

CHAPTER II

GENERAL OVERVIEW OF *JIHÂD*

A. *Jihâd* In Islam

1. Definition of *Jihâd*

Jihâd in etymology is a form of *mashdar* from (*jâhada-yujâhidu-juhdan wa jihâdan*), the root of it is from the word *jim*, *ha*, and *dal*. The word *al-jahd* means *al-masyaqqah* (difficulty) whereas *al-juhd* means *al-thâqah* (ability, strength). In both words (*jahd* and *juhd*), al-Laits never distinguishes the meaning of both; *mâ jâhada al-insân min maradhin wa amrin syâqqin* (someone strives to fight the disease and trouble situation).¹ But Ibn ‘Arafah distinguishes both, namely *al-jahd* means *badzlu al-wus‘î* (struggle with all power and ability), whereas *al-juhd* means *al-mubâlaghah wa al-ghâyah* (struggle with the utmost of power and to achieve the purpose).

Moreover, Al-Munawir dictionary which arranged by Ahmad Warson Munawir interprets the word of *jihâd* as “the action to strive with all ability”, if it relates with *jihâd fî sabîlillâh*, means struggle, or war in the cause of God.² Whereas Ibn Mandzur in *Lisân al-‘Arab* mentioned that *jihâd* is struggle with the utmost of all ability in the war, speaking, or to achieve something (*al-mubâlaghah wa istifrâghu al-wus‘î fî al-ḥarbi awi al-lisâni aw mâ athâqa min syaiin*). Then he also said that *jihâd* is struggle with all ability and potential by action and speaking means (*istifrâgh mâ fî al-wus‘î wa at-thâqqah min qoulin aw fî ‘lin*).³

Whereas in terminology, *jihâd* has many meanings such as war, *da‘wah*, and etc. The definition of *jihâd* according to the Qur’an and Hadith has various meanings, but in Islamic law understanding, means only a war. As quoted by Abdullah Azzam, the four schools (*madzhab*) agree to interpret *jihâd* as war in the way of God. Hanafiyah school in *Fathul Qadîr* that was arranged by Ibn al-Hammam, said that *jihâd* is calling the infidels to Allah’s religion and wage war with them if they refuse the invitation. Whereas according to Syâfi‘iyyah, Ibnu

¹ Ibn Mandzur, *Lisân Al-‘Arab*, vol. 3, Beirut, Dâr Al-Kutub Al-‘Ilmiyah, 1998, p. 530.

² Ahmad Warson Munawir, *Kamus Al-Munawir Arab-Indonesia*, Yogyakarta, Pondok Pesantren Al-Munawir Krapyak, 1984, p. 66.

³ *Ibid*, p. 532.

Hajar said, it is struggle with the utmost of strength to embattle the infidels. Mâlikiyyah interprets *jihâd* as war against the infidels who are not in the contract, to raise the words of God or to represent Him, or to conquer the countries for appeasing His religion.⁴ Abdullah Azzam himself explains in his book “*Tarbiyah Jihâdiyah*”: *jihâd* is sacrifice the soul and the wealth in order to defend the religion of Allah (Islam) and fight His enemies.⁵

According to Majid Khadduri, as quoted by Anthin Lathifah, in juridical and theological aspect, *jihâd* means to strive with the utmost of strength and ability in the way of Allah, spreads the faith and the words of God to entire world. *Jihâd* is an individual teaching as an effort to achieve the salvation, due to *jihâd* is one of God’s guidance in order that the human can enter the heaven. Further, Khadduri explains that *jihâd* doesn’t always mean war, because of stepping in the way of Allah can be done by peaceful means also, rather than violence means. Nowadays, *jihâd* is considered as a religious propaganda that done with sword. Whereas in the first of revelation in Mecca, the emphasis of the substance of the revelation is about persuasive action, such as the prophet Muhammad in the implementation of the command of God to warn the pagans to worship Allah. This as what the Qur’an tells in Surah al-Ankabut verse 6: “And if any strive (with might and main), they do so for their own souls”. This verse reflects *jihâd* as an effort to pure the soul rather than islamization of the people. Whereas, in the period of the revelation in Medina, *jihâd* was always appreciated differently, namely the synonymous meaning between *jihâd* and *qitâl*.⁶

Indeed, Majid Khadduri explains several kinds of *jihâd* had been done in the journey of Islamic history which was the era of the prophet and his companions. In historical perspective, *jihâd* in the sense of war ever done to fight against the polytheists, the apostates, *bâghî* (the tyrants), the protesters, the robbers, (*ahlu al-kitâb*) the Christian and the Jews. Yet, it (war) actually happened in the context of protection against the *Dâr al-Islâm* policy.⁷

Islamic law experts distinguish four ways for people to fill the call of *jihâd*: with their heart, their tongue, their hands, and with the sword. The first way regards to command against the devil and try to avoid persuasion of the Satan, this *jihâd* for the Prophet Muhammad is considered as the biggest *jihâd*. The second

⁴ Abdullah Azzam, *Perang Jihâd di Jaman Modern*, Jakarta, Gema Insani Press, 1997, p. 11-12.

⁵ *Ibid*

⁶ Anthin Lathifah, *Genealogi Fiqh Jihâd*, Semarang, DIPA IAIN Walisongo, 2012, p. 25

⁷ *Ibid*.

way is done for the upholding of truth. The third way is done to correct the error. The fourth way is equivalent to the meaning of the war, and stressing a war against the infidels and the enemies of Islam in the name of faith. "And that ye strive (your utmost) in the Cause of Allah, with your property and your persons" (QS. as-Shaff: 11) by the means of war.⁸

Al-Raghib al-Asfahani stated in *al-Mufradât li Ghârib al-Qurân*, *jihâd* is strive with utmost of ability in holding of the enemy's attack. Further, al-Asfahani added *jihâd* is three kinds, namely the fight against the visible enemy, struggling against the devil, and battle against the lust. This struggle is done by hand and oral. Based on the word of the Prophet: *jâhidû al-kuffâr biaydikum wa alsinatikum*.⁹

