JIHAD IN THE PERSPECTIVE OF AL-QURAN

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Abstract: The main problem that will be discussed in this writing is what is the concept of jihad in the Quran. The problem is discussed using tafsir approach by Maudhu’iy method. The result of this research shows that: a) Jihad is way of struggle to do anything we can do to achieve a specific goal, whether by spoken or real actions. It also means to spread the Islamic teachings and values. Jihad, as it is mentioned in Quran, does not only mean a way to face against the enemy, hardship, or struggle for it, but also an act to eradicate stupidity, poverty and illness, self-control, wisdom and patience to confront all the miserableness; b) Jihad consisted of kinds of jihad, form of jihad, and way to do jihad. Jihad has two kinds. First, fighting the enemies (kafir and munafiq). Second, fighting against the carnality and fighting against the musyrikin oppression. There are two forms of jihad, a jihad in the name of Allah and jihad for Allah. Jihad can be committed by Quran, weapon, wealthiness, and life; and c) Jihad is crucial that remind us again of who we are before God, and to establish a civilization under the preferences of Allah. Jihad is a pathway to the order. And to do so, struggle is a must. In Quran, jihad will be rewarded jannah (heaven), given a good grade from Allah, and will be fortunate.

Keywords: Jihad, al-Quran

I. INTRODUCTION

Quran will never textually change, but the interpretation does following to the space and time of the human being. Al-Quran must always be analyzed, perceived, and interpreted by tools, method, and approach in order to extract the core of its meaning. Many methods and interpretations are applied to look into the deep meaning of the Quran.¹ Jihad is an endeavor to achieve goodness, a struggle to protect Islam by sacrificing our wealthiness, our body and soul. Jihad in the name of Allah is an obligation to all muslim based on their ableness.

There are many topics related to Jihad in Quran. If we see the sequence of verses in Quran about Jihad, we are essentially obliged to perform Jihad. In the first period of Islam, Jihad meant dakwah (spreading Islamic values) by establishing a dialogue between Muslim and Quraisy.² This happened in the period of Makkah when God revealed a verse commanding Muslim to do dakwah using Quran to the Quraisy, as it is explained in al-Furqan:

Meaning:

¹ Umar Shihab, Kontekstualitas Al-Quran: Kajian Tematik Atas Ayat-ayat Hukum dalam Al-Quran, (Ed. 1; Jakarta: Penamadani, 2003), p. 3.
“So do not yield to the disbelievers, but strive diligently against them with this Quran.”3

An order to do Jihad proved that Muslim had been ordered to increase self-esteem by learning Quran in the early period of Islam. It can be used as a tool to deliver preach to the Quraisy who has no knowledge of Islam. Muslim was suggested to use Quran to the Quraisy through dialogue, so the message of Islam can be transmitted perfectly.4

Jihad mentioned in this verse does not refer to war. The term of Jihad is not limited to the intention of war. Instead, it has a broad meaning, particularly a religious practices. Jihad is an integral part of human being. It is a part of someone’s personality. To be a perfect human being depends on how they perform Jihad, because it is one of the important teaching from Allah and given directly from Quran. Jihad has its own eminence to the religion and nation.

Based on the introduction above, the main topic that is about to be discussed in this research is that what is the concept of Jihad in Quran. To answer this question, the sub problem is divided into; a) what is the nature of Jihad in Quran? b) how is the Jihad in Quran? and, c) what is the urgency of Jihad in Quran?

II. RESEARCH RESULT

A. Jihad in Quran

The researcher divides Jihad in Quran:

1. Kinds of jihad in Quran
   
a. Jihad against the enemy

<table>
<thead>
<tr>
<th>No</th>
<th>Surah</th>
<th>Verses and meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Al-Tahrim/66: 9</td>
<td>يا أَيُّهَا النَّبِيُّ جاهِدِي الْكُفَّارا وَالْمُنَافِقِينَ وَأَغْلُظْ عَلَيْهِمْ وَمَا أُوْلِيَ الْمَلَأِ جَهَنَّمَ وَيَبْسُ حَيْثُ كَانُوا O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination</td>
</tr>
<tr>
<td>2</td>
<td>Al-Taubah/9: 73</td>
<td>يا أَيُّهَا النَّبِيُّ جاهِدِي الْكُفَّارا وَالْمُنَافِقِينَ وَأَغْلُظْ عَلَيْهِمْ وَمَا أُوْلِيَ الْمَلَأِ جَهَنَّمَ O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination</td>
</tr>
</tbody>
</table>

Verses in the table above shows the command to do Jihad against kafir and munafiq. This kind of Jihad must be done harshly to any of these groups. Note that the existence of kafir at that time was a grave threat to the Muslim community.

