

## JIHAD IN THE PERSPECTIVE OF AL-QURAN

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

**Keywords:** Jihad, al-Quran

### I. INTRODUCTION

Quran will never textually change, but the interpretation does following to the space and time of the human being. Al-Quran must always be analyzed, perceived, and interpreted by tools, method, and approach in order to extract the core of its meaning. Many methods and interpretations are applied to look into the deep meaning of the Quran.<sup>1</sup>

*Jihad* is an endeavor to achieve goodness, a struggle to protect Islam by sacrificing our wealthiness, our body and soul. *Jihad* in the name of Allah is an obligation to all muslim based on their ableness.

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

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

Meaning:

<sup>1</sup> Umar Shihab, *Kontekstualitas Al-Quran: Kajian Tematik Atas Ayat-ayat Hukum dalam Al-Quran*, (Ed. 1; Jakarta: Penamadani, 2003), p. 3.

<sup>2</sup> Ahmad, al-Tayyeb dkk. *Jihad Melawan Teror: Meluruskan Kesalah pahaman tentang Khilafah, Takfir, Jihad, Hakimiyah, Jahiliyah dan Ekstrimitas* (Jakarta: Lentera Hati.2016), p.154

“So do not yield to the disbelievers, but strive diligently against them with this Quran.”<sup>3</sup>

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

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

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

## II. RESEARCH RESULT

### A. Jihad in Quran

The researcher divides *Jihad* in Quran:

#### 1. Kinds of *jihad* in Quran

##### a. *Jihad* against the enemy

No	Surah	Verses and meaning
1	Al-Tahrim/66: 9	<p>يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَيَسَّ الْمَصِيرُ</p> <p>O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination</p>
2	Al-Taubah/9: 73	<p>يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَيَسَّ الْمَصِيرُ</p> <p>O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination</p>

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

<sup>3</sup> Al-Furqan/25:52

<sup>4</sup> Abdul Fattah - Memaknai Jihad Dalam Al-Quran dan Tinjauan Historis Penggunaan Istilah Jihad (J-PAI : Jurnal Pendidikan Agama Islam Vol. 3 No. 1 July-December 2016 ) p. 67

According to Ibnu Mas'ud, *Jihad* against *kafir* must be done by “hand”, otherwise by tongue, otherwise by heart. Ibnu Abbas, meanwhile, distinguishes between *kafir* and *munafiq*. To him, *kafir* must be fought by sword, while *munafiq* must be fought diplomatically by dialogue.<sup>5</sup>

b. *Jihad* against the carnality

No	Surah	Verses and meaning
1	Al-Ankabut/29: 6	وَمَنْ جَاهِدْ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ And whoever strives only strives for [the benefit of] himself. Indeed, Allah is free from need of the world
2	Al-Ankabut/29: 69	وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good

*Jihad* against carnality mentioned in these verses (جَاهَدَ) means being resilient in obeying Allah and fighting the *kafir*. While the phrase جَاهِدْ لِنَفْسِهِ means that the *jihad* itself will return to the doers themselves.<sup>6</sup>

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

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

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

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَدِمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْمٌ غَزَاةٌ • فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « قَدَّمْتُمْ خَيْرَ مَقْدَمٍ مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ . قَالُوا : وَمَا الْجِهَادُ الْأَكْبَرُ ؟ قَالَ : مُجَاهَدَةُ الْعَبْدِ هَوَاهُ » . هَذَا إِسْنَادٌ ضَعِيفٌ<sup>7</sup>

Meaning:

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

<sup>5</sup> See Ibnu Katsir, *Tafsir al-Quran al-Adhim* (Mesir: Darul Kutub al-Misriyah, t.th), p. 237

<sup>6</sup> Muhammad Tahir bin ‘Asyur, *Tafsir al-Tahrir wa al-Tanwir*, Juz. 19, p. 210.

<sup>7</sup> Al-Baihaqi, *al-Zuhd al-Kabir*, Juz. 1, (Maktabah Syamilah), p. 388.

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

No	Surah	Verses and meaning
1	Al-Nahl /16: 110	<p>ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ</p> <p>As those who emigrated after being compelled 'to renounce Islam', then struggled in Allah's cause, and preserved, your lord 'O Prophet' is truly All-forgiving, Most Merciful after all.<sup>8</sup></p>

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

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

2. Forms of *Jihad*

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

a. *Jihad* in the name of Allah

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ.

