

# INTERPRETATION OF JIHAD IN THE QUR`AN

By: M.Yusuf Yahya

The Lecturer of IAI Al Muslim Bireuen, Aceh

Email: yusuf.yahya58@yahoo.com

## Abstract

*There are a lot of meanings given by the experts about jihad. In board outline, jihad means the war against the enemies, the exertion of every capability and every power as well as the upholding of the truth. In the contemporary context, jihad means an intensive effort of one or a group for the public purpose that could improve a certain realm in a certain region, such as the elimination of terrorism and the abolition of poverty in Indonesia. The context of jihad in the Qur`an verses even one verse does not point deliberately to the war with the exception of a country is colonized or it is under attack. It neither points to the violence nor the terrorism. The research of this article is intended to strengthen the meaning of jihad due to various sorts of terrorism that happen in Indonesia, as a result of the inquiry and the case trial in court conducted to the perpetrators, they are occasionally influenced with jihad doctrine and revenge versus forgiveness. In another part, the psychological indications such as frustration, disappointment, injustice, anger versus empathy are the factors that lead to their violent acts too. Unfortunately, the terrorism is propagated in various regions that are made as the basic training camps. The research of this article depicts the meaning of Jihad based on the Qur`an. The data for completing this work is based on the classic manuscripts and the contemporary viewpoints. The research of this work is also intended to stress on the denial of terrorism in the Qur`an. In academic value, the research of this work is expected to be useful to develop the contemporary perspectives of jihad.*

**Keywords:** *Jihad, quranic verses, truth, forgiveness, psychological indications.*

## A. Introduction

Jihad in common belief commonly refers to the term “war”. That is to say, the term “jihad” has been distorted in ambiguous meanings. In Islam, Jihad has a lot of meanings: wars, exerting all efforts, obstacle, strive in Allah’s cause by means of materials and souls. The problem is that the term Jihad has been judged commonly as a sort of war. Islam has been revealed as a religion conveying the peace upon the human beings. Unfortunately, a little community of Islam has misinterpreted

the term “Jihad” as a word referring to the war. The war in mean of Jihad must me historically overviewed. Once the war goes to end, jihad in “war” must go to end too. The war could be conducted under oppression circumstance or colonization. The terrorism often happens in Indonesia as a result of misinterpretation of jihad. The researcher argues the term Jihad that means war without understanding the historical context of war permission. In addition, the researcher would like to strengthen the true meaning of jihad

based on both Alquran and classic manuscripts.

## B. Discussion

### 1. The Significance of Jihad

The term of Jihad in actual fact has numerous significances. It depends on the interpreter's manner and his intention to construe the meaning of Jihad. That is to say, that the term of Jihad has a good quality side of the construed meaning. On the contrary, it is interpretable as an awful sense. Alternatively, the researcher just intends to construe the lawful significance of Jihad, which it corresponds to the true meaning and it is based on both textual and contextual understanding of Qur'an, hadis (tradition), and the Islamic scholars' viewpoints.

Jihad literally means, as it is according to Abu al-Qasim al-Husain:

جهد : الجهد والجهد الطاقة والمشقة وقيل الجهد با لفتح المشقة والجهد الواسع وقيل الجهد للإنسان، وقال تعالى : والذين لا يجدون إلا جهدهم (التوبة : ٧٩). وقال تعالى ﴿وأقسموا بالله جهد أيمانهم﴾ (الأنعام : ١٠٩)، (النحل : ٣٨)، (النور : ٥٣)، (فاطر : ٤٢)، أي حلفوا واجتهدوا في الحلف أن يأتوا به على أبلغ ما في وسعهم. والإجتهاد أخذ النفس ببذل الطاقة وتحمل المشقة و يقال جهدت رأبي وأجهدته أتعبته بالفكر والجهد

والمجاهدة استفراغ الوسع في مدافعة العدو، والجهاد ثلاثة أضرب : مجاهدة العدو الظاهر، ومجاهدة الشيطان، ومجاهدة النفس، وتدخل ثلاثتها في قوله تعالى : ﴿وجاهدوا في الله حق جهاده﴾ (الحج : ٧٨)، ﴿وجاهدوا بأموالكم وأنفسكم في سبيل الله﴾ (التوبة : ٤١)، ﴿إن الذين آمنوا وهاجروا وجاهدوا بأموالهم وأنفسهم في سبيل الله﴾ (الأنفال : ٧٢) وقال صلى الله عليه وسلم: جاهدوا أهواءكم كما تجاهدون أعداءكم، والمجاهدة تكون باليد واللسان، قال صلى الله عليه وسلم: جاهدوا الكفار بأيديكم وألسنتكم. (أبو القاسم الحسين بن محمد، ٢٠٠٤، ص ١١٥-١١٤)

The aforementioned text, as Abu al-Qasim al-Husain interprets the literal meaning of jihad: *Jahada: al-jahdu* and *al-juhdu* means the power (might) and the obstacle, it is said *al-jahdu* means an obstacle, *al-juhdu* generally signifies to a sort of struggle dedicated to the mankind.

