

JIHAD: BETWEEN TEXT AND CONTEXT

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Abstract

Jihad is still a hot topic for discussion. At the very least, there are several reasons below. *First*, since the collapse of the WTC building, there has been an intense stigmatization of the concept of 'jihad' by the West; *Second*, the meaning of jihad is misunderstood in a way that is in the interests of certain groups; *Third*, jihad is understood partially by certain Muslim groups, as the only effective way to restore *izzah* (glory) and even the *khilafah* for Muslims; *Fourth*, an incomprehensive understanding of the concept of 'jihad' continues to be intensified in various media. The word jihad has existed since the time the Prophet was in Mecca. But jihad in the Mecca period is not synonymous with war. Only then when the Prophet arrived in Medina, the word jihad was used again and one of its meanings was war. But the war that was used by the Prophet in the Medina period was a battle for self-defense. Self-defense carried out by Muslims because of the violence that continues to be deployed by the Meccan polytheists. Then the eruption included the Battle of Badr, the Battle of *Uhud*, and the Battle of *Khandaq*. The problem is, can such war jihad be applied in the current context? In this article the author tries to describe the meaning of jihad based on the context of the time not merely referring to the text.

Keywords: Jihad, Text, Conflict

INTRODUCTION

In recent years, the word jihad has increased in popularity, especially in Muslim circles. The increasing popularity of the word jihad seems to be motivated by the increasing awareness to implement *jihad fi sabilillah* among some Muslims. However, along with that popularity, the meaning of jihad today is also often misunderstood. Some think that jihad means fighting on the battlefield, even using violence or bombs. This phenomenon arises from a series of acts of terror in the name of religion.¹

Zuhairi Misrawi, stated that his institution (Moderate Muslim Society) in December 2010 had recorded 81 cases of violence and acts of terror, up 30 percent from the 2009 report which recorded 59 cases. He further said, of the 81 cases, the most frequent type of cases were 24 cases of assault and destruction, 24 cases of closure and refusal of places of worship, 15 cases of threats, demands and intimidation. Then 6 cases of obstruction of worship activities, 4 cases of discrimination because of belief, 3 cases of dissolution of activities in the name of religion, 3 cases of criminalization of religious understanding, and 2 cases of expulsion. In terms of regions or places, in 2010 the most intolerance actions occurred in West Java with 49 cases, East Java with 6 cases, DKI with 4 cases, and South Sulawesi with 4 cases.²

In this connection, it is interesting what commented Yusuf Qardhawi prominent Egyptian cleric, who now lives in Qatar, when responding to the WTC incident.³

"We, Arab Muslims, are the most disadvantaged party due to the massive attacks on humanity and life ... (If) the attack was carried out by a Muslim - as claimed by some groups - we, in the name of religion, reject the action and condemn the perpetrators... (Islam) is a tolerant religion that respects human life and he considers that the attack is very inhuman, let alone sees the victims mostly from innocent people. That really contradicts the verses of the Koran that read: "Whoever kills a human being, not because that person kills another person, or not because of making mischief on earth, as if he had killed all humans. And whoever preserves the life of a human being, it is as if he preserves the lives of all humans."⁴

Not long ago on Tuesday, February 13, 2018, religious leaders, community leaders and places of worship were damaged. One of them, St. Lidwina Church, Sleman, Yogyakarta and the attack on the mosque in Tuban, East Java. Police

¹ Saihu, "Pendidikan Pluralisme Agama: Kajian Tentang Integrasi Agama Dan Budaya Dalam Menyelesaikan Konflik Sosial Kontemporer," *Indo-Islamika* 9, no. 1 (2019): 67–90.

² Action intolerant rises 30% in <http://www.menkokesra.go.id/content/tindakan-intoleran-naik-30%>. Accessed 9 June 2019.

³ The statement of Yusuf Qardawi, bisa dilihat di www.islamonline.net/English/news/200109/13article22.sahtml. Accessed September 2001.

⁴ QS.Al-Ma'idah [5]: 32.

Headquarters also asked the police in the district and city areas, increase security.⁵ This condition shows that there is a misunderstanding about the true meaning of jihad, so it is necessary to find a solution that can break away from the literal and non-contextual understanding. This paper will try to describe the true nature of jihad from a perspective *makki-madani*

METHODS

The method of this research was conducted using qualitative research with a descriptive approach, describing the results of research in accordance with research objectives and followed by data analysis to obtain relevant and accurate data. With a qualitative-descriptive-analytical approach, this paper examines a perspective of the Koran through its verses *makiyah* - *madaniyah* and compares them so as to get a comprehensive and comprehensive interpretation of the meaning of jihad. The type of research used is literature research or library *research* using a variety of primary and secondary sources. Thus, the study uses descriptive analysis, means by providing a clear picture of possible research objects regarding the meaning of jihad. The results of this study are systematically presented about the phenomena that exist.