Kamil Salamah al-Daqs explained, that in the Qur'an the word *jihâd* which means strive with full ability and power, as mentioned in the Qur'an, "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." (QS. al-Ankabut: 8). Kamil further concluded, that the *jihâd* is broader in meaning than war. It covers the sense of war, expending the treasure and striving with every effort in order to support the religion of God and to fight against lust and Satan.¹⁰

Sayyid Qutb as quoted by Nuim Hidayat in "*Sayyid Qutb Biografi dan Kejernihan Pemikirannya*" said that, *jihâd* is establishment of a method and a universal system-divine system. This system aims to establish the Islamic law on earth. Therefore, *jihâd* according to him is Islamic movement activity (*harâkah*), dakwah, and physical battle (*qitâl*). All those kinds are in offensive not defensive sense. So that he rejected the orientalist who said that Islam has to be defensive in many condition including the war. Despite the true nature of Islam is offensive which is disseminating the mission of Islam to entire world without any limitation of race and geography.¹¹

On the contrary, Rasyid Ridha clarified in *Tafsîr al-Manâr* that *jihâd* is a systematical struggle to establish the truth and justice with the principal of giving

⁸ Ibid. p. 26.

⁹ Ar-Raghib Al-Asfahani, *Al-Mufradât Fî Ghâribi Al-Qur'ân*, Damaskus, Dâr An-Nasyr, t.th, p. 100.

¹⁰ Muhammad Chirzin, *Jihâd Dalam Al-Qur'an*, Yogyakarta, Pustaka Pelajar, Mei 2004, p. 13.

¹¹ Nuim Hidayat, *Sayyid Quthb, Biografi dan Kejernihan Pemikirannya*, Jakarta, Gema Insani Press, 2005, p. 145-146.

the information and warning the people to the truth and guidance of faith and intelligence.¹²

The word *jihâd* is often coupled to the word of *fi sabîlillâh* (in the way of God), for example in QS. al-Maidah (5): al-Anfal, 54 (8): 72, at-Taubah (9): 41.81. It suggests that there is no *jihâd* which is approved by God except *jihâd* on His way.

Abdullah Yusuf Ali wrote in his commentary book that *jihâd* means struggle in the way of God; a form of self-sacrifice. The main is contained in two things. *First*, a true and sincere faith, which so fixes its gaze on God. That all selfish or worldly motives seem paltry and fade away. *Second*, an earnest and ceaseless activity, involving the sacrifice of life (if it is needed), person, or property, in the service of God. Mere brutal fighting is contradicted to the whole spirit of *jihâd*, while the sincerity of scholar's pen or preacher's voice or wealthy man's contributions may be the most valuable form of *jihâd*.¹³

Jihâd fi sabîlillâh, according to Rahman is a struggle that is total, with possession and soul to achieve God's purpose (QS 9:41). The last goal is happiness in hereafter as the core teaching that is very important for the entire system of thought of the Qur'an. The concept of justice of hereafter means that humans do not only require economic justice, but they should notice the result of positive deed aims to be meaningful for them. *Jihâd* became a necessity, due to without *jihâd* (a human struggle), success will not materialize. And if *jihâd* disappeared, so then there is no difference between people who are struggling with those who does nothing (3:142, 4:95, 9:24:19, 86, 29:6, 7, 69; 47:31).¹⁴

In addition to the word of *jihâd* coupled to *sabîlillâh* it is also related with *qitâl*, *infâq*, and *hijrah* as in QS. al-Baqarah (2): 154, 190.246, 261; an-Nisa (4): 89, 100; al-Hajj (22): 58; an-Nur (24): 22.

The Prophet interprets the pronunciation of *sabîlillâh* with the sentence of God, His calling, the principles and His *manhâj* (method). Imam Al-Bukhaari narrated as follows: "Someone is fighting to gain the spoils of war, the others fight to obtain designation and someone is fighting in order that the people see his position. Which of those are *fi sabîlillâh* (in the cause of God)? "The Prophet replied, "who fought in order to rise the word of God, then he is *fi sabîlillâh* (in

¹² Muhammad Abduh and Rasyid Ridha, *Tafsir al-Manar* vol.4, Cairo, Dar al-Manar, 1947, p. 230

¹³ Abdullah Yusuf Ali, *The Holy Qur'an Translation and Commentary*, New Delhi, Goodword Books, 2003, p. 444.

¹⁴Fazlur Rahman, *Tema Pokok Al-Qur'an*, Bandung, Penerbit Pustaka, 1983, p.93-94.

the cause of Allah)."¹⁵ It is described in more detail by Muhammad Rashid Ridha in his interpretation book, that *sabîlillâh* is the path that deliver someone to God's willingness, with maintained religion and developed condition of society.¹⁶

Sabîlillâh in the Qur'an called also *Sabîl al-Rasyâd*, or *Sabîl al-Rusydi*, as stated in surah al-A'raf (7): 146, Fathir (40): 38 as follows:

Those who behave arrogantly on the earth in defiance of right-they will I turn away from My signs: Even if they see all the signs, they will not believe in them; and if they see the way of right conduct, they will not adopt it as the way...

The man who believed said further: O my people! Follow me: I will lead you to the Path of Right.

Thus, as described by the definitions of the scholars above, then it can be inferred that the *jihâd* in Arabic language is strive with full ability to achieve something. While in terminology, *jihâd* means exerting all ability to reach God's purpose, maintain His religion, or to get His willingness till the end of life, either with physical (war) or non-physical means ('*Amal Shâlih*). Such is the meaning of *jihâd* in etymology and terminology in Islam.

2. Several Kinds of *Jihâd*

The problem of *jihâd* is a broad chapter, due to no more reward and superiority than the *jihâd*.¹⁷ So in that basis, the Islamic law experts distinguish *jihâd* as three kinds, namely *jihâd* with the heart, *jihâd* with the tongue, *jihâd* with the hand or sword. In the explanations of them are:

- *Jihâd* with the heart (*bi al-qalb*). *Jihâd bi al-qalb* is, *jihâd* which is done by moral struggle and spiritual struggle of oneself and conveying the victory of human against the lust, this is really emphasized in Islam.
- *Jihâd* with the tongue (*bi al-lisân*). *Jihâd bi al-lisân* is *jihâd* which is done by the sign of body that constitutes the effort to Islamic missionary with peaceful manner and with good paragon for a group of non-Muslim, in shortly named *amar ma'rûf nahî munkâr*.
- *Jihâd* with the sword (*bi as-sayf*). *Jihâd bi as-sayf* is *jihâd* which is done with the war to face the enemy of Islam and the tyrant ruler. It appears from the obligation

¹⁵ Muhammad Chirzin, *Op. Cit.*, p.14

¹⁶ *Ibid.* p. 15.