Allah said: *wallażîna lâ yajidûna illa juhda hum* (as well as such as can find nothing to give except the fruits of their labor, or the results of their works (*at-Taubah : 79*), Allah said: *wa aqsamû billâhi jahda aimânihim* (they swear their strongest oaths by Allah), *al-An'âm: 109*, *an-Nahl: 38*, *an-Nûr: 53*, *Fâtîr: 42*, or they swear and they struggle in their vow to

give something of theirs at large as their labor. Meanwhile, *al-ijtihād* signifies to one's exert of his great effort to contribute his strength, as well as he is burdened with hindrance, it is uttered: "I struggle with my mind and I contribute all the knowledge and full of results of what I've thought as hard as I could." Jihad and *mujāhadah* signify to Muslim's exerting to defend from enemies' attack. Jihad has three sorts: the resistance of the visible enemies, the struggle against *syaiṭān* (evils) as the invisible enemies and the resistance toward one's self and his soul. These three aspects contain in one verse *wa jāhidû fillâhi ḥaqqa jihâdihi* (and strive in His cause as you ought to strive (with sincerity and under discipline), al-Hajj: 78), *wa jāhidû bi amwâlikum wa anfusikum fi sabîlillâh* (at-Taubah : 41): "And strive and struggle, with your goods and your souls in the cause of Allah, *Innallâzîna âmanû wahâjarû wajâhadû bi amwâlihim wa anfusihim fi sabîlillâh*: "Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah..." (al-Anfâl : 72). The Prophet Muhammad (peace be upon Him) said, which means: "Do resist against your passions (evil intention) as well as you resist your enemies, and *mujāhadah* could be accomplished in

line with hands (benefit action) and tongue (oral actions), as the Messenger said, which means: "Do strive to invite the Disbelievers with your hand (action) and with your tongue (oral action)."

We must admit historically that the battle could be the one of Jihad types. However, the battle is actually distinctive to the term "Jihad". In Qur'an, the term that is frequently applied to state the character of battle such as "*qatala*" (battle) appears amounting to 67 terms, for instances: Q.S. 2:190, 244; Q.S. 4:74-76, 84; Q.S. 2:195, 261-262; Q.S. 4:89; Q.S. 8:60, 72-74; Q.S. 9:19-20; Q.S. 2:154; Q.S. 3:157-158, 169; Q.S. 3:158, 169, 195, etc. (Syaifuddin Zuhri : 4. See also: Fuâd 'Abd Al-Bâqi, 1364 H, 533-536).

Meanwhile, the term of Jihad which is stated in al-Qur'an amounts to 41 terms, which five of them means "vow constancy", the ten ones signify to "war", whereas the remaining ones signify to the best effort to accomplish Allah's commands, in behaving the goodness, and the bravery of delivering the truth or even it is accompanied with the courage to sacrifice one's self including by mean of war. Although, according to Chirzin, the word "Jihad" in verb (*fi'l*) or noun (*ism*) is mentioned amounting to 35 words, publicized at fifteen *surah*. Some of *Jihad* verses

revealed in Makkah period are: al-Furqân: 52, an-Nahl : 110, al-'Ankabût : 6, 69 (Muhammad Chirzin, 2006 : 48).

In a number of the Islamic scholars' viewpoints, Jihad was historically interpreted as the intensive effort to fight against enemies at the war, as it was conducted by the Prophet Muhammad and the Companions, and which was aimed to the defensive action and publicizing the true revealed religion of Islam at that time. For instance, Dr. M. Sa'id Ramadhan al-Buthy with his framework:

الجهاد في الإسلام كيف نفهمه وكيف نمارسه  
(*al-Jihâdu fi al-Islâm: Kaifa nafhamuhu wa kaifa numârisuhu*).

It is concluded that "jihad" signifies to a battle, an oral expression / proselytizing (*da'wah bi al-lisân*) to urge someone to the goodness, and an attack circumstance against someone who refutes the admission that Allah as God and Lord (Said Ramadhan al-Buthy 2001 : 10).