RESULTS AND DISCUSSION

Definition of Jihad

Etymologically, jihad is an Arabic vocabulary that has been absorbed into Indonesian. The origin of the word is *juhd* or *jahd*. *First*, interpreted as expending energy, effort, or strength. Being the *lafadz second* meaning is seriousness in working.⁶ Thus, in the language of jihad is to exert effort and ability to do something seriously. While terminologically, the meaning of jihad has various meanings. Every expert can give a different definition from the others. According to Ar-Ra'ib al-Asfahani (d. 502 H.),⁷ a scholar who devoted much attention to the Qur'an, defines the meaning of jihad in the Koran to include three things, they are:

- a. Striving earnestly against the enemy to uphold the religion of God.
- b. Fighting earnestly against Satan who always causes evil.
- c. Fighting earnestly against the passions that always lead to munkar and immorality.

While Ibn Qayyim al-Jauziyah wrote in *Zad al-Ma'ad* that the meaning of jihad included four criteria,⁸ they are:

⁵ <https://news.detik.com/berita-jawa-timur/d-3865724/penyerangan-tempat-ibadah-dan-tokoh-agama-polri-perkuat-wilayah?> Accessed 13 Februari 2019.

⁶ Muhammad Ibn Makram Ibn Manzur, *Lisân al-Ara*, Vol. III (Baerut: Dâr Al-Fikr, 1994), 133—134.

⁷ Ar-Ragib al-Ashfahani, *Mu'jam Mufradat li al-faz al-Qur'an* (Baerut, Dar al-Fikr, tt), 99.

⁸ Ibn Qayyim al-Jauziyyah, *Zâd al-Ma'âd*, cet. I (Beirut: Dâr al-Kutub al-'Arabi, 1425H/2005M), 415-416.

- a. Fighting against lust.
- b. Fighting against demons.
- c. Fighting against infidels.
- d. Fighting against hypocrites.

In line with this understanding, when giving meaning to jihad, the Big Indonesian Dictionary⁹ formulates that jihad are:

- a. Efforts with all the effort to achieve good.
- b. A real effort to defend the religion of God at the expense of property, body and soul.
- c. Holy war against unbelievers to defend Allah's religion.

Some Terms of Jihad in the Qur'an

Some people always identify jihad with war. Whereas in the Koran the notion of war has its own term. There are at least two words used by the Koran for this meaning that is *al-qital* and *al-harb*. In the Qur'an the word *al-qital* is mentioned 13 times and in all its derivatives 144 times. While the word *al-harb* (in masdar form) is called 4 times and in other forms twice. In addition there are also two other words that mean war or war, that is *gazwah* which means war followed by the Prophet while *Sariyyah*; war between the Muslims and the infidels in the time of the Prophet Muhammad, but the Prophet himself did not participate in the war. Word *Gazwah* is not mentioned in the Qur'an, unless the word derivation is *guzzan* mentioned in the Qur'an one that is in the letter of Ali Imran [3]: 156:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِأَخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

O you who believe, do not be like those who disbelieve (hypocrites) and who say to their brethren when they travel in the face of the earth or they are at war: "If they remain with us, surely they will not die or be killed." as a result (of their words and beliefs) such, God causes a deep sense of remorse in their hearts. God turns on and off. and Allah sees what you do.¹⁰

a. Al-Qital

Al-qitâl, etymologically is an *ism masdar* of the verb *qâtala-yuqâtilu-muqâtaat*. *Al-qital* comes from the word *al-qatl* which means to kill. Killing here is the same as where a wolf kills its prey. Ibn Mandzur wrote *al-qitâl* is *al-muqâtalah wa al-muhârabah baina isnaini* (warfare between two groups).¹¹ While the Arabic Language Research

⁹ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia* (Jakarta: Balai Pustaka, 2008), 976.

¹⁰ QS. Ali Imran/3: 156.

¹¹ Before explaining the meaning of *qital* related to jihad, Ibn MandzuR explained the meaning of *internal* mentioned in Sura al-Munafiqun: 4. Ibn Mandzur explained that the meaning of *qital* in this verse is not the meaning of the commonly understood *Qital*, which is the battle between the two groups. Read more! Ibn Mandzur, *Lisân...*, V/3529.

Institute of the Arab-Egyptian Republic in *al-Mu'jam al-Wasîth* stated, *al-qitâl* is *hâraba* (war).¹² These two definitions show that the meaning of *al-qitâl* is war on the battlefield. Thus, *al-qital* can be recommended as jihad when it meets the consequences set by Islamic law.

b. *Al-Harb*

While *al-harb* is an original word whose verb is *haraba-yahrubu-harban*. In terms of etymology, *alharb* has a variety of meanings. In *al-Mu'jam al-Wasîth*, it means *al-qitâlu baina fiataini* (war between two groups).¹³ Here the meaning of *al-harb* is the same as *al-qitâl*. But when it's comparative with the opinion of al-Sirafi listed in *Lisânu al-'Arab*, *alharb* has different meanings to *al-qital*. Al-Sirafi said, *al-harb* is *naqîdhu al-silmi* (the antonym of the word peace), it belongs to the word *mu'annats*,¹⁴ the original is an adjective form.¹⁵ If it is declared as the antonym of the word peace, then *al-harb* could mean hostility. Whereas hostility is not limited to war, hostility can take the form of antagonism, clashes, hatred, resentment, conflict, suffering, strife, friction, disputes, disputes, disputes, quarrels, and disagreements. In the end, the student brawls can be said *al-harb* because in it there is the hostility. Thus, from the opinion of al-Sirafi is seen that the meaning of *al-qital* with *al-harb* is different.