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3 Al-Furqan/25:52
4 Abdul Fattah - Memaknai Jihad Dalam Al-Quran dan Tinjauan Historis Penggunaan Istilah Jihad (J-PAI : Jurnal Pendidikan Agama Islam Vol. 3 No. 1 July-December 2016 ) p. 67
According to Ibnu Mas’ud, Jihad against kafir must be done by “hand”, otherwise by tongue, otherwise by heart. Ibnu Abbas, meanwhile, distinguishes between kafir and munafiq. To him, kafir must be fought by sword, while munafiq must be fought diplomatically by dialogue.

b. Jihad against the carnality

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Al-Ankabut/29: 6</td>
<td>And whoever strives only strives for [the benefit of] himself. Indeed, Allah is free from need of the world</td>
</tr>
<tr>
<td>2</td>
<td>Al-Ankabut/29: 69</td>
<td>And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good</td>
</tr>
</tbody>
</table>

*Jihad* against carnality mentioned in these verses (جاهد) means be resilience in obeying Allah and fighting the *kafir*. While the phrase جاهد نفسه means that the *jihad* itself will return to te doers themselves.

There are two interpretation derived from this verse. First, *Jihad* in terms of fighting the *kafir* and carnality, and being resilience in obeying Allah. Therefore, there will be a reward from it. Second, *jihad* to fight against the enemy for the benefit of one self, not for Allah. This kind of *jihad* will not be rewarded by Allah.

In other words, *jihad* can be perceived as hard work, struggle diligently, for the sake of the religion. *Jihad* can be done by hand, thought, wealthiness, and even our life.