Rasyid Ridho stated that *jihad* is to exert all the strengths based on one's ability to hold on from obstacles. *Jihad*, according to him, is classified into material *jihad* and body-soul *jihad*. There are two types of Material *jihad*: active jihad and passive jihad. The first is to share some or all of what we have materially to defend Islamic religion, to assist the Prophet and to protect him, to

assist each other, and for *hijrah* (migration) etc, while the second is to leave sincerely everything they (Prophet and Companions) had behind for the land (due to *hijrah* or battle). (Muhammad Rasyid Ridha, 1947 : 122).

Sayyid Quthb stated that *jihad* is: "A duty must be undertaken by Muslim community until the number of enemy becomes more multiplied than the previous number. They must believe in Allah's help and no need to wait for the number balance of each troop." (Sayyid Quthb : 1538). In Syarh '*Inâyah tâlibîn*, jihad is "a collective duty for all years like devotion to religion and Shari'a sciences, and the instruction of conducting good things." (Al-Jami'ah: Journal of Islamic studies, Yogyakarta: UIN Sunan Kalijaga, 2003 : 336).

A further point, the researcher wants to emphasize on several responses of the contemporary Islamic scholars concerning jihad. Firstly, Chirzin affirmed:

A battle is one of *Jihad* (struggle) forms should be undertaken by Muslims, when they are battled by the enemies. The battles might be in sort of army battle between two enemy troops, between two countries, between two ethnics, between two nations, or between two religions, etc. The battle or war is only tolerable in case of self defense and controlled by the enough obvious determinations and the given rules. When someone has

to do jihad, all the strengths and the intensive efforts are really required. However, he must recognize a love and mercy sense in purpose to create the peace and the worship freedom to Allah only. Yet, he must also participate in the given strict rules to act nothing however he wants to. The women, the children, the old men or the weak people should not be persecuted; therefore, the trees and the farming could not be copped down or destroyed, and also not certainly allowable to refuse the peace to the enemies when the agreement reached (Muhammad Chirzin : 284-285).

Secondly, Sayed Tantawi (passed away in March 10, 2010), one of the Grand *Syaikh* al-Azhar responded concerning *Jihad* emerged when the war happened between Israel and Hizbullah, Southern Lebanon. Tantawi ruled out the Egyptians who intended to participate in such war. He viewed *Jihad* has a wide consequence, which doesn't signify to "war" only. Educating the children and building the harmony of family, according to him, are similar stressed points to *Jihad*. He did not shore up anyone proposed to take part in such war in opposition to Israel in Southern Lebanon. Furthermore, committing '*Jihad*' to annihilate the poverty and to develop the Egyptians' mentality and intelligence is more important than warring in Southern Lebanon. Execution of *jihad* (mobilizing all efforts and powers) in Southern Lebanon, according

to him, is a representative responsibility (*farḍu kifâyah*), which there is no duty for every individual Muslim as long as there are people carry out it. (Zuhairi Misrawi, Kompas 247, March 12 2010 : 7).

The abovementioned details in defining the meaning of jihad as a battle or warfare appears in historical context, in which the Prophet Muhammad spread the Islam at the beginning. Thus, the verse "jihad" motivated the Companions to do something as well as the Prophet did. They did not kill the enemies as a common belief occurs. Besides, the defensive circumstance was more stressed than to fight against the enemies, and the defensive characters destined to protect a state from any sorts of colonization.

## **2. Interpretation of Various Quran Verses Concerning Jihad**

There are indicators to the causes why the term "jihad" was revealed. Or rather, there are some causes appropriate to its history and it was because Allah would reveal the Qur'an verses corresponding to His will. The Qur'an is the source of science, so that the revealed verse just points out a given subject or matter, not actually for details. Islam commands its *umma* (community) to use the intuition (*'aql*) to interpret the verses and the terms in verse, moreover to investigate the difficult words or

verses, as well as the ambiguous terms. They become effort to construe the Quran text to the widespread meaning on the established rule of interpretation that won't take beyond the line of understanding the interpreted verse. In case of term "jihad", it will not go to end to be construed due to generic erroneous interpretation so one might legalize his actions conveying to terrorism. One of causes is undeniably that this term has been distorted.

Further, Qur'an or God's speech has to be interpreted according to the rules of that convention, the rules of the language, as it is cited from M. Peters: God's speech has to be interpreted according to the rules of that convention, the rules of the language. If God's speech has no context (*qarina*), it must be interpreted according to the rules of language, if it has a context, it must be interpreted in that context. In matters of revelation we first have to try to interpret the text concerned against the background of the entire revelation; if this is not possible, we have to use linguistic arguments in the interpretation; if this too does not lead to a result, and there are indications that it has to be interpreted metaphorically, we have to interpret it according to those indications. (J.R.T.M.Peters, 1976 : 387).