¹⁷ Ibnu Taimiyah, *al-Siyâsah Syar'iyah fî Islâh ar-Râ'î wa ar-Râ'iyyah*, Beirut, Dâr Al-Jîl, 1998, p. 109.

to refuse the oppression of dynamic conception about justice and mercy, namely holy war.¹⁸

According to Ibn Taymiyyah, *jihâd* can be divided into three kinds: *the first*, *jihâd* against oneself; *the second*, the *jihâd* against satan; *the third*, the *jihâd* against the visible enemy.¹⁹

1). *Jihâd* against oneself.

Jihâd against oneself or *jihâd* against the passion is a struggle that is hard and great. Because *jihâd* in general is what determines the state of a person and possess a direct impact on the private and the public. In the light of the importance of the role of *jihâd* against the passion in human life, either relates to personal matter or problem of society, so the Prophet ever declared, after the Muslims returned from the battle of Badr to get the victory, as follows: "We're back from small *jihâd* and will enter the greater *jihâd*". Some companions were stunned when hearing speech of the Prophet, because they risked their life and wealth in the war that happened, and the battle which had many victims called by the Prophet as small war. In this connection, the companions asked the Prophet: "What is a great war that we will face it?" He replied: "*Jihâd* against the passion".²⁰

2). *Jihâd* against devil.

The struggle of man against satan is very hard, because he is an invisible enemy, but he is in each person in every second, persuades and seduces men to do bad deeds and the forbidden deeds by God. God categorizes the devil as a real enemy for humans, as mentioned in the Qur'an:

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

Say to My Servants that they should (only) say those things that are best: for Satan doth sow dissensions Among them: For Satan is to man an avowed enemy. (Surah Al-Isra: 53)

3). *Jihâd* against the visible enemy

¹⁸ Zianuddin Sardar, *Jihâd Intelektual (Merumuskan Parameter-parameter Sains Islam)*, Risalah Gusti, Jakarta, 1997, p. 85.

¹⁹ Ibnu Taimiyah, *Op. Cit.* p. 109.

²⁰ Yunan Nasution, *Pegangan Hidup*, Solo, Ramadhani, tth, p. 79.

As for the *jihâd* against the visible enemy, consists essentially two kinds. Firstly, *jihâd* against the elements or the actions that damage society and harm many people, such as: vice, immorality, cruelty, arbitrariness, and something which is similar with them. Secondly, the *jihâd* against the polytheists and the deniers (infidels).²¹

In this case, al-Bajuri summarized that *jihâd* is divided into two things: *Jihâd Ashghar* and *Jihâd Akbar*.

- ❖ Small *Jihâd* (*Jihâd Ashghar*) is war in the cause of Allah Almighty, which is derived from the word of *mujâhadah* that is war for the sake of religion.
- ❖ Great *Jihâd* (*Jihâd Akbar*) is a *jihâd* against the lust, therefore the Prophet of Allah said as he returned from the war: "We're back from Small *jihâd* (*jihâd al-Asghar*) to Great *jihâd* (*jihâd al-Akbar*)". Al Bajuri asserts that, *jihâd* against the lust (*jihâd al-akbar*), is more meaningful than the *jihâd* against the enemies (*jihâd al-ashghor*). Because *jihâd al-akbar*, is the opening of way, the grower of love, the feeling of lightness and the giver of motivation for everyone who are godfearing and virtuous to face *jihâd ashghar*.²²

Conversely, if Al-Bajuri summarizes the scope of *jihâd* into two kinds, Salman bin Fahd Al-Audah believes that *jihâd* can be divided into various kinds depending on the consideration of several aspects. *The first*, *jihâd* in the consideration of the used tools, which is divided into: *jihâd* with oneself, *jihâd* with the wealth, and *jihâd* by mouth. *The second*, *jihâd* which is according to the targeted object, which is divided into: *jihâd* against oneself, *jihâd* against satan, *jihâd* against infidels and polytheists, *jihâd* against hypocrites, and *jihâd* against the godless and tyrant. Third, according to the law, which is divided into: *wâjib* (obligatory) *jihâd* and *sunnah* (recommended) *jihâd*.²³

- *Jihâd* in the consideration of the tool:

²¹ *Ibid*, p. 81-83.

²² Ahmad Muhammad Jamal, *Perang, Damai dan Militer Dalam Islam*, Transl. Ali Makhtum Assalamy, Jakarta, Fikahati Aneska, 1991, p. 21

²³ Salman bin Fahd Al-Audah, *Jihâd (Sarana Menghilangkan Ghurbah Islam)*, Transl. Kathur Suhardi, Pustaka Al Kautsar, Jakarta, 1993, p. 15.

- ❖ *Jihâd* with wealth. The manner is issuing money in the cause of Allah, to fund the mujahidin and anyone in need, to help them, to add supplies of weapons and anything that Muslims need in the war.
 - ❖ *Jihâd* with oneself. Is going directly in the battle scene between the supporters of truth and falsehood, because it started to follow the commands of Allah, expect the reward in His side, exalt His word and maintain the existence of the Muslims.
 - ❖ *Jihâd* by mouth. is delivering the words that can bring benefit, it can also be *da'wah* to Allah Al-Mighty, by means of conveying proof to the opponent, and then led them to the path of Allah, like in carrying out *Amr Ma'rûf Nahy Munkar*.
- *Jihâd* in the consideration of the targeted object.
 - ❖ *Jihâd* against oneself. By the manner of educating oneself to surrender oneself to God, to evacuate something dubious (*syubhât*) and lust and to do good deeds despite the hard things.
 - ❖ *Jihâd* against Satan. By the manner of refusing lust and something dubious that is offered to the servant of God. *Jihâd* against Satan by refusing lust and something dubious is, with beneficial knowledge which inherited by the Prophet, and being able to illuminate the views and remove darkness.
 - ❖ *Jihâd* against infidels. By the means of enmity and fighting the infidels to pull out what is needed for this purpose, namely either property, or experience of the others.
 - ❖ *Jihâd* against the hypocrites. By the means of using verbal, thrusting proof forward, preventing them from infidelity which veiled in themselves, exposing their game and plan, giving the threat for their actions, and so forth. *Jihâd* against the hypocrites is including the type of *amr ma'rûf nahy munkar*.
 - *Jihâd* in the consideration of Islamic law.
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- ❖ Obligatory *Jihâd* (*Jihâd Wâjib*), is *jihâd* of the person which not to do sin before God Al Mighty, and this is the greatest *jihâd* and fight in the cause of Allah Al Mighty and fight with might and main to fight the infidels.
- ❖ Recommended *Jihâd* (*Jihâd Sunnah*) is all traditions of the prophet which done by a person and he was very consistent in doing it and reviving it. His efforts in working out the *sunnah* is a best practice, because it is an attempt to revive the tradition.²⁴