To distinguish between these two terms (*al-qital-al-harb*), Yusuf al-Qaradhawi's explanation can be seen below. Yusuf al-Qaradhawi; an Islamic scholar and thinker from Egypt. According to him, *al-qital* and *al-harb* are not the same. *Al-qitâl* is war, whereas *al-harb* is war. War is the last part of jihad, which is to fight using weapons to face the enemy. War is not in accordance with *Shari'a* unless it is done in the way of Allah. While war is a group using weapons and material strength to fight other groups. Usually, the purpose of war is to carry out hegemony, oppress, or seize the wealth of others. War is more military in nature and uses various types of weapons. However, today there are other wars, such as cultural wars, mass media wars, economic wars, and physical wars.

In war, usually one group is the right and fair group, while the other group is the wrong and wrong group. But sometimes these two groups are the wrongdoers.¹⁶ Here we see that, al-Qaradawi opinion about the meaning of differences *al-qital* with *al-harb* very argumentative. The reason, there are several characteristics of war that usually carry out hegemony, oppression, seize the wealth of others, and the weapons used are also varied. Based on this reason, the author is more agreed with al-Qaradawi that set the definition of *al-qital* with *al-harb*.

¹² Majma' al-Lughah al-'Arabiyyah Jumhuriyyah Mishra al-'Arabiyyah, *al-Mu'jam al-Wasîth*, cet. IV (Kairo: Maktabah as-Syurûq al-Dauliyyah, 1429H/2008 M), 147.

¹³ Majma' al-Lughah, *al-Mu'jam al-Wasîth*, 169.

¹⁴ In Arabic, to distinguish the word type then the word is divided into *ISM organized* and *ism muannats*. *Isim organized* is a word name that shows men. While the *ism muannats* is the name of the word that suggests women.

¹⁵ Ibn Mandzur, *Lisân...*, II/815.

¹⁶ Yusuf al-Qardhawi, *Fiqih Jihad: Sebuah Karya Monumental Terlengkap Tentang Jihad Menurut Al-Qur'an dan Sunnah*, cet I (Bandung: Mizan, 2010), xxvi-xxvii.

Jihad in the Hadith of the Apostles

To understand the meaning of jihad according to the hadith of the Apostle, several insights will be found to indicate contradictions. A hadith narrated by Ahmad, Nasa'i and classed as *saheeh* by al-Hakim, "Strive against the idolaters with the treasure, the soul, and your tongue".¹⁷ In other narrations mentioned; "Hajj and Umrah are jihad without war."¹⁸ The Prophet Muhammad also said; "Serving parents is jihad."¹⁹ The foremost human being is a believer who strives in the path of Allah with his soul and treasure.²⁰ "Criticizing the truth about the wrongdoers also includes jihad."²¹ In the hadith narrated by al-Dailami from Abu Dzar Al-Ghifari, the Messenger of Allah said; "The best of jihad is to fight against the passions because of Allah."²²

Based on some of the traditions above shows that there are variations in the forms of jihad that is recognized in Islam according to the words of the Prophet. Jihad is not synonymous with war and battle, but the meaning of jihad changes its shape according to the situation and conditions. According to the popular Prophet's words, jihad in the form of warfare is the smallest jihad (*al-jihâd al-Ashghar*), while jihad against oneself is the greatest jihad (*al-jihâd al-Akbar*). However, it is undeniable that some of the Prophet's traditions are quite 'fierce' and trigger the hobby of war. Like the hadith; "Know that heaven lies in the shadow of the sword."²³ For some parties who only understand this hadith literally will identify the key to heaven through a slash of war. A person who wants to enter heaven must go through a sword slash.

There are other traditions that are in line with the above hadith narrated by Imam Bukhari and Muslims from Ibn Umar, the Messenger of Allah said; "I was ordered to fight humans so that they testify that there is no god but Allah and Muhammad is the messenger of Allah, upholding prayers and issuing zakat. If they do, then, their blood and property will be preserved, except (they commit violations) according to Islam, then the determination will be left to Allah".

The above hadith is often used by some Radical Islamic groups as ammunition of hostility and violence against non-Muslims. It is as if the Prophet was sent only to fight and force people to convert to Islam. Even though the above hadith is presented

¹⁷ Muhammad bin Ismail Al-Kahlani, *Subul Al-Salâm*, Vol. II. (Bandung: Dahlan tt)

¹⁸ HR. Ibn Majah

¹⁹ HR. Bukhari-Muslim. A man approached the prophet to ask for permission to go to war, the Prophet said, "are both your parents still alive? The man replied, ' yes ' Rasulullah said again; "Be proud of the two".