Some of indicators to the revealed verses that point to jihad are the

circumstance of which Muslims are required to do it. The religion spread because of Arabians and Quraish clan who had not prepared to be tolerable of Muhammad's religion initially conveyed. Hence, the solution to such circumstances with intolerable manner of each community other than Islam at that juncture which made idols as their worship is that they desired to fight against Muslims who were judged as ones whose new religion that will misplace their earlier belief. Then, when the war should happen among Muslim and their rivals, the verse of which commanded to war (term *qatala*) and not "jihad" was revealed. Beforehand, the command to do jihad was revealed in case of Prophet and Companions would not surrender to spread *da'wa* (summons for Islam) and to teach Islamic teaching at the beginning. Hence, jihad is obviously wrong when it is interpreted as fight or war.

There are a lot of verses that elucidate on Jihad. However, only some of the jihad verses will be explained as following:

1. Interpretation of al-Furqan: 52:

فَلَا تُطِيعُوا الْكٰفِرِيْنَ وَجٰهَدُوْهُمۡ  
بِهٖٓ جِهَادًا كَبِيْرًا

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



Or do not obey regarding what they urge you as of their deal with their sect and their viewpoint, and struggle unto them solidly and firmly, not to become console and to coax in order to gain their love and their pity. However advice them which is based on al-Quran as of good advices and some prohibitions, and remind them about the past deceiver community against their messengers (*Rasul*), and that is the final of jihad which its average not comparable/ without limit (Ahmad Musthafa Al-Maraghi, 1946 : 26).

Meanwhile, Ibnu Katsir exegeses the aforementioned verse to accomplish jihad towards the unbelievers with Quran. Ibnu Abbas uttered: *Jihâdan kabîran* (great jihad) as Allah said, which means: “Hey prophet! Struggle along unto the infidels and hypocrites and be firm towards them!” (Ibnu Katsir : 314). That verse was historically revealed as regard of the Prophet to carry on his great effort to convey al-Quran in Quraish community at the first age which the Prophet sent to his community and the entire human race universally.

Abdullah Yusuf Ali explains according to *Sura al-Furqân*: 52: “The expansion of Allah’s greatness was shown universally. A prophet didn’t care about the critics of unbelievers

(*kâfir*). He went continuously on his greatest *jihad* (struggle) under “weapon” of Allah’s revelation (Abdullah Yusuf Ali, 1993 : 925). Whereas Hamka on his interpretation explicated that this verse is an incitement to the prophet sent for the world at that time to disobey the unbelievers. On the contrary, that verse should motivate the prophet to continue *Jihad* armed with Quran (Hamka, 1981 : 42).

2. Interpretation of *surah* At-Taubah: 29:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا  
بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ  
وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ  
الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا  
الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

“Fight those who believe not in Allah nor hold that forbidden which had been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the people of the Book, until they pay *Jizyah* (given tax) with willing submission, and feel themselves subdued.” (At-Taubah: 29).

Abu Ja’far in light of the abovementioned verse, said :

Allah the Almighty says to the believers as of the Companions of Messenger (peace be upon him): Fight, oh the believers, against those who do not believe in Allah and judgment day”. He (Abu Ja’far) then said: “And

those who trust neither the heaven nor the Hell, and those who don't prohibit as Allah prohibited, and those who have the religion other than the truth religion", in addition he said: "And those who disobey Allah with the factual disobedience, i.e. truly they do not act upon as the Muslims do, as of those who had been revealed al-Kitab: Jewish and Christians. (Abu Ja'far At-Tabari : 198).

Furthermore, Abû Ja'far bin Jarîr at-ṭabari, as a compiler of the referred *Tafsîr* manuscript claims: "And it was mentioned that this verse was revealed to the messenger in his affair to fight Rome, thus, the messenger fought subsequent to the verse revealed at *Tabuk* war." (Abu Ja'far At-Tabari : 200). He bases his viewpoint on following *hadis* (tradition):

حدثني محمد بن عمرو قال، حدثنا أبو  
عاصم قال، حدثنا عيسى، عن ابن أبي  
ناجح، عن مجاهد: قَتَلُوا الَّذِينَ لَا  
يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا  
يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا  
يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ  
أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ  
عَنْ يَدٍ وَهُمْ صَاغِرُونَ، حين أمر  
محمد وأصحابه بغزوة تبوك.