3. Legitimation of *Jihâd* in Islam

Legitimation of *jihâd* in Islam is divided into two: *Fardlu Kifâyah* and *Fardlu 'Ayn*, the explanation as follows:

a. *Fardlu Kifâyah*

Legitimation of *Jihâd* is (*fardlu kifâyah*)²⁵ with the arguments of the authentic Qur'an and tradition (*Sunnah*), and the explanations of the *Sunnah* experts, those are surah an-Nisa: 95-96, at-Tawbah: 122, al- Muzammil: 20, and some of the authentic prophetic traditions. The four schools and others have agreed that *jihâd* is *fardlu kifâyah*, if some Muslims do it, then falling of (obligatory) on the others. If no one does then everyone has sin.²⁶

Ibn Hazm argues that *jihâd* is obligatory for Muslims. If anyone is able to fight the enemies in his country, and is able to protect the country and defend it for the Muslims, then that's enough for him who are obliged, and fell off other obligatory. But if people were not able to carry out that obligatory, the obligatory of *jihâd* is applied by all Muslims.²⁷

According to Ibn Al Musayyab, the legitimation of *jihâd* is *fardhu kifâyah* namely battle against the unbelievers who are in Muslim countries. The legitimation of *fardhu kifâyah* applies-if the majority of the Muslims in the level of adequate supply have taken the responsibility to carry it out-then the obligatory is getting off for all

²⁴ *Ibid*, p. 20.

²⁵ Ahmad bin Yahya An-Najmi, *Risâlatul Irsyâd Ilâ Bayân al-Haqq Fî Hukmi al-Jihâd*, vol.2, th, Dâr 'Ulamâ Salaf, 1423 H, p. 89-90.

²⁶ See Abdullah bin Ahmad Qadir, *al-Jihâd fî Sabillillâh Haqîqatuhu wa ghâyatuhu*, Jeddah, Dâr Al-Manârah, 1993, p. 70.

²⁷ Taufiq Ali Wahbab, *Jihâd Dalam Islam*, Transl. Abu Ridha, Media Dakwah, Jakarta, 1985, p. 11.

Muslims. But otherwise, if no one will do it, then the liability remains and does not fall, and all Muslims are sinners.²⁸

In line with the description above, Imam an-Nawawi said that *jihâd* becomes *fardhu kifâyah* when Muslims fight the unbelievers who are in their country, after having delivered them appeal to believe in Islam, whereas they are reluctant to accept it after that.²⁹

b. *Fardhu 'Ayn*

The Muslim Scholars said that *jihâd* becomes *fardhu 'ayn* on three conditions: *The First*, when the Muslim forces and infidels (unbelievers) meet and face each other on the battlefield, then the people must not retreat or turn around.³⁰ *The Second*, if the enemies attack the Muslim country that is safe and they besieged it, then it is obligatory for the indigene citizen to come out fighting the enemy (in order to defend the homeland), except women and children. *The Third*, If the *Imâm* (leader) asked a group or to specify some people to go to war, then they must leave.³¹ This argumentation is written in surah at-Taubah: 38-39.³²

4. The Purpose of *Jihâd*

The purpose of *jihâd* in Islam is to defend religion with force, to fight against the enemies from the outsiders who always threaten and persecute, and to create freedom of faith for mankind. Therefore Islam knows no compulsion in believing in religion. Islam commands *jihâd* until the cessation of slander, and the religion belongs to Allah and the establishment of security and peace throughout the earth.³³ This is in

²⁸ Abdillah junaidi, *Hukum Jihâd*, <http://www.geocities.com/PicketFence/hukum.htm/> seen at 15:07 16/10/2016.

²⁹ Al-Imam Ash-Shahid Hasan Al-Banna, *Risâlah Jihâd*, Transl. I.F.S.O (International Islamic Federation Of Student Organizations), t.th, p. 32

³⁰ QS. Al-Anfal: 15

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ (١٥)

015. O ye who believe! when ye meet the Unbelievers in hostile array, never turn your backs to them.

³¹ Ahmad bin Yahya an-Najmi, *Op. Cit*, p. 89-90.

³² يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اتَّقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ (٣٨) إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٣٩)

038. O ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter. 039. Unless ye go forth, He will punish you with a grievous penalty, and put others in your place; but Him ye would not harm in the least. For Allah hath power over all things. (QS. at-Taubah: 38-39).

³³ Taufiq Ali Wahbab, *Jihâd Dalam Islam*, Transl. Abu Ridlo, Jakarta, Media Dakwah, 1985., p. 36.

accordance with the principles of Islam which include all of life's nature which is generally peaceful.³⁴

So it is clear that the purpose of *jihâd* in Islam as described above, which mentions to protect human's faith from slanders, so anyone would not undermine the religion and the faith, so that justice and truth must be established.³⁵

According to Abdullah Yusuf Ali, what expressed in his commentary that the purpose of doing *jihâd* is essentially two things: *Firstly*, to carry out *jihâd* that must be based on faith that earnest and sincere with aim for Allah only, so that any personal interests or worldly motives underestimated and no residue. *Secondly*, to carry out *jihâd* is a tireless activity, including the sacrifice lives (if necessary), property, with the aim of serving Allah Al Mighty.