²⁰ Ahmad Ibn Ali ibn Hajar Al-Atsqalani, *Fath Al-Bâri bi Syarh Shahîh Al-Bukhâri*, hadis no. 2786 vol. IV. (Berut: Dâr al-Fikr 2000), 81.

²¹ Editor of the complete Hadith, "the most appropriate jihad is to voice a sentence of righteousness to the wronging ruler."HR. Abu Daud, Al-Tarmidzi dan Ibn Majah

²² HR. Al-Dailami.

²³ HR. Bukhari.

in the form of a defensive war. The sentence of the hadith in Arabic uses the word *umirtu an uqâtil*. Actually the meaning of *uqâtil* is not the same as the meaning of *aqtul*. The hadith came out of the lips of the Apostle as an effort to command war against enemies who are fighting the Muslims. The war must be stopped if the group that previously fought converted to Islam, or paid *jizyah* (tribute).

Thus, this condition should be seen also not only to see the explicit sound of the text but also to see the real condition in which the verse or hadith was said by the Apostle.

Between the Verses of War and the Verses of Peace

In religious texts (*al-nushûsh al-dîniyah*), both in the Koran and the Hadith, on one hand it has a hard character. But on the other hand religious texts also have soft characters. Among such tough character verse in *surah Al-Tahrim* verse 9:

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

O Prophet, fight unbelievers and hypocrites and be harsh on them. Their place is hell and it's the worst place to come back to.

Among the examples of the Prophet's Hadith from Ibn Umar ra. with a strong character, the history of the Muslim Imam:

أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله

I was ordered to fight humans until they say 'lâ ilâha illa Allah' (there is no god but Allah) ".²⁴

From the two examples of religious texts above, Islam is depicted with a very sadistic face and far from being tolerant, because non-Muslims must absolutely be fought or killed.

In the context of *surah al-Tahrim* verse 9 the Prophet must fight infidels (non-Muslims) and hypocrites, in any situation, because these verses do not provide boundaries for the situation. Likewise, the Muslim Hadith which explains that the Prophet Muhammad was ordered to fight humans until they say the words "lâ ilâha illa Allah". This means that the Prophet Muhammad had no other option in dealing with non-Muslims (infidels) except fighting them to the end. However, if you pay attention to the behavior of the Prophet Muhammad - which is one form of explanation and interpretation of the Koran - in dealing with non-Muslims is not like that. The Prophet actually opened his home to non-Muslims. Even one of the Prophet's in-laws, Huyay bin Ahthab, was a Jewish figure from the Banu Quraidhah and the Prophet was very respectful of him.

²⁴ HR. Bukhari – Muslim. Di kutip dari kitab Al-Muhyi bin Sharaf Al-Din Al-Nawawi, *Sharh al-Arba'in Hadits an al-Nawawiyah* Pentahqiq: Ibn al-Daqiq al-'Ied. Hadis ke 8. h. 29.

In *Shahîh Bukhâri* and *Shahîh Muslim*, there is a statement that Umm al-mu'minin 'Aisha, the wife of the Prophet Muhammad, often talked and discussed with Jewish women at the Prophet's house. Their discussion sometimes also involved the Prophet in religious matters. Jewish women came to the Prophet's house sometimes alone and sometimes more than one (group).²⁵

The Prophet Muhammad also allowed the Najran Christians to coexist with Muslims; they were not fought by the Prophet. Likewise the Magi who lived in the Black Stone region, the Eastern Arabian Peninsula were allowed to live by the Prophet SAW. Even at the end of the Prophet's life, he was still dealing with a non-Muslim. The Prophet (SAS) borrowed 30 *sha'* wheat (about 75 kg) from a Jew named Abu Shahm by mortgaging his armor.²⁶

An event narrated by Ibn Ishak in *al-Syîrah al-Nabawiyah*, that the Prophet had received visits from 60 Najran Christian figures. The group was led by Abd al - Masih al-Ayham and Abu Harithah bin Alqama. Abu Harithah is a highly respected figure because of the depth of his knowledge and supposedly because of some of his karomah. According to Muhammad ibn Ja'far ibn al-Zubair, when the group arrived in Medina, they went straight to the mosque even though the Prophet was conducting the Prayer asar. They wear robes and turban. When the service time had arrived, they did it inside the mosque facing east.²⁷ This indicates how the Prophet was very gentle with non-Muslims and respected them even in matters of worship rites. More than that the Prophet said:

من قاتل معاهدا لم يرح رائحة الجنة وأنَّ ريحها توجد من مسيرة أربعين عاما (رواه البخاري و الترميذي والنسائي وابن ماجه وأحمد)

Who kills a non-Muslim person mu'âhad (bound appointment), he will not smell the aroma of heaven, and the aroma of heaven can be smelled from a distance of forty years ".²⁸

Therefore, the above verses and traditions must be understood comprehensively not in piecemeal. In the level of praxis, must pay attention to between the verses of the Koran and the Hadith of the Prophet who fell in conditions of war and the verses of the Koran and the Hadith of the Prophet who came down in peaceful conditions.