It means:

Muhamad bin 'Amru uttered to me, he delivered the *hadis* (Prophet's speech) from Abu 'Ashim, from Isya, from Ibnu Abi Najih, from *Mujahid* (executor of Jihad at Apostle Age), he said: "Fight those who believe not in

Allah nor hold that forbidden which had been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the people of the Book, until they pay *Jizyah* (given tax) with willing submission, and feel themselves subdued, when the Prophet and his Companions were commanded at *Tabûk* war ((Abu Ja'far At-Tabari : 200)..

Such account is also strengthen by the other *Tafsir* manuscript compilers, such as Hikamat bin Basyir bin Yasin (a lecturer of *tafsir* subject at Quran studies of Islamic University, Medina), he stated that the verse is a command toward Prophet as well as the Companions to fight at *Tabûk* war.(Hikmat bin Basyir : 442).

The researcher wants to highlight that the foregoing Qur'anic verse is directed to the Prophet Muhammad and the entire Companions to fight against opponents who, at that time, denied Islam as the true religion. This verse was revealed in relation with the war called *Tabûk* war. It took place in summer exactly in Rajab, the ninth year of *Hijrah* after the Messenger returned from Thaif which was under siege approximately six months earlier. The historians numerously took part to affirm the causes of *Tabûk* war. Ibnu Sa'ad told that Heraclius gathered the communities and the ally Arab tribes, then Muslims at that juncture were



acquainted with that news so they went away for *Tabûk*. Ya'qub stated that the cause of war was Ja'far bin Abî fâlib's revenge. However, the generic view as regard to the cause of war because of the customary responsibility for jihad in cause of *da'wah*. *Da'wa* means to invite someone to know more about the truth in Islam. It was directed to the people at Apostle Age to convert to Islam without compulsion and without force. The invitation was conducted in good manner, good advise, advocating to the goodness and argument with the best way. See an-Nahl (16): 125.

The Messenger desired to attack on Rome because the Romanians in accordance with him are the closest to the Messenger so that the preaching and the Islam doctrine expansion would be easier. In addition, according to the Messenger, the Romanians at that time were dignified and they were more prioritized for *da'wa* (proseletyzing) to the "truth" unto them. (Akram Dhaba al-'Umari, 1994 : 522). In other words, the Rumanians desired to see the truth conveyed in Islam. That was also because they were closer to Islam and its converters. Thus, the target destined by the Messenger was to create an easier way for *da'wah*.

3. Interpretation of *surah* al-'Ankabût :6:

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ

اللَّهُ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾

“And if any strive (with might and main), they do so for their own souls: for Allah is free of all needs from all creation.” (Al-'Ankabût: 6).

Abdullah Yusuf Ali signified '*jihad*' in the third verse (al-'Ankabût : 6) to an effort, that every effort from a human could benefit his spiritual emotion. It corresponds to Allah's will, which the human finds out some goodness for himself and not to resign to all the evil because it could endanger himself. (Abdullah Yusuf Ali : 686).

4. Interpretation of the fourth verse (al-'Ankabût: 69):

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

“And those who strive in Our (cause), We will certainly guide them to our Paths: For verily Allah is with those who do right.” (Al-'Ankabût: 69).

Abdullah Yusuf Ali explicated that everyone could go on struggle on Allah's way. In the case he wanted to struggle intensively by the full rounded heart desire, the shine and the love (God's mercy) should come into him. (Abdullah Yusuf Ali : 686).

The crucial point is that Jihad is simply the process of “exerting the best efforts”, involving in some sorts

of “struggle” and “resistance,” to achieve a particular goal. In the words, jihad is the struggle against, or resistance to, something for the sake of a goal. The meaning of the word is independent of the nature or the invested efforts or the sought goal.

Contrary to common belief, the word “jihad” does not essentially imply to any violent effort, let alone “war” and such instances of extreme violence. It is a general term that can mean violent as well as peaceful actions, depending on the context in which it is used. Similarly, “jihad” as a generic word can be used even when the sought goals are not Islamic, i.e. in non-religious contexts.

The Quran uses the verb of “jihad” in its generic meaning of “exerting the best efforts against something” in the following two verses:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ  
جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ  
عِلْمٌ فَلَا تُطِعْهُمَا ۖ إِلَىٰ مَرْجِعِكُمْ  
فَأُنذِرْكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣١﴾

“And we have enjoined on man goodness to parents, but if they *jihad* (do jihad against you) to make you associate (a god) with Me, of which you have no knowledge

(being a god), do not obey them. To Me is your return (O people!), so I shall inform you of your past deed.”(Al-‘Ankabût: 8).