The struggle that only in violence, clearly contrary to the purpose of *jihâd* which is true, namely to defend oneself from enemy's attack against tyranny, to maintain security and peace, to protect the human from persecution and coercion, protecting the Muslims to worship Allah Al Mighty from interference of unbelievers.³⁶ This is as presented by God in His glorious word:

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. (Q.S. al-Ankabut: 69).

From the verses above can be concluded that, *jihâd* is the way to achieve the goal. *Jihâd* knows no despair, no surrender, no lethargy, and selfless. But *jihâd* can't be implemented without capital. Before the goal is reached and as long as exist capital, so as long as the *jihâd* is prosecuted.

Due to *jihâd* should be done with the capital, so *mujâhid* does not take, but gives anything because of *jihâd* is ordered solely in the cause of Allah. *Jihâd* becomes the starting point of the whole effort, therefore *jihâd* is the culmination of all activity.

³⁴ Sayid Qutb, *Beberapa Studi Tentang Islam*, Transl. A. Rahman Zainuddin, Jakarta, Media Dakwah, 1981, p. 279.

³⁵ Kamil Salamah al-Duqs, *Jihâd Qur'ani (Tren Harakah Sepanjang Abad)*, Transl. Tajuddin, Jakarta, Firdaus, 1993, p. 22.

³⁶ Muhammad Chirzin, *Op. Cit.*, p. 14.

Jihâd starts from effort to realize the identity which stems from consciousness. Awareness should be based on knowledge and not come by means of force.³⁷

From these descriptions, it seems clear that the purpose of the command of *jihâd* is not to colonize and dominate, nor to force people to convert to Islam, because it should not be justified by Islam. To be clearer, purpose of *jihâd* in Islam can be described as follows:

1. *Jihâd* to expect and earn the blessing of Allah Al Mighty.
2. *Jihâd* to combat the infidels to establish freedom faith.
3. *Jihâd* to establish freedom of *da'wah*.
4. *Jihâd* to establish Islamic order on earth and realize human freedom.³⁸
5. *Jihâd* to eliminate all forms of defamation and to uphold the laws of Allah, or *dinullâh* on earth.³⁹ As said by Allah Al Mighty:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ (١٩٣)

And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practice oppression. (Q.S. Al-Baqarah: 193)

6. *Jihâd* is not really obligated except to face people who do not have faith in a revealed religion altogether or who threaten the existence of Islam.⁴⁰

7. *Jihâd* to protect the Muslims that were persecuted, so they can defend their life, property, and honor.⁴¹

8. *Jihâd* to protect Islamic mission (*da'wah*), the purpose of Islamic mission is not to force, but to defend the freedom of *da'wah*. Because Islam is not a religion of compulsion.⁴² As what Allah's saying:

³⁷ Quraish Shihab, *Wawasan Al-Qur'an (Tafsir Maudhu'i Atas Berbagai Persoalan Umat)*, Bandung, Mizan, 1999, p. 505

³⁸ Muhammad bin Sa'id bin Salim al-Qahthani, *Loyalitas Muslim Terhadap Islam (Pemahaman Aqidah Salaf)*, Khatir Suhardi, Ramadhani, Solo, 1993, p. 218

³⁹ Debby M. Nasution, *Kedudukan Militer Dalam Islam dan Peranannya Pada Masa Rasulullah SAW*, Yogyakarta, Tiara Wacana, 2003, hlm. 32

⁴⁰ Begum A'isyah Bawany, *Mengenal Islam Selayang Pandang*, transl. Machnun Husein, Bumi Aksara, Jakarta, 1994, p. 33

⁴¹ Syekh Muhammad Al-Ghazali, *44 Persoalan Penting Tentang Islam*, transl. H.A. Aziz Salim Basyarahil, Gema Insani, Jakarta, 1994, hlm. 50

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (256)

There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Satan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.(Q.S. al-Baqarah: 256).

5. Requirement of *Jihâd* in Islam

Imam Syafi'i said there are some requirement for people who want to carry out *jihâd*, those are: Firstly: *Muslim*, *jihâd* is not mandatory for unbeliever as a demand for him in the world, because *jihâd* is worship, and worship is not valid to the infidel, this thing is not in contrast to prayer, fasting, and others; Secondly: *Mukallaf*, then *jihâd* is not obligatory for children⁴³ and lunatics; Thirdly, *Male*, then *jihâd* is not obligatory on women, because of their weakness in the war; Fourthly, *Having Ability*, which includes the absolute physical and financial. *Jihâd* is not obligatory on anyone who doesn't have ability like blind man, disabled man, and those who do not have the supply; Fifthly, *Having permission of parent*, if the father and mother do not allow someone to go to *jihâd*, then he should not be opposed to both, because both have the right when they need help, and it is more obligatory than *jihâd*.⁴⁴

According to Abu Bakr Jabir al-Jazairi, *jihâd syar'iy* is what produces one of the two kindness, namely martyrdom (*syâhid*) which has rules, those are:⁴⁵

1. Good intention, because all deeds must be by intention. The intention in *jihâd* should be intended to elevate the name of Allah and no other intention except it. The Prophet was asked about people who are struggling because of fanaticism and *riyâ* (ostentatiously), which one is in the path of Allah? the Prophet said,

حدثنا اسحاق بن ابراهيم أخبرنا جرير عن أبي وائل أبي موسى الأشعري أن رجلا سأل
رسول الله صلى الله عليه وسلم عن القتال في سبيل الله عز وجل فقال الرجل يقاتل غضبا و يقاتل

⁴² A. Hasjmy, *Nabi Muhammad SAW Sebagai Panglima Perang*, Mutiara Sumber Widya, Jakarta, 1997, p. 38

⁴³ The obligatory of *jihâd* is rising 16 years old.

⁴⁴ Musthafa al-Khin And Musthafa al-Bugha, *Konsep Kepemimpinan dan Jihâd Dalam Islam Menurut Madzhab Imam Syafi'i*, Jakarta, Darul Haq, 2014, p. 21-24.

⁴⁵ Abu Bakar Jabir al-Jazairi, *Minhâj al-Muslim*, Kairo: Maktabah Dâr al-Turâts, 2004, p. 280-281.

