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Jihad In The Perspective Of Al-Quran Jurnal Diskursus Islam Volume 8 Nomor 2, Agustus 2020 133 JIHAD IN THE PERSPECTIVE OF AL-QURAN Andi Anirah<sup>1</sup> Ibrahim Nasbih<sup>2</sup> Institut Agama Islam Negeri Palu<sup>1,2</sup> anirapalattae@gmail.com 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 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





Katsir, Tafsir al-Quran al-Adhim (Mesir: Darul Kutub al-Misriyah, t.th), p. 237 6 Muhammad Tahir 'Asyur, Tafsir al-Tahri wa al-Tanwir, Juz. 19, p. 210. 7 Al-Baihaqi, al-Zuhd al-Kabi, Juz. 1, (Maktabah Syamilah), p. 388. Andi Anirah, Ibrahim Nasbih 136 Jurnal Diskursus Islam Volume 8 Nomor 2, Agustus 2020 c. Jihad against the oppression of musyrikin No Surah Verses and meaning 1 Al-Nahl /16: 110 't enolla hestuggin llas cause, a eser urlod O rphetis 8 To protect religion, Islam teach us to stay persistent in practising the commandments, one of them is jihad akbar.

It is a barrier capable of deflecting all bad influences that could endanger the religion and our faith. To keep Islam prevailing, Islam allows us to get into war (Jihad asgar), but in condition that war is only for defensive measure, not vandalizing, and not killing the innocents. 9 Three big things the Prophet and his companions did, they are emigrating (hijrah), jihad, and forbearing. Forbearing from trials from God is an act of jihad. Muslim are implicitly weak. We are economically, socially, militarily, and politically weak.

When it came to such timing, the Prophet took a big step and emigrated to Habasyah. 2. Forms of Jihad There are two forms of jihad in Quran. first, jihad fii 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-Tbaabaai, ttm 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 't enolla hestuggin llas cause, a eser urlod O rphetis 8 To protect religion, Islam teach us to stay persistent in practising the commandments, one of them is jihad akbar. Meaning: " Surely those who have believed, emigrated, and struggled in the way of Allah they can hope for Allah 'mercy. AAah A - Forgiving, Most Merciful". " 10 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 8 Ministry of Religious Affairs RI, al-Quran dan Terjemahnya, Ed. 2002, p. 380. 9 Muhammad Khaer Haekal, al-Jihad wa al-Qita' fi al-Syariah al-Islamiyah, Vol. I (Ed. II; Damascus: Daar al-Bayariq li al-Tiba'ah, h. see also Kasjim Salenda, Terorisme dan Jihad dalam Perspektif Hukum Islam (Ed. II; Makassar: Pustaka al-Zikra), p. 64-65 10 al-Baqarah/2: 218 Jihad In The Perspective Of Al-Quran Jurnal Diskursus Islam Volume 8 Nomor 2, Agustus 2020 137 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. 11 The next verses related to the emigration is al - Anfal/8: 72 - 75. 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.12 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 *لَا تَجِدُ أُمَّةَ ظَلَمَ عَلَيْهَا شَيْئًا وَلَا يَتْلُو الْوَعْدَ إِلَّا يَأْتِيهِ* means a relentless effort to gain a goal. The effort takes whatever that is precious on them to gain the blessing of Allah.13 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 sacrifices is a proof that they conducted jihad in the name of Allah b. Jihad for Allah *لَا تَجِدُ أُمَّةَ ظَلَمَ عَلَيْهَا شَيْئًا وَلَا يَتْلُو الْوَعْدَ إِلَّا يَأْتِيهِ* Meaning: " Strive for the cause of Allah in the way He deserves ... " .14 Jihad is also dutiful to parents, just as the hadith below mentioned: 11 Ibra>him al- , Sahi>h al-Si>rah al-Nabawi>yah, p. 115. 12 Ah}mad Must}jafa al-Mara>gji>, Tafsi>r al-Mara>gi>, Vol. II (Ed. I; Egypt :Matba'aMust}jafa > al-Babi> al-Halabi>, 1946), p. 137. 13 M. Quraish Shihab, Tafsi>r al-Mis}ba>h: Pesan, Kesan dan Keserasian al-Quran, Vol. I (Ed. II; Jakarta: Lentera Hati, 2004), p.

465 14 Ministry of Religious Affairs RI, Mushaf al-Quran dan Terjemah ( Jakarta : Al-Huda Gema Insani, 2005 ), p. 342. Andi Anirah, Ibrahim Nasbih 138 Jurnal Diskursus Islam Volume 8 Nomor 2, Agustus 2020 *لَا تَجِدُ أُمَّةَ ظَلَمَ عَلَيْهَا شَيْئًا وَلَا يَتْلُو الْوَعْدَ إِلَّا يَأْتِيهِ* Meaning: 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 (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, jihad must be with the permission of the parents.15 The substantial of that hadith is in line with the order of Allah to be dutiful to parents.