In *Surah Luqmân*: 14 and 15, Allah said:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ  
وَهَنَّا عَلَىٰ وَهْنٍ وَفَصَلُّهُ فِي عَامَيْنِ أَنْ  
أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿٣١﴾  
وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا  
لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ  
وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ  
سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ  
فَأُنذِرُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾

The first abovementioned verse means: “And We have enjoined on man to be good to his parents; his mother bears him in weakness upon weakness, and his weaning is in two years; and that (you must) be grateful to Me and to both your parents. To Me is the eventual coming.” (Q.Lukman (31): 14). Meanwhile, the second abovementioned verse means: “And if they *jihad* (do jihad against you) to make you associate (a god) with Me, of which you have no knowledge (being a god), do not obey them, but keep company with them in

this world kindly; and follow the way of he who turns to Me. Then to Me is your (O people!) return, then I shall inform you of your past deeds.”(Q. Lukman (31): 15.

Jihad in the verse above refers to actions taken by non-Muslim parents against their Muslim offspring to force them to worship other than Allah. This goal goes against the message of Islam which teaches the oneness of God, Allah, obviously this kind of jihad is not Islamic. The verses above also confirm the already mentioned fact that jihad is not necessarily an act of violence.

It is worth noting that the verses above command the Muslims to remain kind and caring toward their parents, but to resist any attempt by the latter to force them to give up the Islamic tenet of monotheism in favor of some polytheistic belief.

Jihad in the Qur`an apart from the use of the term “jihad” in its generic meaning in the verses above, the Qur`an uses “jihad” in another twenty eight verses in a specific meaning. In this case, the phrase “*fi sabīli Allah*”, which means “in the way of Allah” or “for the sake of Allah”, either follows “jihad,” or one of its derivatives, explicitly, or is implied by the context.

Contrary to the common belief that is embodied in the misinterpretation of

“jihad” as “holy war,” Islamic jihad does not refer solely to fighting in the way of Allah. This, in fact, is a special case of jihad. The Qur`anic concept of jihad refers to existing efforts, in the form of struggle against or resistance to something for the sake of Allah. This effort can be fighting back armed aggression, but can also be resisting evil drives and desires in one’s self. Even donating money to the needy is a form of jihad, as it involves struggling against one’s selfishness and inner desire to keep one’s money for one’s own pleasures. Jihad can, therefore, be subdivided into armed jihad and peaceful jihad (Louay Fatoohi, 2009.).

According to Louay Fatoohi, Armed jihad is only temporary and is a response to armed aggression. Once the aggression has ceased, armed jihad comes to an end. Armed jihad, thus, can take place only when there is an aggressive, external enemy. The battle could be undertaken when oppression occurs in one country, however, the battle goes to end when the oppression itself also ceases. (Louay Fatoohi, 2009). That is what Quran states:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ  
الدِّينُ لِلَّهِ فَإِنْ آنْتَهُوْا فَلَا عُدْوَانَ إِلَّا عَلَى  
الظَّالِمِينَ

“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-Baqarah: 193).

One who is extremist and makes the oppression among the Islam community considered ruthless and one who goes out of Allah’s determination could be properly fought by Allah and the other believers (Islam *umma*). (Quraish Shihab, 2007 : 684). I agree what Quraish Syihab said: “It is necessary to realize that the given recommendation to fight against the Infidels not because of their infidelity and not because of their reluctance to convert to Islam, but significantly their oppression they execute towards the human rights, or one’s rights to convert to a religion he relies on.” (Quraish Shihab, 2007 : 684). More Quranic verses stress on that point such as Al-Baqarah: 191, and 192.

As a common belief distorts the meaning of Jihad to the war, let me refer to the Quran verse *al-Hajj*: 39-40 which states:

أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا  
وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ الَّذِينَ  
أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ  
يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ  
بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتِ صَوَامِعُ وَبِع

وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ  
كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ

إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them. Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.

The verse explicates that the Prophet was ordered to war because of the circumstance of being oppressed. The polytheists kept oppressing the Prophet and his Companions until they were expelled from their homes. At that time the peace was not effective to become a solution to the ongoing conflict. Hence, the verse was revealed to order the Prophet for war against the Polytheists due to their oppression against the Muslims at that time.