غيرة قال فرفع رأسه إليه وما رفع رأسه إليه إلا أنه كان قائماً فقال من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله (رواه مسلم)⁴⁶

It has been reported to us from Ishak bin Ibrahim from Jarir from Mansour from Abu Wail from Abu Musa Al-Asy'ari; actually a man asks Allah's Apostle about the fight in the way of Allah, The Most Exalted, The Greatest, is a man who fights for the emotion or the fight because of jealousy and defend the family? The prophet is staring intently to the man who asked and replies: "Someone who fights to uphold the name of God as high as possible, then he is currently on the cause of Allah. (HR. Muslim).

2. *Jihâd* must be carried out under the leadership of the *imâm* (leader) who is Muslim, under his banner and permission. As Muslims, although their quantity is a lot or little should not be alive without the *imâm* (leader), they also should not do *jihâd* without him. God, The Most Exalted says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ..... (٥٩)

O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you... (QS. an-Nisa ': 59).

To begin from here, then any group of Muslims who wish to strive in the way of Allah or want to escape from clutches of the infidels, is obligated for oath to someone of those who has the requirement of leadership, knowledge, piety, and ability, then the leader will arrange line of the army of *jihâd*, unit the issue, and fight against the enemy.

3. Preparation of supply and what is needed for *jihâd*, such as weapon, war equipment and troop in accordance with the ability to strive with all capability, because Allah Almighty says,

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ.. (٦٠)

060. Against them make ready your strength to the utmost of your power... (QS. al-Anfal: 60)

⁴⁶ al-Imâm Abû al-Husain Muslim ibn al-Hajjâj al-Qusyairî an-Naysâbûrî, *Shahîh Muslim*, Juz. III, Mesir: Tijariah Kubra, tth, p. 46.

4. Permission of the parent, for people who still have both or either of the two unless the enemy attacks one of the villages of Muslims, then the imam appoints someone to do *jihâd*, then permission of parents gone.

5. To obey the *imâm* (leader). Whoever does *jihâd* in disobedient to his leader and dies in such circumstance, he dies in ignorance, because the Prophet said,

حدثنا شيبان بن فروج حدثنا عبد الوارث حدثنا الجعد حدثنا ابو رجاء العطاردي عن ابن عباس عن رسول الله صلى الله عليه وسلم قال من كره من أميره شيئاً فليصبر فإنه ليس أحد من الناس خرج من الشيطان شبراً فمات عليه إلا مات ميتة جاهلية (رواه مسلم)⁴⁷

It has been reported to us from Syaibân bin Farûj from ‘Abdul Wârîts from al-Ja‘du from Abu Raja ‘al-‘Athâridiy from Ibn ‘Abbas from the Prophet said: Whoever does not like something on his amîr (leader), let him be patient with him, because no one gets out an inch from the sultan, except later he will die in such circumstances, dying with the death of ignorance. (HR. Muslim).

Sutan Mansur added when someone wants to do *jihâd*, there are some things that must be met, those are:

- a. The power of spirit
- b. The power of science
- c. The power of material tool

According to him these three things must be presented, if one of them is lost, the *jihâd* will not be smooth. The power of science is exist, but the material tool is not, then the *jihâd* will not be easy to achieve result, and vice versa⁴⁸

⁴⁷ Al-Imam Abu al-Husain Muslim ibn al-Hajjaj al-Qusyairi an-Naisaburi, *Op. Cit.*, p. 2122.

⁴⁸ Sutan Mansur, *Jihâd*, Jakarta, Panji Masyarakat, 1982, p.12.

B. *Jihâd* In The Qur'an

1. Verses of *Jihâd*

1. Surah al-Ankabut: 6.

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ 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. (QS al-Ankabut: 6).

2. Surah al-Ankabut 8.

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 (QS. al-Ankabut: 8)

3. Surah Luqman : 15

وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

"But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did." (QS. al-Luqman: 15).

4. Surah at-Taubah: 20.

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

Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve (salvation). (QS. at-Taubah: 20).

5. Surah Ali Imran: 142

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast? (QS. Ali Imran: 142).

6. Surah at-Taubah: 88

لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾

But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper. (QS. at-Taubah: 88).

7. Surah at-Taubah: 16

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

Or think ye that ye shall be abandoned, as though Allah did not know those among you who strive with might and main, and take none for friends and protectors except Allah, His Messenger, and the (community of) Believers? But Allah is well-acquainted with (all) that ye do. (QS. at-Taubah: 16).

8. Surah al-Anfal: 72

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid,- these are (all) friends and protectors, one of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) Allah seeth all that ye do.

9. Surah al-Hujurat: 15

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾

Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones.(QS. al-Hujurat: 15).

10. Surah an-Nahl: 110

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾

But verily thy Lord,- to those who leave their homes after trials and persecutions,- and who thereafter strive and fight for the faith and patiently persevere,- Thy Lord, after all this is oft-forgiving, Most Merciful.(QS. an-Nahl:110).

11. Surah al-Ankabut: 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.(QS. al-Ankabut: 69).

12. Surah al-Baqarah: 218

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ
﴿٢١٨﴾

Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah,- they have the hope of the Mercy of Allah: And Allah is Oft-forgiving, Most Merciful.(QS. al-Baqarah: 218).

13. Surah al-Anfal: 74

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾

Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah as well as those who give (them) asylum and aid,- these are (all) in very truth the

Believers: for them is the forgiveness of sins and a provision most generous.(QS. Al-Anfal: 74)

14. Surah at-Taubah: 20

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

Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve (salvation).(QS. at-Taubah: 20).

15. Surah al-Anfal: 75

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company,- they are of you. But kindred by blood have prior rights against each other in the Book of Allah. Verily Allah is well-acquainted with all things.(QS. al-Anfal: 75).

16. Surah al-Ankabut: 6

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ 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.(QS. al-Ankabut: 6).

17. Surah al-Maidah: 54

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will

bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things.(QS. al-Maidah: 54).

18. Surah at-Taubah: 44

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾

Those who believe in Allah and the Last Day ask thee for no exemption from fighting with their goods and persons. And Allah knoweth well those who do their duty.(QS. at-Taubah: 44)

19. Surah at-Taubah: 81

فَرَحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Messenger of Allah: they hated to strive and fight, with their goods and their persons, in the cause of Allah: they said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand! (QS. at-Taubah: 81)

20. Surah as-Saff: 11

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾

That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: That will be best for you, if ye but knew!(QS. as-Saff: 11)

21. Surah at-Taubah: 73

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٧٣﴾

O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge indeed.(QS. at-Taubah: 73).