Meaning:

"Surely those who have believed, emigrated, and struggled in the way of Allah they can hope for Allah's mercy. And Allah is All-Forgiving, Most Merciful".<sup>10</sup>

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

<sup>8</sup> Ministry of Religious Affairs RI, *al-Quran dan Terjemahnya*, Ed. 2002, p. 380.

<sup>9</sup> Muhammad Khaer Haekal, *al-Jihād wa al-Qitāl fi al-Syariah al-Islāmiyah*, Vol. I (Ed. II; Damascus: Dār al-Bayariq li al-Tiba'ah, 1996) h.46. see also Kasjim Salenda, *Terorisme dan Jihad dalam Perspektif Hukum Islam* (Ed. II; Makassar: Pustaka al-Zikra), p. 64-65

<sup>10</sup> al-Baqarah/2: 218

declared to preserve the Prophet and the religion he delivered just as they preserve their own.

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

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

- 1) *Muhajirin*, the first. They are people who emigrated along with the Prophet from the battle of Badar to the Hudaibiyah accord. They are called *muhajirin* because they left their homeland to preserve their religion, to escape from the oppression, to pick a side of Muhammad, and to prevail Islam.
- 2) *Anshar*, the people of Madinah who provided shelter for the Prophet and *Muhajirin*.
- 3) Muslim who had yet to emigrate
- 4) Muslim who emigrated after the Hudaibiyah accord.<sup>12</sup>

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

According to M. Quraish Shihab, the sentence of *وَجَاهِدُوا فِي سَبِيلِ اللَّهِ* means a relentless effort to gain a goal. The effort takes whatever that is precious on them to gain the blessing of Allah.<sup>13</sup>

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

b. *Jihad* for Allah

*وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ*

Meaning:

“Strive for the cause of Allah in the way He deserves...”<sup>14</sup>

*Jihad* is also dutiful to parents, just as the hadith below mentioned:

<sup>11</sup> Ibrāhīm al-‘Alī, *Sahīh al-Sīrah al-Nabawīyah*, p. 115.

<sup>12</sup> Aḥmad Muṣṭafa al-Marāgī, *Tafsīr al-Marāgī*, Vol. II (Ed. I; Egypt: Matba’ah Muṣṭafā al-Babī al-Halabī, 1946), p. 137.

<sup>13</sup> M. Quraish Shihab, *Tafsīr al-Miṣbāh: Pesan, Kesan dan Keserasian al-Quran*, Vol. I (Ed. II; Jakarta: Lentera Hati, 2004), p. 465

<sup>14</sup> Ministry of Religious Affairs RI, *Mushaf al-Quran dan Terjemah* ( Jakarta : Al-Huda Gema Insani, 2005 ), p. 342.

يَا رَسُولَ اللَّهِ إِنِّي جِئْتُ أُرِيدُ الْجِهَادَ مَعَكَ أَبْتَغِي وَجْهَ اللَّهِ وَالْدَّارَ الْآخِرَةَ وَلَقَدْ أَتَيْتُ وَإِنَّ وَالِدَيَّ  
لَيَبْكِيَانِ قَالَ فَارْجِعْ إِلَيْهِمَا فَأُضِحْكِهُمَا كَمَا أَبْكَيْتَهُمَا

Meaning:

*“A man came to the messenger of Allah and said: ‘O Messenger of Allah, I have come seeking to go out in Jihad with you, seeking thereby the face of Allah and the Hereafter. I have come even though my parents are weeping.’ He said: ‘Go back to them and make them smile as you have made them weep.’”* (Narrated by: Ibnu Majah)

Narrated by Umar bin Khattab and Uthman bin Affan, it is said that whoever go out and seek for war but his mother ask him to stay, hence he must stay with his mother. Therefore, Imam Syafi’i, Malik, Ahmad and ‘Auzai agreed that going out to do *jihad* must be with the permission of the parents.<sup>15</sup>

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

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا  
فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Meaning:

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

(حق جهاده) has a meaning of “the real *jihad*” in the name of Allah. To be persistent in reaching the blessing of Allah. And the sentence *وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ* contains a higher spiritual meaning compared to *jihad fii sabilillah*.