*Jihad* to fight carnality is the hardest one, referring to one of the Prophet hadith:

```arabic
عَنْ جَابِرِ رَضِيَ اللهُ عَنْهُ قَالَ: قَدْمَتْكُمْ خَيْرَاءَ وَسُلِّمْتُمْ فَوَقْمَ غَزَّؤَةَ. قَالُوا: وَمَا الْجِهَادُ الْأَكْبَرُ؟ قَالَ: مَُوْهَدُ اَلْعَبْدِ هَوَاهُ. هَذَا إِسْتَنَاد ضَعِيفٌ
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Meaning:

“You have returned from the lesser *jihad*, to the greater *jihad*.” They inquired: “What is the greater *jihad*?” he said: “A person’s *jihad* against his carnal desires.” (Narrated by: al-Baihaqi)

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c. **Jihad** against the oppression of *musyrikin*

<table>
<thead>
<tr>
<th>No</th>
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</table>
| 1  | Al-Nahl/16: 110 | ﴿ثُمَّ إِنَّ رَبِّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ﴿  
As those who emigrated after being compelled ‘to renounce Islam’, then struggled in Allah’s cause, and preserved, your lord ‘O Prophet’ is truly All-forgiving, Most Merciful after all.⁸  

To protect religion, Islam teach us to stay persistent in practising the commandments, one of them is *jihad akbar*. It is a barrier capable of deflecting all bad influences that could endanger the religion and our faith. To keep Islam prevailing, Islam allows us to get into war (*Jihad asgar*), but in condition that war is only for defensive measure, not vandalizing, and not killing the innocents.⁹  

Three big things the Prophet and his companions did, they are emigrating (*hijrah*), *jihad*, and forbearing. Forbearing from trials from God is an act of *jihad*. Muslim are implicitly weak. We are economically, socially, militarily, and politically weak. When it came to such timing, the Prophet took a big step and emigrated to Habasyah.  

2. **Forms of Jihad**

There are two forms of *jihad* in Quran. first, *jihad fii sabillallah*, or a *jihad* in the name of Allah, second, *jihad fii al-Allah*, or a *jihad* for Allah. The first one means an act of war against those who tries to eliminate Islam, and the second means an endeavor to serve blessing of Allah. According to Muhammad Husain al-Taba’tabaa’i, the term *jihad* followed by *fii sabillallah* is a *jihad* that refers to war, while the term *jihad* followed by *fii al-Allah* is a term tended to general *jihad*.  

a. **Jihad** in the name of Allah

﴿وَلَئِكَ يَرْجُونَ رَحْْتَ اللهىِإِنى الَّىِينَ آمَنُواْ وَالَّىِينَ هَاجَرُواْ وَجَاهَدُواْ فِِ سَبِيلِ اللهىِ أَوَاللهىُ غَفُورٌ رىحِيمٌ .``  

Meaning:  
"Surely those who have believed, emigrated, and struggled in the way of Allah they can hope for Allah’s mercy. And Allah is All-Forgiving, Most Merciful".⁹⁰  

The verse above was meant to the Prophet and his companions when they emigrated from Makkah to Madinah to escape from the oppression of the *musyrikin*. He emigrated after the people of Madinah

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¹⁰ al-Baqarah/2: 218
declared to preserve the Prophet and the religion he delivered just as they preserve their own.

The Prophet arrived in Quba on Monday, 8 Rabiuul Awwal, coincided on 23 September 622 AD. He then established a mosque, the mosque that was built within the faith to Allah, as well as a mark between Makkah and Madinah era.\(^{11}\) The next verses related to the emigration is al-Anfal/8: 72-25.

Based on those verses, Muslim is divided into four groups:

1) \textit{Muhajirin}, the first. They are people who emigrated along with the Prophet from the battle of Badar to the Hudaibiyah accord. They are called \textit{muhajirin} because they left their homeland to preserve their religion, to escape from the oppression, to pick a side of Muhammad, and to prevail Islam.

2) \textit{Anshar}, the people of Madinah who provided shelter for the Prophet and \textit{Muhajirin}.

3) Muslim who had yet to emigrate

4) Muslim who emigrated after the Hudaibiyah accord.\(^{12}\)

The emigration resulted the union between \textit{Muhajirin} and \textit{Anshar} by the hand of the Holy Prophet. They were protecting and helping each other.

According to M. Quraish Shihab, the sentence of \textit{وَجَاهَدُواْ فِي سَبِيلِ اللَِّّ} means a relentless effort to gain a goal. The effort takes whatever that is precious on them to gain the blessing of Allah.\(^{13}\)