It is explained in the al - Isra/17: 23 below: *لَا تَجِدُ أُمَّةَ ظَلَمَ عَلَيْهَا شَيْئًا وَلَا يَتْلُو الْوَعْدَ إِلَّا يَأْتِيهِ*

... Menaing: 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 ev adress them respectfully ( ) in the name of Allah. To be persistent in reaching the blessing of Allah.

And the sentence ... contains a higher spiritual meaning compared to jihad fii sabilillah. 3. Way to do jihad a. Jihad with Quran Quran as an instrument of jihad is mentioned in al-Furqan/25: 52 ... Meaning: " So do not yield to the disbelievers, but strive diligently against them with this Quran 16 The term ... is derived from the same word: ... This word has a meaning of al-masyaqqah (hardship).

The word ... (bihi) in 15 See, Syarh an-Nawawi, CD Room Maktabah Syamilah 16 Ministry of Religous Affairs RI, Mushaf al-Quran dan Terjemah ( Jakarta : Al-Huda Gema Insani, 2005 ), p. 365 Jihad In The Perspective Of Al-Quran Jurnal Diskursus Islam Volume 8 Nomor 2, Agustus 2020 139 this verse refers to Quran, according to al-Tabari.17 The same tone is agreed by al - Ta'ta'i t t to n. 18 Based on that verse, jihad ordered since the period of Makkah has an important role in the Prophet spreading the Quran, particularly about Islamic values (aqidah).

The effort of the Holy Prophet spreading a monotheist in the middle of the polytheistic environment was a one big struggle of jihad. Thus, Quran was the only weapon to use in order to deliver and introduce the Quran teaching Therefore, the core of the phrase is a willingness to spread the values of Quran with intentions to attract their attentions to Islam. b. Jihad with wealthiness and life ... Meaning: " The true believers are only those who believe in Allah and His Messenger, never doubting and strive with their wealth and their lives in the cause of Allah.

They are the ones true in faith (al- Hujuraat/49: 15) " 19 This verse was revealed when a bunch of men came to the Prophet and admitted their faithful, whilst Allah knew it was not true. Their admission was only a lip service and their true intention entering Islam was only to protect their own lives and wealthiness. Other verses that mentioned the importance of jihad is in al- Taubah/9: 19-20: ...

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 wrongdoing people (19). Those who have believed emigrated, 17 -T{abari>, Tafsi>r al- - - , Juz 17 (Ed. I; Cairo: Markaz al-Buhu>s wa al-Dirasa>t Isla>miyah wa al- 'Arabiyah, p.

470 18 Muh}ammad H}usai>n al- al-Miza>n fi> Tafsi>r al- Qur'a>n (Vol. XV (Beirut: Muassasah al- 'Ali> i - Mat}bu>'at,1983), p. 228 19 Ministry of religious Affairs RI, Mushaf al-Quran dan Terjemah. p, 518. Andi Anirah, Ibrahim Nasbih 140 Jurnal Diskursus Islam Volume 8 Nomor 2, Agustus 2020 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). " 20 The verses above is in line with the hadith of the Prophet, saying that jihad can be done by wealth, hands, or tongues: 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): 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.22 The

advantages of Jihad according to Quran is: 1. Rewarded paradise, as explained in Ali Imran/3: 142. 20 Ministry of religious Affairs RI, Mushaf al-Quran dan Terjemah. P. 190 21 Ab u'b I -Rahman Ahmad al- Ns' >, Sunan al- Ns' >, Juz V (Semarang: Toha Putra, 1930 M/1348 H), p. 6. 22 Sayyid Sabiq, Fiqhi Sunnah 4. ( Jakarta ; Pena Pundi Aksara Ed, II.

2010 ), p. 442 Jihad In The Perspective Of Al-Quran Jurnal Diskursus Islam Volume 8 Nomor 2, Agustus 2020 141 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. 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. 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. Andi Anirah, Ibrahim Nasbih 142 Jurnal Diskursus Islam Volume 8 Nomor 2, Agustus 2020 REFERENCE Al-Quran al-Karim. Abd al-Baqi, Muhammad Fuad. Al-Mu'masii - Quran al-Karim. Cairo: Dar al-Hadith, 2001 Abdul Fattah, Abdul. Memaknai Jihad Dalam Al-Quran dan Tinjauan Historis Penggunaan Istilah Jihad J-PAI: Jurnal Pendidikan Agama Islam Vol. 3 No. 1 July-December, 2016. Al-Ali>, Ibra>him. Sahi>h al-Si>rah al-Nabawi>yah. Ed.I; Amma>n: Da>r al-Nafa>is, 1995.

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