### 3. Way to do *jihad*

#### a. *Jihad* with Quran

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

فَلَا تُطِيعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

Meaning:

*“So do not yield to the disbelievers, but strive diligently against them with this Quran.”*<sup>16</sup>

The term *جَاهِدْهُمْ* and *جِهَادًا* is derived from the same word: *جهد* . This word has a meaning of *al-masyaqqah* (hardship). The word *بِهِ* (*bihi*) in

<sup>15</sup> See, *Syarah an-Nawawi*, CD Room Maktabah Syamilah

<sup>16</sup> Ministry of Religous Affairs RI, *Mushaf al-Quran dan Terjemah* ( Jakarta : Al-Huda Gema Insani, 2005 ), p. 365

this verse refers to Quran, according to al-Tabari.<sup>17</sup> The same tone is agreed by al-Taba'taba'i that that word points out to Quran.<sup>18</sup>

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

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

b. *Jihad* with wealthiness and life

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

Meaning:

*“The true believers are only those who believe in Allah and His Messenger, never doubting and strive with their wealth and their lives in the cause of Allah. They are the ones true in faith (al-Hujuraat/49: 15)”*<sup>19</sup>

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

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

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ  
الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ

Meaning:

*“Do you pagans consider providing the pilgrims with water and maintaining the Sacred Mosque as equal to believing in Allah and the Last day and struggling in the cause of Allah? They are not equal in Allah’s sight. And Allah does not guide the wrongdoing people (19). Those who have believed emigrated,*

<sup>17</sup> Abū Ja’far Muḥammad ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī Jāmi’ al-Bayān ‘an Ta’wīl al-Qur’ān*, Juz 17 (Ed. I; Cairo: Markaz al-Buhūs wa al-Dirasāt Islāmiyah wa al-‘Arabiyah, 2001) p. 470

<sup>18</sup> Muḥammad Ḥusāin al-Ṭabā’tabā’ī, *al-Mizān fī Tafsīr al-Qur’ān* (Vol. XV (Beirut: Muassasah al-‘Alamī li al-Maṭbū’at, 1983), p. 228

<sup>19</sup> Ministry of religious Affairs RI, *Mushaf al-Quran dan Terjemah*. p, 518.

and strived in the cause of Allah with their wealth and their lives are greater in the rank in the sight of Allah. It is they who will triumph (20).”<sup>20</sup>

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

أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَا حَدَّثَنَا يَزِيدُ قَالَ أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ أَنَسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَيْدِيكُمْ وَأَلْسِنَتِكُمْ. (رواه النسائي)<sup>21</sup>

Meaning:

“*Jihad against the idolators with your wealth, your hands, and your tongues.*”

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

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا مُعَاوِيَةُ بْنُ إِسْحَاقَ عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ اسْتَأْذَنَّا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجِهَادِ فَقَالَ جِهَادُكُنَّ أَوْ حَسْبُكُنَّ الْحَجَّ

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

## B. The urgency of *jihad* in Quran

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

*Jihad* is the most noble among other prayers. It heaves up the name of Allah. *Jihad* comprises several worships, both physical and mental type of worship. Physical worships such as leaving hometown with intention of *Jihad*, and mental worship such as giving up life and wealth. *Jihad* is a form of love, power, and belief.<sup>22</sup>

The advantages of *Jihad* according to Quran is:

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

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ.

<sup>20</sup> Ministry of religious Affairs RI, *Mushaf al-Quran dan Terjemah*. P. 190

<sup>21</sup> Abu ‘Abd al-Rahman Ahmad al-Nasa’i, *Sunan al-Nasa’i*, Juz V (Semarang: Toha Putra, 1930 M/1348 H), p. 6.

<sup>22</sup> Sayyid Sabiq, *Fiqhi Sunnah* 4. ( Jakarta ; Pena Pundi Aksara Ed, II. 2010 ), p. 442



Meaning:

*“Do you think you will enter Paradise without Allah proving which of you truly struggled for his cause and patiently endured?”*

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

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ.

Meaning:

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

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

لَكِنَّ الرِّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

Meaning:

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

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

### III. CONCLUSION

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

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

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