\textit{Jihad} for the \textit{Muhajirin} is to left their properties and families behind in the city of Makkah to emigrate to Madinah with intention to set Islam upright, whereas for the \textit{Anshar}, \textit{jihad} they did was to facilitate what the \textit{Muhajirin} needed wholeheartedly. Such sacrifices is a proof that they conducted \textit{jihad} in the name of Allah

b. \textit{Jihad} for Allah

\begin{align*}
\textit{وَجَاهَدُواْ فِي سَبِيلِ اللَِّّ}
\end{align*}

\begin{align*}
\text{Meaning:} \quad \text{"Strive for the cause of Allah in the way He deserves...".}^{14}
\end{align*}

\textit{Jihad} is also dutiful to parents, just as the hadith below mentioned:

\begin{itemize}
  \item[Ibrāhīm al-`Afi, \textit{Sahīh al-Sīrah al-Nahawīyah}, p. 115.]
\end{itemize}
A man came to the messenger of Allah and said: ‘O Messenger of Allah, I have come seeking to go out in Jihad with you, seeking thereby the face of Allah and the Hereafter. I have come even though my parents are weeping.’ He said: ‘Go back to them and make them smile as you have made them weep.’” (Narrated by: Ibnu Majah)

Narrated by Umar bin Khattab and Uthman bin Affan, it is said that whoever go out and seek for war but his mother ask him to stay, hence he must stay with his mother. Therefore, Imam Syafi‘i, Malik, Ahmad and ‘Auzai agreed that going out to do jihad must be with the permission of the parents.\(^\text{15}\)

The substantial of that hadith is in line with the order of Allah to be dutiful to parents. It is explained in the al-Isra/17: 23 below:

\[
\begin{align*}
\text{وَقَضَّ رَبُّكَ أَنْ تُطَعِّمُوا إِلَّا إِيَّاهُ وَبِالْوَالَِيْنِ إِحْسَانًا إِنىَّما يَبْلُغُونَ عِنْدَكَ الْكِبَََ أ
\end{align*}
\]

Menaning:

For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them even “ugh”, nor yell at them. Rather, adress them respectfully

حق جهاد has a meaning of “the real jihad” in the name of Allah. To be persistent in reaching the blessing of Allah. And the sentence contains a higher spiritual meaning compared to jihad fii sabillilah.

3. Way to do jihad

a. Jihad with Quran

Quran as an instrument of jihad is mentioned in al-Furqan/25: 52

\[
\begin{align*}
\text{فَلاَ تُطِعُ اْلكََفِريْنَ وَ جَاهِدْهُمْ بِهِ جِهَادًا كَبِيًْا}
\end{align*}
\]

Meaning:

“So do not yield to the disbelievers, but strive diligently against them with this Quran.”\(^\text{16}\)

The term جهاد has a meaning of al-masyaqqah (hardsip). The word بِه (bihi) in

\(^{15}\) See, Syarh an-Nawawi, CD Room Maktabah Syamilah

\(^{16}\) Ministry of Religious Affairs RI, Mushaf al-Quran dan Terjemah ( Jakarta : Al-Huda Gema Insani, 2005 ), p. 365
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this verse refers to Quran, according to al-Tabari.\(^{17}\) The same tone is agreed by al-Taba’taba’i that that word points out to Quran.\(^{18}\)

Based on that verse, *jihad* ordered since the period of Makkah has an important role in the Prophet spreading the Quran, particularly about Islamic values (*aqidah*). The effort of the Holy Prophet spreading a monotheist in the middle of the polytheistic environment was a one big struggle of *jihad*. Thus, Quran was the only weapon to use in order to deliver and introduce the Quran teaching.

Therefore, the core of the phrase جهادا كبيرا is a willingness to spread the values of Quran with intentions to attract their attentions to Islam.

b. *Jihad* with wealthiness and life

> إنما المؤمنون الذين آمنوا بالله ورسوله فلم يبْتَغُوا وَجَاهِدُوا بأموالهم وأنفسهم في سبيل الله أولئك هم الصادقون

**Meaning:**

"The true believers are only those who believe in Allah and His Messenger, never doubting and strive with their wealth and their lives in the cause of Allah. They are the ones true in faith (al-Hujuraat/49: 15)"\(^{19}\)

This verse was revealed when a bunch of men came to the Prophet and admitted their faithful, whilst Allah knew it was not true. Their admission was only a lip service and their true intention entering Islam was only to protect their own lives and wealthiness.

Other verses that mentioned the importance of *jihad* is in al-Taubah/9: 19-20:

> أَجْعَلْتُم سِقَايَةَ الْأَجَاجِ وَعِمَارَةَ الْمَسْجِدِ ٱلْمُرَامِ كَمَنِ ۚ ۚ هُمُ ٱلَّذِينَ فَأَمَنُواْ وَهَاجَرُ وَلَْٓئِكَ هُمُ الصَّالِحُونَ

**Meaning:**

"Do you pagans consider providing the pilgrims with water and maintaining the Sacred Mosque as equal to believing in Allah and the Last day and struggling in the cause of Allah? They are not equal in Allah’s sight. And Allah does not guide the wrongdoing people (19). Those who have believed emitted,\(^{17}\)Abū Ja’far Muhammad ibn Ja’far al-Tabari, *Ta’sīr al-Tabarî Jamî’ al-Bayān ‘an Ta’wil al-Qur’ān*, Juz 17 (Ed. I; Cairo: Markaz al-Buhūs wa al-Dīrāsāt Islāmiyāh wa al-‘Arabiyyā, 2001) p. 470