In addition, Sahiron Syamsudin states:

The further part of the verse *illa an yaqulu rabbuna llahu* (“except that they say: Our Lord is Allah”) informs that at that time there was no religious freedom; they were expelled from Mecca only because

they believed in the one and only God. This indicates that at that time there was no freedom in choosing a religion. The Meccan infidels forced all people always to follow the polytheist belief. If somebody became a Muslim, he or she would be punished or even killed by them (Sahiron Syamsuddin, *A Peaceful Message beyond the Permission of Warfare (Jihad in a Sense) in the Qur'an: An Interpretation of Q. 22:39-40*, 2011 : 10).

The verse known as the sword verse refers to the significance of permission of the war because of religion freedom: monotheism of the Muslim that Allah is only one, thus, everyone could do everything based on his religion. The next causes which allow the war are to prevent the oppression, to prevent expelling from homes, and to make peace.

Hence, the more significant act on behalf of jihad could be carried out in dependence on a given circumstance and time. At the present time, jihad actually could be accomplished in line with one who is tolerable to do it as well as the object is really required to be done for the sake of public, for instance to prosper one's life or community's life, to annihilate the corruption that becomes a root of poverty at a certain state, which we do not realize it became a dangerous root of which the terrorism ideology should emerge then. For the more details so that we should not be trapped in an erroneous generic construed term

“jihad”, the true applicative meaning of jihad is going to be latterly elucidated.

### **3. The Applicative Meanings of Jihad**

Referring to the aforementioned data, I could affirm Jihad means the mobilization of our intensive efforts, our thought, our strength and everything of ours to achieve the public advantage and the significant improvement at the entire areas. Further, I deny all the claims and numerous statements that construe Jihad as a form of war against someone opposes the Islamic doctrine, which such form has been refuted by Spirit of Islam based on Al-Quran and majority of Islamic Scholars also reject that viewpoint.

Jihad in Islam doesn't mean as holy war fought by Muslim against the enemies who oppose the Islamic teaching or Jihad doctrine. Such meaning had become a common sense well-known by the Western International society. The Cambridge Advanced Learner's Dictionary elucidates the meaning of Jihad: “A holy war which is fought by Muslims against people who are a threat to the Islamic Religion or who oppose its teachings.” (Cambridge Advanced Learner's Dictionary, 2003).

I argue that sense by showing the Quranic verse:

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ  
الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ  
بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا  
أَنْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

“Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah had grasped the most trustworthy hand-hold that never breaks. And Allah hears and knows all things. “(Al-Baqarah: 256).

There is no compulsion in converting to Islam, or it is necessarily explicated that Islam, in any way to develop the Islam doctrine really concerns in tolerance. There is neither pressure nor force in Islam to anyone to convert to Islam.

I want to highlight the affirmation derived from Syaikh Abdurrahman bin Naashir as-Sa'adi (d 1376):

Jihad could be carried out through a part of mutual help among Muslim people in piety (*taqwa*) and shared shoring up (mutual support) to keep away from what Allah and His Messenger prohibited as of visible or invisible wickedness, sins and denied cruelties, utterance on behalf of Allah without knowledge. Yet, the mutual shoring up is actually directed to avoid the unbelief in Allah, the disobedience (*fusuq*), and the defiance. In addition, it contains the mutual help in the whole facilities and causes to be recognized by the enemies so that the enemies' danger could be

prevented including preparation with the reorganized weaponry (Abdurrahman bin Nashir as-Sa'adi, 1991 : 7).

Furthermore, Jihad according to him could be classified into two parts:

Firstly, jihad could be aimed at the Muslim peace and the improvement in Muslims' belief, their behavior, their morality, and the entire religious and the mundane affairs, scientific and practical education. This sort, according to him, is the original term and enforcement of Jihad. Next, with that sort whereby the second one is established: *Jihad* which is aimed at the defense on the depraved people against Islam and Muslim people, whether who derive from the unbelievers in Allah, hypocrites, atheists and the whole opponents toward Islamic religion including their own opposition. The later belongs to two kinds: Firstly, *Jihad* which is advocated by the variety of arguments, proofs (evidence of religion truth), and oral proselytizing. Secondly, *Jihad* with the weaponry that is appropriate and modernized for every time and every era. (Abdurrahman bin Nashir as-Sa'adi, 1991 : 7).

Jihad has another point that stresses on the public development in a country. Abdurrahman bin Nashir affirmed that Jihad could be applied by the improvement of scientific realm and applicative area, such as annihilation of



the whole forms of evil and crime, and building of the schools to improve the science, whether the religious one or the other scientific realm. Both (scientific and practical education), according to him and I agree his opinion, are the most significant sense of Jihad.