²⁵ Ummul Mukminin Aisyah said, "When the Prophet (SAS) entered my house, I was sitting with a Jewish woman. The Jewish woman said, did you know that you will later be tormented by the grave? Hearing these words the Prophet SAW was surprised then he said, "It is the Jews who will get the torment of the grave". Aisha then said, a few days later the Prophet said: "Do you know that I was given a revelation by Allah whose contents that you (Muslims) will get the torment of the grave? So since then the Prophet SAW. Always ask for protection from Allah SWT. From the torment of the grave.

²⁶ Imam Bukhari, *Shahîh Bukhâri*, II/202.

²⁷ Abu Muhammad Abdul Malik ibn Hisyâm al-Ma'ârif, *Al-Sîrah al-Nabawiyah*, Jilid II (Kairo: Dâr al-Hadîts, 2004), 426-428.

²⁸ HR. Bukhari, Tirmidhi, Nasa'i, Ibn Majah dan Ahmad.

Qur'an verses and Prophetic traditions related to war, must be positioned in a war situation and used only to deal with those who fight Islam. While the verses of the Koran and the Hadith related to the situation of peace, must be positioned on a peaceful situation. Vice versa, reverse the application of using verses of the Koran and the Hadith of the Prophet relating to war for a peaceful situation and/or applying verses of the Koran and the Hadith of the Prophet relating to peace for a war situation; it is the same as turning back and confusing Islamic teachings. Here the importance of understanding the verse, not only based on the text alone but also should be able to see the context of the era.

Istisyhâd or Al-Irhâb

Etymologically, *istisyhâd* is a *mashdar* form of *istasyhada-yastasyhidu* , one of which means to seek martyrdom, which is martyrdom in the struggle to uphold the religion of God. The origin of the word from the term is *shahida* - *yasyhadu*, which means to witness. A *shahîd* in the plural form of a *shuhada* can be interpreted as a witness or a person who died because of defending the religion of Allah. People who die because of upholding the religion of Allah (*shahîd*) will get a favor in the sight of Allah and heaven in the hereafter. Thus, not a few of the Muslims who are driven to get martyrdom in the fight for the religion of God. They are willing to sacrifice their wealth, body, and soul for this holy intention. However, there are some people who go wrong in carrying out this martyrdom (*amaliyah al-Istisyhad*). They fight not defending the religion of God, but fighting for political interests by killing innocent people which according to the *Shafi'i* priest is considered a silly act.

The struggle is not jihad, but terrorism (*al-irab*). and luck by borrowing God's name. Jihad is not a struggle to kill innocent people, nor is it an effort that causes suffering to mankind and destroys civilization. The Koran has never taught its people to use violent means to build civilization. The interpretation of jihad by fundamentalists as a religion-legalized violence is contrary to the concept of jihad known in Islam. Thus jihad must be interpreted contextually. Jihad is working hard to uphold justice for others, such as fighting poverty, helping the weak, and empowering humanity. Islam never teaches or calls the bombing a jihad. Because, according to Islam, killing one innocent person is the same as killing everyone on this earth.

The incident was no more than a group's desire to destabilize the national security situation and hope for profit from chaos. Regardless of his motives, terrorism is an enemy of all religious communities and all nations. The incident also showed the weakness of state intelligence because it failed to predict and anticipate interference with state security. The police and military officers cannot protect citizens and foreign nationals who are in Indonesian territory. That is, they failed to carry out their functions. The main action now is to arrest the perpetrators immediately because this is a crime against humanity.

In this connection, the Indonesian Ulama Council in its fatwa on terrorism distinguishes between the character of terrorism and jihad.²⁹

a. Terrorism

1. Its nature destructive (*ifsad*) and anarchist (*faudhâ '*).
2. The aim is to create fear and or destroy the other party.
3. Done without rules and targets without limits.

b. Jihad

1. Its nature requires repair (*ishlâh*) even with how wars.
2. The aim is to uphold the religion of God and or defend the rights of the wrongdoers.
3. Done by following the rules determined by the conditions with clear enemy targets.
4. Therefore religious radicalism which in its implementation can be in the form of terrorism, one of the reasons is using improper methods in understanding religious texts and erroneous in their response. And to avoid that every Muslim needs to understand the Qur'an and the Hadith of the Prophet to start the correct method of understanding, then apply that understanding correctly as well.

Related to this martyrdom study, the scholars did not seem to limit those who died in the war in defense of Allah's religion. Apart from that understanding, there are also other types of deaths which are also called *shahîd*. In a hadith narrated by Ahmad, Abu David, and Nasa'i disclosed that the martyr there are eight kinds, die for defending religion, pestilence, drowning, due to illness ribs, due to a fire, crushed ruins, and due to childbirth. While in the hadith narrated by Tirmizi, it is revealed that there are four kinds of *shahîd*, they are; die because of preserving religion, preserving property, because of preserving blood, and because of preserving family.