22. Surah at-Tahrim: 9

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٩﴾

O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge (indeed).(QS. at-Tahrim: 9).

23. Surah al-Maidah: 35

يَا أَيُّهَا الَّذِينَ آمَنُوا 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.(QS. al-Maidah: 35)

24. Surah at-Taubah: 41

انْفِرُوا خِفَافًا وَثِقَالاً وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾

Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye (but) knew.(QS. at-Taubah: 41)

25. Surah at-Taubah: 86

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نْكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾

When a Sura comes down, enjoining them to believe in Allah and to strive and fight along with His Messenger, those with wealth and influence among them ask thee for exemption, and say: "Leave us (behind): we would be with those who sit (at home)." (QS. at-Taubah: 86).

26. Surah al-Hajj: 78

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); 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!(QS. al-Hajj: 78)

27. Surah al-Furqon: 52

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an).(QS. al-Furqon: 52).

28. Surah at-Taubah: 79

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the fruits of their labour,- and throw ridicule on them,- Allah will throw back their ridicule on them: and they shall have a grievous penalty.(QS. at-Taubah: 79).

29. Surah at-Taubah: 24

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

Assuredly Allah did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat.(QS. at-Taubah; 25).

30. Surah Mumtahinah: 1

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾

O ye who believe! Take not my enemies and yours as friends (or protectors),- offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path. (QS. Mumtahinah: 1)

31. Surah an-Nisa: 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 الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward (QS. an-Nisa: 95).

32. Surah Muhammad: 31

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَنَّكُمْ أَخْبَارَكُمْ ﴿٣١﴾

And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle). (QS. Muhammad: 31).

2. Phases of Revelation of *Jihâd* Verses in the Qur'an

When tracing in the history of Islam, the Prophet Muhammad spread Islam in two phases, namely the phase of Mecca and the phase of Medina. Each phase has its own

character and form. *Jihâd* in Mecca focuses on how to form the individual Muslim and strengthen it to face the challenge which waged by the infidels of *Quraisy*.⁴⁹

The outline of the *jihâd* in phase of Mecca is; Firstly, to strengthen the faith. Secondly, to gather to a head that the Quran is the revelation of God. Thirdly, to assert that the Prophet Muhammad is the last prophet of God. Fourthly, to engraft the belief in the resurrection day. These stages are carried out by the Prophet due to the resistance of the *Quraisy* to this theological dimension.⁵⁰

To establish *jihâd* in this phase, the religious proselytizing (*da'wah*) of Islam determines the ways that focus on three matters. *The first*, to point message of God or *da'wah* mission to face leaders of the unbelievers. *The second*, to give a good example. *The third*, to try to show the existence of *da'wah* in the presence of enemy with broad minded in order to forgive them and strengthen patience.⁵¹

After the phase of Mecca was ended, with the intelligence and the greatness strategy of the Prophet, *da'wah* in Medina has the core supporters, those are the companions who joined oath of Aqabah II (*Bay'at 'Aqabah II*), so that the *jihâd* in the phase of Medina does not only aim to be patient or to bear the hard struggle, but to already command to a physical battle.⁵²

Jihâd by means of this, certainly requires a great preparation, which relates especially to the establishment of social power that forms the sturdiness of Islamic society. Thus, beforehand Islam provides an opportunity for the enemy to see, calculate and determine attitudes toward this new community (Islam community).

In this phase, there are various ways of *jihâd* which are exemplified by the Prophet. Sometimes the Prophet took the path of diplomacy by sending ambassadors to a various countries. Sometimes, the Prophet took the war (*qitâl*) which consists three forms; Firstly, *qitâl taadîbiy*, namely a war to give a warning to the enemies who violate the peace agreement. Second, *qitâl difâ'iy*, namely a war to defend

⁴⁹ Muhammad Chirzin, *Op.Cit.*, p. 71-73.

⁵⁰ Ahmad Satori Ismail, "*Berjihâd Mengikuti Rasulullah*", in *Hidayatullah Magazine*, January Edition, 2006, p. 22.

⁵¹ Muhammad Chirzin, *Op.Cit.* p. 70-71.

⁵² *Ibid.* p. 90.

themselves from the enemy's attack. Third, *qitâl wiqâ'iy*, namely a preventive war to weaken the power of the enemy before they will become stronger.⁵³

When the journey of *jihâd* in a phase of Mecca and Medina by the Prophet is observed, then *jihâd* has several fields, namely:

Firstly, *jihâd* against lust, which is fighting the temptation of Satan by getting steadfastness to the teachings of Islam and committing to the Islamic law. This is as stated in Surah al-Nâzi'ât verse 37-41 and hadith of Abu Dzar: "The most important *jihâd* is to fight your passion in maintaining faith in Allah Al Mighty..

Secondly, *jihâd* against family, this *jihâd* is to keep the family from apostasy and several things that could intrude their belief in Islam. This is in accordance with Surah Luqman verse 15 that is talking about Sa'ad bin Abu Waqqâsh who had followed Islam, but his mother did not accept it and threatened him that she would do a hunger strike till her death if he still believed in Islam.

Thirdly, *jihâd* against the irregularities of society that strives to uphold truth and justice in the society, so that a life goes on peace. It is mentioned in the Qur'an surah Ali Imran verse 110.

Fourthly, *jihâd* against tyrannical rulers, in a way of: advising, righting his mistakes and pushing him to a better course, as the Prophet said: "The most important *jihâd* is (convey) the right sentence in front of the tyrannical ruler ".