Besides, Jihad could be undertaken through the increase of our study whether of Religious science or the other science realms, thus, we could obtain the fine achievement. Furthermore, Jihad is one of contributions, which means that we must choose one realm of specialized sciences or professions that we are confident it could be an expertise and preeminence. We could not do everything and would never be able to do everything due to our capability is limited. Thus, as it is a contribution, we must be acquainted with the position point of our strength, and then we share our best work result for Islam Community as the sincere presentation to Islam and its community. For this case, the four areas of contribution are recommended: thought area or scientific area (thinkers/scientists), leadership, professionalism and finance. Thereby, we would become *Mujahid* (the accomplisher of Jihad) when we are competent of one of the four aforementioned contributions (Anis Matta, 2002 : 13).

Jihad could be also attended to annihilate the various cases of corruption that numerously take place in Indonesia, for instance as it is performed by the former Chief of Regional Public Prosecutor Office of Bengkulu, Rusdi Taher. He is quit sustained to obliterate much corruption in Bengkulu, which more than thirty former members of the Regional House of Representatives were dragged into the court during his occupation since October 8, 2004. However, he got much thread from a number of parties and a few groups that are not fond of his intensive effort to wipe out the corruption. Such thread was really proven at once occurred at Rusdi Taher's residence situated to Jalan (street) Basuki Rahmat No.2 Bengkulu. The tragic event which his residence was under siege of fire supposedly burnt by an unknown group, and scorched the whole home interiors including two occupational cars and two occupational motorcycles. No one was injured neither his family because they were in Jakarta. The only ones left were a dressed shirt and cloth.

However, Rusdi Taher is not even frightened by plentiful thread unto him. Moreover, he uttered: "I am not frightened with the death thread, because I have a philosophy regarding to death. The death is concerning neither ages nor

painful ages. It is not also as regard to the incident, but further it is about the time and it had been determined by Allah s.w.t.” (Nebula Magazine 21, 2006 : 20 and 21). For the time being, he becomes the Chief of Regional Public Prosecutor Office of DKI Jakarta and still carries out *Jihad* term on behalf of wiping out the corruptions.

The previous statement tells us that the term of *Jihad* is not only aimed at the death or suicide at the war against the opponent. Moreover, at the present time we live, there is nothing demands us to war even to kill innocent people on behalf of *Jihad* in our country. There are still many issues and problems to be resolved by every one of Indonesian people. For the case when a group decides to the death as a final solution to their struggle, they should not spontaneously regarded being involved in war, but it is further and better to do some sorts of *Jihad* by means of exerting our strength to do the whole goodness objectives in many areas, thus, our intensive effort should be useful for the rests of us as Rusdi Taher does.

On the other hand, *Jihad* in Islam is not actually aimed to fight the enemies or ones who oppose the Islamic religion. The majority of Ulama (Islamic scholars) throughout the world deny such statement. According to Abdurrahman bin Nashir, *Jihad* must be undertaken at the defensive

circumstance. *Jihad* could also be applied by means of fighting against the community from the Internal Muslim Society or everyone who obliterates the real Islamic dogma, for instance, the war could be fought against the ones changing the Quran verses.

### C. Concluding Remarks

*Jihad* is really distinctive to the term that means war. Even though the term *jihad* could be interpreted as the war, however it is not only one meaning referring to *Jihad*. *Jihad* must be understood in many contexts. In addition, *Jihad* must be understood historically. *Al-Hajj* : 39-40 known as the sword verse that initially revealed as a basic Quran verse that condoned war must be understood in historical context. *Al-Hajj*: 39-40 emphasizes on permission of the war because of the following points: firstly, the Spirit of Monotheism among the Muslim by the times of which the Prophet and Companions expanded *da'wah*. In this context, the cloisters, churches, synagogues and mosques will be burnt by Polytheists by that time to force everyone to switch his/her religion or to convert to their paganism tradition. Thus, the religion freedom by that time was abandoned. Secondly, a community of society or in this case the Muslim

community, by that time was expelled from its homeland. The war in this case is allowed to retake their living rights. Thirdly, it was aimed to make peace. Fourthly, it was aimed to prevent oppression.

Jihad in contemporary viewpoints must be understood as an intensive effort to do advantageous thing for public. The

room of terrorism elimination renders a major role to understand about jihad in current context. Jihad means the war in historical context deliberately “under offensive situation” to expand *da'wah* by that time. Besides, it was aimed to protect the Muslim from enemies' attack. [ ]

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