That criterion is certainly based on intention when fighting. If it is based on sincere intentions *lillâhi ta'âla*, of course the reward is as God promised. If it turns out that the intention contained is not because of God, then the reward will also be adjusted to his wishes. Therefore, there are scholars who divide *shahîd* into three. *First*, *shahîd* of the afterlife, that is, for those who die for defending religion with the intention of Allah, to them Allah will reward them according to His promises; *Second*, martyrdom for the world alone, that is, for people who die for defending religion but the intention of the struggle is not because of God, but the desire to be praised, to get booty, or others. For them Allah will reward according to his intentions, without being accompanied by rewards in the hereafter; *Third*, *shahîd* afterlife only, that is for those who die due to other causes as expressed in the above Hadith. For them God will reward according to the actions and quality of his faith.

²⁹ Majelis Ulama Indonesia, *Fatwa Majelis Ulama Indonesia tentang Terorisme* (Pimpinan Majelis Ulama Indonesia, Jakarta, 2005), 9.

With the diversity of martyrdom, Muslims should think again when they want to die *shahîd*. If in the struggle to uphold the religion of God, after the *ijtihād*, it turns out that there are many negative effects, it should look for other possible ways. Assessment beforehand can avoid dying silly. Thus, the deaths that occur are not in vain. This is what seems to be re-examined, before someone does an activity. The aim is nothing else so that what is fought has meaning.

Jihad between Text and Context

The order of jihad in the Koran originates from the Prophet Muhammad's arrival in Mecca. But the use of the words jihad does not mean war and physical resistance. Jihad is used in the sense of a substantive, ethical, moral and spiritual struggle. Allah SWT, said; "Then do not follow the disbelievers, and strive against them with great jihad." QS. Al-Furqan [25]: 52. Related to the above verse, commentators differ in their opinion about what is jihad? According to Ibn 'Abbaas as., The connotation of the meaning of jihad in that verse is with the 'Qur'an. According to Ibn Zayd with 'Islam, there are also those who argue with the 'sword'. But Al-Qurtubi strongly rejected the latter opinion (jihad with the sword), because this verse was revealed in Mecca before there was a war order.³⁰ While the meaning of jihad according to Al-Zamakhshari includes all forms of struggle (*jâmiun likulli mujâhadah*).³¹

In another verse, Allah says. "And verily your Lord (protector) is for those who emigrate after suffering trials, then they strive and be patient. Really! Your Lord after (that incident) is truly Forgiving, Most Merciful. " ³²

There are some scholars of interpretation- among them Al-Dlauhak-doubts the existence of verses of jihad down in Mecca, including the two verses above. They argue that these verses descended on Medina. The reason is, jihad is identical to the meaning of war, whereas in the Mecca period there was never a war. Especially mentioned in the second paragraph (Al-Nahl [16]: 110), "People who emigrate" (*li al-ladzîna ha Jaru*) is proof that there is only jihad command in the post migrate to Madinah. It is concluded that the verses that talk about jihad are *madaniyah* verses not *makkiyah* verses. But the majority of scholars argue otherwise. The above jihad verse descended on Makkah. According to the majority of scholars, seluruhnya in the letter of al-Furqan down in Makkah. Ibn AbbAs and Qatadah exempted three verses of *Surah al-Furqan* who fell in Medina, in verse 68, 69, and 70.³³

The majority opinion of scholars is reinforced by the presence of other jihad verses were down in Makkah. And these verses are not in the meaning of war, but in

³⁰ Muhammad Ibn Ahmad Al-Anshari Al-Qurthubi, *Al-Jâmi Li Ahkâm Al-Qur'an*, vol. VII (Baerut: Dâr Al-Fikr, 1995), 56,

³¹ Mahmud Ibn 'Umar Al-Zamakhshari, *Tafsir Al-Kasysyaf*, vol. III (Baerut: Dar Al-Kutub Al-'Ilmiyah, 1995), 278.

³² QS. Al-Nahl [16]:110.

³³ Al-Zamakhshari, *Tafsir Al-Kasysyaf*, 3.

the basic meaning of jihad, which is seriousness and difficulty in releasing strength and ability. Allah says;

وَإِنْ جَاهِدَاكَ عَلَىٰ 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

*If (both your parents) 'jihad' (forcing) against you to curse me (Allah), but you have no knowledge of it, then do not follow them either, but the good will be in the world.*³⁴

The meaning of 'jihad' from the above paragraph is the seriousness and seriousness of the parents by issuing all their ability to invite his son to the Curse of God. Then the child's reaction/jihad struggle against his parents is to be patient and refrain from following their will, but to treat his parents well. In another verse mentioned about the existence of jihad in Makkah, "and those who are *jihadi* to seek (good pleasure) we, we will actually show to them our streets."³⁵

The meaning of jihad in this verse, according to the social condition of Muslims when it is in Makkah is struggling (*jihad*) in the way of God with patience; endure the suffering of the diatribe and torment of the Quraisy community. With their struggle, God will instruct and illuminate his ways.