and strove in the cause of Allah with their wealth and their lives are greater in the rank in the sight of Allah. It is they who will triumph (20).  

The verses above is in line with the hadith of the Prophet, saying that jihad can be done by wealth, hands, or tongues:

"Jihad against the idolators with your wealth, your hands, and your tongues."

Other hadith narrated by Imam Ahmad related to jihad with wealth in the form of hajj and umrah (pilgrimage):

Based on the hadith above, jihad is divided into three; jihad with life, tongue, hands, and wealth. Jihad with tongue is sometimes more effective than the physical jihad. However, Jihad with heart is more suggested.

B. The urgency of jihad in Quran

Jihad is not only an evidence of our service to Allah, but also pathway to the triumph of Islam. Jihad is a spirit to change, and change cannot be earned without struggle, especially in the current condition of Muslim in all aspects, Jihad is the answer to bring out the revelation of thought, behavior, and actions of Muslims.

Jihad is the most noble among other prayers. It heaves up the name of Allah. Jihad comprises several worships, both physical and mental type of worship. Physical worships such as leaving hometown with intention of Jihad, and mental worship such as giving up life and wealth. Jihad is a form of love, power, and belief.  

The advantages of Jihad according to Quran is:

1. Rewarded paradise, as explained in Ali Imran/3: 142

20 Ministry of religious Affairs RI, Mushaf’al-Quran dan Terjemah. P. 190
22 Sayyid Sabiq, Fiqhi Sunnah 4. ( Jakarta ; Pena Pundi Aksara Ed, II. 2010 ), p. 442
Meaning:
“Do you think you will enter Paradise without Allah proving which of you truly struggled for his cause and patiently endured?”

2. Rewarded an honour degree from Allah, as mentioned in al-Taubah/9: 20

الذين آمنوا وهاجروا وَجَاهَدُوا فِي سَبِيلِ الله يَأْمُرَكُمْ الَّذِينَ آمَنُوا أَنْ تَفْتَنُوا مَعَهُمْ أَعْظَمَمْ ذِرَّةً عَنْدَ الله وَأَلٌيِكَ هُمُ الفَائِزُون.

Meaning:
“Those who have believed, emigrated, and strived in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. It is they who will triumph.”

3. Getting goodness and fortunate, like in al-Taubah/9: 88

الَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا يَأْمُرَكُمْ الَّذِينَ آمَنُوا وَأَوَلَيْكَ لَهُمُ الحَيَّاتُ وَأَوَلِيْكَ هُمُ المُفْلِحُونَ.

Meaning:
“But the Messenger and the believers with him strived with their wealth and their lives. They will have all the best, and it is they who will be successful.”

Jihad is like trading, and the capital is faith to Allah and His Messenger, jihad with wealth and life, then there would be a benefit from Allah such as forgiveness and Paradise.

III. CONCLUSION

According to the explanations above, it can be concluded that: a) Jihad is a relentless effort to achieve a particular goal, to devote all of the words and actions for the sake of the religion. Jihad in Quran does not only mean a strive against the enemy, but also to eliminate stupidity, poverty, illness, self-control, wisdom, and endurance to all the trials; b) Jihad consisted of kinds of Jihad, forms of Jihad, and instruments of Jihad. Kinds of Jihad are fighting the enemies and carnal desires. Forms of Jihad are Jihad in the name of Allah and Jihad for Allah. While the instrument of Jihad is Quran, weapon, life, and wealth; and c) Jihad is not only as a reminder of the nature of us as a servant, but also as a pillars of the human civilization under the law of Allah. There will be change through Jihad. And the outcomes of Jihad is that there will be a reward from Allah such as paradise, good rank, and fortunate.

Throughout this writing, afterall, we would appreciate any suggestions or improvement, because we do understand that we are far from perfect. Therefore, further study about Jihad from different is really important. The topic of Jihad can be widen to education, social politics. For example, a scientist Jihad by their knowledge, etc. quoted from Jamal al-Bana in his book al-Jihad he said, Jihad today is more than just die for the sake of Allah, but to live and build social relationship and to do obligatories for the sake of Allah.
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