihad An-Nafs', and the battles in opposition to Satan.

In addition, Jihad also means the fight against brutality and oppression, because Islam is the religion of peace that advocates its followers to strive and endeavors in order to achieve the truth, justice and harmony as well as to be in opposition to any forms of cruelty whether a cruelty of a group to its members or a cruelty of a government to its citizens or a cruelty of a nation against other nations.⁴¹

⁴¹ Dr. Rauf Syalabi, *Al-Jihad Fi-Sabilillāh*, n.d. (Mesir: Dar Al-Tirath Al-Arabi' n.pl.) p. 9 -10



CHAPTER THREE

CHAPTER THREE

FIELDS OF JIHAD (MARTYDOM) AND its IMPLEMENTATION

3.1 Fields of Jihad

Rasulullāh SAW said;

من رأى منكم منكرا فليغيره بيده فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه وذلك أضعف الإيمان. (رواه مسلم 39)

Fields of Jihad which are mentioned by Al-Qur'an and As-Sunnah can be divided in to 5 types.⁴²

1. Jihad by Strength (Education, Politics and Economic affairs)
2. Jihad by Tongue
3. Jihad by Heart

All these fields of Jihad have strong foundations or evidences which are derived from Al-Qur'an and As-Sunnah.

With regard to Jihad in education, Allāh SWT said:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلَا ذَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and

⁴² Said Hawa, 1978, *Jundullāh Thaqaqatan Wa Akhlaqan*, al-Qahirah 2nd Pb. p.363

admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil).⁴³

Prophet's saying (hadith) which was narrated by Muslim from Huzaifah (r.a):

جاهدوا المشركون بأموالكم وأنفسكم وألسنتكم

Struggle yourselves by declaring war on the unbelievers with your wealth, honor and tongues.⁴⁴

This hadith mentioned about 3 types of Jihad which are Jihad by sacrifice the wealth, self Jihad or Jihad by strength and Jihad by tongue.

Hadith which was storied by Abu Daud and Ibn Majah from Abi Said al-Khudri by marfu:

إن أفضل الجهاد كلمة عدل عند سلطان جائر

The best Jihad is mentioning a just word in front of cruel leader.⁴⁵

This hadith mentioned about promoting Jihad by politics.

These are evidences which show five fields of Jihad which described by Al-Qur'an and Prophet Muhammad (Peace Been upon Him).

3.1.1 Jihad by Tongue

We can perform Jihad by tongue through promoting the religion of Allāh (Islam) whether by giving satisfied explanation about Islam as the way of life or by refusing

⁴³ Al-Qur'an, At-Taubah, 9:122.

⁴⁴ Narr. Ahmad, Abu Daud, an Nasa'i, Ibn Hibban and al-Hakim From Anas, see Said Hawa, p. 363.

⁴⁵ Imam Ahmad Ibn Hambal.n.d. *Musnad.n.pl.* Vol 3, p.19

all false and illegal charges which can tarnish the image of Islam. This kind of Jihad also known as dakwah (dissemination of Islam).

Islam is the main target of performing dakwah and the sending of prophet Muhammad (P.BUH) also is a mean of dakwah. Rasulullah (P.BUH) had conveyed the teaching of Islam since he became the messenger of Allāh until the end of his life. He just sacrificed his life and honor for the sake of Allāh without feeling bored and tired. He faced all difficulties and solved them with his great patience and perseverance besides his high-self-confident with Allāh SWT.

Indeed, those who want to involve in dakwah should have complete understanding about their religion. In other words, a perfect, complete and virtuous understanding towards the books of Allāh and the prophet's way of life. They also should have high degree of honesty which enables them to be the main soldiers of dakwah, Islamic doctrine and the soldier of Islamic ideas instead of being those who give priority for having luxury in worldly life. Those who want to be Muslim preacher should make themselves free from all doctrines and ideologies which far astray from Islam and also those who do not agree with Islam as religion and way of life. Thus, they must ready in terms of physical and mental preparation for performing Jihad for the sake of Allah's order and religion by sacrificing all the times, lives and also wealth. They are willingly ready to face various obstacles and hindrances in order to promote Islam and its teaching and ideology as the religion of Allāh.

Therefore, Jihad through or by tongue also is the first mean to convey Islam and appose or fight the enemies of Islam like the unbelievers and the apostles by presenting true and strong arguments as Allāh said;

﴿يَتَأْتِيهَا الرُّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

O Apostle! proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have

*fulfilled and proclaimed His Mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.*⁴⁶

Rasulullah SAW said;

بلغوا عني ولو آية

*"Convey to the others from me even one sentence".*⁴⁷

Conveying and dissemination of true Islamic ideas or thinking can not be Implemented except based on true and clear argument. This way actually was implemented by prophet Muhammad (P.BUH). Allāh SWT Said:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْ لَهُم بِالَّتِي هِيَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ



*Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.*⁴⁸

⁴⁶ Al-Qur'an, Al-Maidah. 5:67.

⁴⁷ Imam Ahmad Ibn Hambal, n.d. op.cit., p.159.

⁴⁸ Al-Qur'an, an Nahl, 16:125.

In performing this kind of Jihad, we should pay more attention to these following matters:⁴⁹

1. We should know what are the foremost or matters in priority, where faith or doctrine is the most important thing, followed by Ibādah, and then the most important affairs pertaining to the system of life, or in other words, priority should be given to the "whole" problem before we deal with the "branch" parts.

However, it is not meant that we should perform only the laws and orders in the age of Makkiyah (before hijrah) and leave the laws and orders in the age of Madāniyyah (after hijrah) but it is compulsory for Muslim to execute both commands as desired by Allāh SWT, as stated in the Qur'an;

الْيَوْمَ
 أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا
 فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٠٠﴾

*Today I have perfected your religion for you, and completed my Favor toward you, and have consented to grant you Islam as a religion.*⁵⁰

The execution of both commands shows that Islam is perfect and complete.

2. Those that practice this Jihad by tongue should have adequate personality traits in order to avoid any weakness and flaw which can give negative effects for their dakwah activities. Therefore, they should have good and enough knowledge.

3. Those that prefer to practice dakwah as Jihad should identify the suitable environment and place besides the level of evil deeds or wrong doings which happen

⁴⁹ Said Hawa, 1978, *Jundullāh Thaqaḥatan Wa Akhlaqan*, al-Qahirah 2nd Pb., p. 369.

⁵⁰ Al-Qur'an, al-Maidah, 5:3.