According to al-Zamakhshari, this verse has no specification of the object of struggle. Hikmahnya, Jihad (struggle) has a wide scope, both jihad against the impetus of the spirit of the demonic, Satan, or the enemy of religion.³⁶ But after the prophet Muhammad migrated to Yatsrib (Medina), the condition and social position of the Muslims changed. In Makkah, their condition is slight, weak, and in marginalized and oppressed positions. In Medina, Muslims succeed in raising strength, and form a strong social structure. Muslims are no longer a small group or community, but have become a true system of society.

In this condition and position, terror and military aggression of the Quraysh did not increase in weight, even increasing and becoming-so. Not to be avoided, Muslims must defend their existence by arranging military forces to face threats and the military aggression of the Quraysh. And starting from here the word jihad changed its meaning to war.

Therefore, the word jihad in the sense of war was then used by the Qur'an in the *Madaniyah* verses, after the prophet lived in Medina. Because the permission to fight in the way of God is only appear in the first year of the immigration as contained in Sura Al-Hajj [22]: 39-40. Allah SWT said:

أَذِنَ لِلَّذِينَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ أَنْ يَغْلِبُوا الَّذِينَ لَمْ يُحِلِّ اللَّهُ عَلَيْهِمْ الْقِتَالَ وَإِنْ تَضَرَّعُوا إِلَى اللَّهِ فُسْحَىٰ لَهُمْ مَا تَابَ إِلَيْكُمْ وَالَّذِينَ يَبْتَغُونَ الْغَلَبَ وَالظُّلْمَ أُولَٰئِكَ هُمُ الْمُكَذِّبُونَ

³⁴ QS. Luqman [31]:15.

³⁵ QS. Al-Ankabut [29]: 69.

³⁶ Al-Zamakhshari, *Tafsir Al-Kasasyaf*, vol. III, h. 453.

It has been permitted (to wage war) for those who are fought, for verily they have been persecuted. And indeed Allah, truly the Almighty is helping them.³⁷

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْجَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

Those who have been driven from their homeland without the right reason, except because they said: "Our Lord is God." And if God has no denying (violence) some people with some others, it has been torn down by Christian monasteries, churches, Jewish worship houses and mosques, in which many are called the name of God. Indeed, Allah must help his (religious) people. Indeed, Allah is truly almighty.³⁸

Therefore, since the medina of Muslims is not necessarily commanded to struggle in the physical sense (although it has been allowed to fight). For two years they were ordered to struggle in establishing community structures and establishing strong cooperation with the gods and other religions that lived in Medina. The treaty was known as the "Medina Charter" (*Al-Watsiqah al-Madaniyah*). As for the order to fight physically (not just permission to fight) then go down in the second year of Hijriah as the word of Allah SWT. In Sura Al-Baqarah [2]: 193 and 216:

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

And fight them, so there is no libel and (until) the obedience is only solely for Allah. If they stop (from your antagonize), then there is no hostilities (yet), except for the wrongdoers.³⁹

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

It is obligatory upon you to fight, but at war it is something you hate. May you hate something, when it is very good for you, and you may (anyway) like something, when it is very bad for you; God knows, you do not know.⁴⁰

Allah also speaks in Surah Al-Anfal [8] verses 39, reads;

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلَّهُ لِلَّهِ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

And fight them, so that there is no defamation⁴¹ and that religion is purely for Allah. If they stop (from the Disbelief), then Allah sees all that they do.⁴²

³⁷ QS. Al-Hajj [22]: 39.

³⁸ QS. Al-Hajj [22]: 40.

³⁹ QS. Al-Baqarah [2]: 193.

⁴⁰ QS. Al-Baqarah [2]: 216.

⁴¹ The defamation is: disorders of Muslims and Islamic religion. The intention of the statement "that the religion is purely for Allah" is the expression of Islam and the circumcision of religious religions as said by An-Nasafi and Al-Maraghi.

But nevertheless, after the decline of the command, the word jihad is still given other meanings besides war. After the Prophet Muhammad died there was further development. Some people want to mention war, they prefer to use a certain word. The *muhadditsûn* (Hadith master) and *Mu'arrikhûn* (historians) prefer to use the word *gazzwah*, while the rulers and politicians like to use the word *Harb*. In a dictionary of International Relations and Conference Terminology by Hasan Abdullah, the word War is always translated into Arabic with *Harb*, never with *jihâd*. As for the *Fuqaha* look prefer to use the word jihad to refer to the meaning of the war itself than in other words such as; *qitâl*, *Harb*, *Gazzwah* and *Sariyyah*.

Based on the above exposure, it must be distinguished between the Jihad verses and the War Verses (*qitâl*). Distinguishing these two terminologies are very urgent, because mixing between the two is a major cause of mistakes Muslims understands the doctrine of jihad. So it is not surprising that jihad is defined by warfare.⁴³ The Qur'an verses that use the word jihad (the verses of jihad) have obvious meaning and purpose. It does not experience a narrowing of meaning in the sense of war as some people have understood during this time. Jihad can be interpreted as widest, according to the social context and ability of the Muslims faced and possessed. The conformity between the meaning of jihad and social context does not constitute the narrowing process but is the contextualize process of Islamic teaching.