Fifthly, a physical *jihâd*, namely *qitâl* (war) against those who are hostile toward Islam, either because they ruin an agreed arrangement, or disrupt *da'wah Islâmiyah* (Islamic missionary endeavor), or attack Muslims. This is in accordance with the Quran surah al-Baqarah verse 190.⁵⁴

Islam is established by God in earth is to bring the values of virtue, to teach the followers to do good deeds, and to adorn themselves with righteousness. At the same time, Islam encourages Muslims to spread the goodness in order that all forms of malice and wickedness on earth disappeared. But all of them will be accomplished

⁵³ Ahmad Satori Ismail, *Loc. Cit.*

⁵⁴ *Ibid.*

when the efforts are earnest, well-planned and systematic. Such efforts in Islam are called *jihâd*.⁵⁵

Thus, it can be affirmed that without *jihâd*, truth will be defeated by evil. Evil will forever remain in earth if *jihâd* doesn't exist. Yet, God demands that truth destroys evil in order that falsehood is erased. The doer which is trusted by God to play the role of *jihâd* is Muslim.

3. The Meaning of *Jihâd* According to the Qur'an

In the Qur'an, *jihâd* has meaning in etymology and terminology. In etymology, *jihâd* is striving with the utmost of all strength, even to achieve something till the last breath. It is described in surah Luqman verse 15 and al-Ankabut verse 8 which both motives of revelation are about a companion of the Prophet who was commanded by his mother to be an apostate of Islam. If he didn't obey the order of the mother, she would die. And the explanation as follows:

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 (QS. al-Ankabut: 8)

وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

"But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did." (QS. Luqman: 15).

Imam Muslim, at-Turmudzi, and the others narrated from Sa'ad ibn Abi Waqqash, he said: Ummu Sa'ad said, "has not God commanded to do good against parent? for

⁵⁵ Hamim Tohari, "Jihâd Memang Jatidiri Muslim", in *Hidayatullah Magazine*, January Edition, 2006, p. 20.

the sake of God, I will never eat food and drink a beverage till I die or you will be a unbeliever. ”Then this verse befalls.⁵⁶

When someone tries to strive hard in achieving something with a sacrifice. In the Qur'an, this sacrifice through two mediums: with property and with oneself (*anfus*).⁵⁷ Due to that, a *mujâhid* should not hope the return, but gives everything he has till the purpose is achieved or what he has is gone.⁵⁸ This sacrifice must be based on the sake of Allah only, not because of the other thing. It is told by the Qur'an:

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنْ
اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٧٢)

Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid,-these are (all) friends and protectors, one of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) Allah seeth all that ye do. (Surah al-Anfal: 72).

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
أُولَٰئِكَ هُمُ الصَّادِقُونَ (١٥)

Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones. (QS. al-Hujurat: 15).

Thus, it can be seen that *jihâd* is a way that established by God to examine human. It appears also the strong relation between patience as sign that *jihâd* is a difficult thing, requires a firmness.⁵⁹

⁵⁶ Imam As-Suyuthi, *Asbabun Nuzul*, trans. Andi Muhamad Syahril and Yasir Maqasid, Jakarta: Al-Kautsar, 2014, p. 405.

⁵⁷ *Anfus* in Arabic means human's totality, so that all about his soul, his time, his mind, or his knowledge. See Qurais Syihab, *Wawasan Al-Qur'an*, Bandung, Mizan, 1996, p. 498.

⁵⁸ *Ibid.* p. 494.

⁵⁹ *Ibid.* p. 494.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

Or think ye that ye shall be abandoned, as though Allah did not know those among you who strive with might and main, and take none for friends and protectors except Allah, His Messenger, and the (community of) Believers? But Allah is well-acquainted with (all) that ye do. (QS. at-Taubah: 16).

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾

But verily thy Lord,- to those who leave their homes after trials and persecutions,- and who thereafter strive and fight for the faith and patiently persevere,- Thy Lord, after all this is oft-forgiving, Most Merciful. (QS. an-Nahl:110).

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿٣١﴾

And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle). (QS. Muhammad: 31).

Someone who really believes in Islam will sacrifice everything for the cause of God without any worldly return. Whereas the hypocrites will always consider worldly reward and when they get worldly loss, he makes permission to not follow *jihâd*, because they prefer property and themselves than God.

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾

Those who believe in Allah and the Last Day ask thee for no exemption from fighting with their goods and persons. And Allah knoweth well those who do their duty. (QS. at-Taubah: 44)

فَرَحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلِيفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Messenger of Allah: they hated to strive and fight, with their goods and their persons, in the cause of Allah: they said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand! (QS. at-Taubah: 81)

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

Assuredly Allah did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat. (QS. at-Taubah; 25).

Generally, the verses talk about *jihâd* not mention the object confronted. The clear object mentioned is only *jihâd* against the infidels and the hypocrites as the Qur'an said in Surah at-Taubah verse 73 dan at-Tahrim verse 9.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٩﴾

O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge (indeed). (QS. at-Tahrim: 9).

But this doesn't mean that only both objects have to be faced with *jihâd*, because in the other verses mentioned the enemies which mire human to evil, namely satan and lust of human. Both have to be confronted by a struggle.⁶⁰

168. O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy. (QS. al-Baqarah [2]: 168).

Lust should be warned in order not to be followed by human.

050. But if they hearken not to thee, know that they only follow their own lusts: and who is more astray than one who follow his own lusts, devoid of guidance from Allah? for Allah guides not people given to wrong-doing. (QS. al-Qashash [28]: 50).

From the phases of *jihâd* verses revelation, so *jihâd* universally in the Qur'an is divided into two parts: non-physical *jihâd* and physical *jihâd*. Non-physical *jihâd* began firstly and its verses revealed in Mecca, those are: (25:52), (16:110), (29:6), (29:69).⁶¹ Physical *jihâd* began when the Prophet Muhammad emigrated to Medina with the verses as follow: (2: 218), (8: 72-75), (2: 142), (60: 1), (4: 95), (47: 31),

⁶⁰ Ibid. p. 499.

⁶¹ Muhammad Chirzin, *Op. Cit.*, p. 19-20.

(22: 78), (49: 15), (66: 9), (61:10-13), (5: 35), (5: 54), (9: 16), (9: 19), (9: 20), (9: 24), (9: 41), (9:44), (9: 73), (9: 81), (9: 86), (9: 88).⁶²

So if *jihâd* is observed in the Qur'an, it means striving with the utmost of all ability to get purpose of God, by means of property and oneself (soul, time, power, mind) to confront infidels, hypocrites, lust, and evil with non-physical or physical manner.

⁶² *Ibid.* p. 24-30.