The next question is why in the Qur'an there are still verses that legalize war (*Ayât qitâl*)? If our understanding of Islam begins with the axiomatic principle that Islam is a religion of peace, and aims to be a secret to all nature, why still acknowledge acts of violence and war? To understand the verses of War (*qitâl*), there needs to be a classification. *First*, the verses of war are in a defensive meaning (defend themselves). The verses in this group use the words *al-qitâl* (War) and other forms of change from this word, such as *qâtîlû* (fight) and *yuqâtîlu* (War). *Second*, the war verses in the offensive "*textual*" meaning. Verses in the second classification are very little found in the Qur'an and using the word *uqtulû* means offensive, killing, attacking, and invading (aggression).

The verses that use the words *qâtîlû* and *Yuqâtîlûn* More demonstrate the defensive meaning, the effort to defend themselves from the invasion of the enemy. Muslims are commanded to wage war with the words *qâtîlû* and *yuqâtîlu* because they attacked the pagan or the heathen Quraishy. For the first classification, when there is a command of war, there is no problem, because defend yourself. The problem is probably when told to fight with the sentence *uqtulû* in the sense of attacking the enemy without any attack first from the enemy. For the answer should use a contextual approach and see the condition when the verse is down. As

⁴² QS. Al-Anfal [8]:39.

⁴³ Jamal Al-Banna, *Al-Jihâd*, (Kairo: Dâr Al-Fikr Al-Islâmi. 2002). h. 5

mentioned earlier that *uqtulû* sentence is used in situations and conditions that are not conducive, that is fighting and hostile. Thus using the word (*uqtulû*) is very precise. Attacking in this context is a counteroffensive to those who always spread defamatory deeds. God said:

وَأَقْتُلُوهُمْ حَيْثُ تَقْعَمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُفْتَلُوا فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

*And slay them wherever you meet them, and turn them from where they have cast you out (Mecca); and slander⁴⁴ is more of a greater danger than murder, and do not fight them in the Holy Haram, unless they fight you in that place. If they fight you (in that place), then slay them. Thus a reply to unbelievers.*⁴⁵

When Muslims are no longer faced with war situations such as the time of the Prophet Muhammad Saw and his companions, the definition of jihad also experienced a significant swiping. Jihad is no longer interpreted as a sacred war defending religion alone, but also means the struggle to realize prosperity, create peace, eradicate poverty, and so forth. This kind of meaning seems very appropriate to the situation and condition of our country at this time. Thus, the first understanding (efforts with all efforts to achieve good) is revealed in the Dictionary of *Bahasa Indonesia* that can be adopted without us having to feel burdened by something that is judged objectionable. Therefore, Jihad *fi sabilillah* in Islam does not always lift weapons. Prophet Muhammad Saw, said: "The Dinar (money) you spend for the purposes of *fi Sabilillah*, the money you use to liberating slaves, money that is be prepared for the poor, (the reward) is not as good as the money you give to (educate) the child and (give life) your family".⁴⁶

Based on the hadith above and the consideration of the current condition, the jihad most needed today where we live peacefully not in the condition of war is precisely how to make the most possible to prepare the Qurani generation and educate the child to be better. In the context of the Indonesians of jihad like this is much greater the reward than the lifting jihad (because it is irrelevant) let alone the jihadist is considered to have been the rule of the rules that have agreed to the scholars.

CONCLUSION

Based on the above description it can be said that the theological legitimacy of good methods, often to be denied by other verses of the Quran such as verses of unwillingness of Jews and Christians towards Muslims to embrace their religions,

⁴⁴The purpose of slander here is that slander creates chaos, such as expelling the Companions of the Prophet from their hometowns, seizing their property and hurting or disturbing their religious freedom.

⁴⁵ QS. Al-Baqarah [2]: 191.

⁴⁶ HR. Muslim.

that "*religion on the side of God is Islam*", the passage of *jihâd fi Sabilillah* who calls for eradication of Shirk, his dismissal and such. The verses of this group are taken in a partial and textual manner, regardless of the causes and context of the verses derived and other verses that can give a different, more open and inclusive understanding.

The contradiction between verses of the Qur'an will occur when the interpretation is done both textual and partial. This Tekstual group interprets that the Jihad verses in the sense of war against proselytizing and disarmament erase the verses of call to Da'wah in the manners above. Such an interpretation – if left – could be potential triggers of the birth of anarchists and terrorists. Of course such an interpretation is weak and does not see the context of the Jihad verses lowered. The verses of Jihad and *qitâl* descended as defensive attempts to maintain safety and order. War is only allowed to defend religious freedom and prevent religious persecution. Verses allowed the war in the persecuted condition precisely strengthen the verse there is no compulsion in religion.

Jihad is not always synonymous with warfare, jihad must be more widespread than it is today in Indonesia, when the retardation is still high enough, poverty is still quite high, and the illiterate numbers are still high. Thus, the jihad in the sense of war seems insufficient. Thus, the verses of jihad must be in conjugality not only to see the text alone.

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