Theology of Jiḥād based on the ḥadīth: Ṣaḥīh Bukhārī’s perspective

Some people think that various acts of terrorism are always related to Islam as it is a doctrine which is identical to war with all its derivative forms. It will appear to be incompatible if we trace the example of the Prophet Muhammad SAW, written in Ṣaḥīh Bukhārī’s ḥadīths. This research aimed to uncover the meaning of jiḥād in Islam as stated in the ḥadīth of the Prophet Muhammad in the book Ṣaḥīh Bukhārī, the work of the distinguished ḥadīth scholar named Muhammad bin Ismail bin Ibrahim bin al-Mugirah al-Bukhāri (Imam Bukhārī). This interpretation is expected to be a guide for Muslims in the jiḥād itself, and it could provide accurate information for researchers about Islam, making it possible for scientists to change the stigmatic perspective of terrorism related to Islam. The researchers used a descriptive method by discussing the philosophical meaning of Matan (content) of ḥadīth contained in the book Ṣaḥīh Bukhārī about Jiḥād. It was concluded in this research that the term Jiḥād does not mean war. It means the effort in the path of Allah, doing jiḥād against lust, serving the parents, reconciling the parties in conflict, keeping of the promise, supporting old widows, supporting neglected children and the poor, doing ḥajj Mabrur, and so forth. Jiḥād could also be defined in the context of social welfare, such as in education and economics, which support the framework of bringing about prosperity on earth.

Contribution: The number of terrorism cases in the name of jiḥād lately is very detrimental to Muslims. Because of a lack of understanding of jiḥād’s meaning, it is a broad sense apart from the war against infidels. This article calls on the importance of understanding jiḥād, both for Muslims themselves and for people other than Islam. This article provides theological reasons for jiḥād that can contribute to making peace in the world.

Keywords: Jiḥād; Moderation; War; Hadith; Shahād.

Introduction

Jiḥād is a discourse that is always interesting and actual because it is the way of life for Muslims. Unfortunately, in its development, there was distortion and deviation of meaning, orientation and purpose. Some people understand Jiḥād with extreme perspectives: when they identify the term Jiḥād as violence and warfare that has implications for killing (see Mohammad 1985:381). The actions of terrorism lead to many factors that are rooted and originated in religious radicalism, which is to commit violence and even kill others in the name of Jiḥād as a sacred command (see Abdula 2007).

Khairul Ghazali said that the seeds of terrorism flourished and rooted in the wrong understanding of the meaning of Jiḥād. The verses (ayat) of Jiḥād that were revealed in Medina are distorted when they are interpreted as the legitimacy to attack people in non-conflict and safe areas (Ghazali 2015:105).

Some of these groups even joined the Islamic State of Iraq and Syria (ISIS) in the Middle East. They were familiar with using weapons and killing those considered enemies of Islam. Adon Nasrullah Jamaluddin quoted M. Alwi Shihab’s opinion that the roots of religious radicalism were the result of mistaken perceptions about the meaning and function of Jiḥād in Islam (Jamaluddin 2015:159). In line with Jamaluddin, Yuminah Rahmatullah said that Jiḥād is different from radicalism and its derivatives of terrorism. It is a form of the totality of a Muslim’s devotion to God, which is concerned not only with self-defence efforts but a battle that has a theological legitimacy in which God promises the martyrs with various virtues and advantages (Rahmatullah 2017:157).

Note: Special Indonesian Collection entitled Philosophy, Culture and Theology, sub-edited by Busro Busro (UINSGD).
The views and facts show that Muslims themselves cause Westerners to judge ḥiṣād fi Sabilillah as a holy war waged to spread the religion of Islam. Moreover, it creates a negative view of Islam as a religion that teaches violence in its spread. We can see this in the Western media after 11/09/2001 (Abdulla 2007).

Jamal al-Banna said that ḥiṣād is essentially a representation of the Islamic ethical system: the higher appreciation of the community in understanding and applying it, the higher the level of progress (Al-Banna 2009:51).

Theology is the basic teachings of Islam, which include God, humanity and nature. Therefore, ḥiṣād is an integral part of theology. Moreover, ḥiṣād si guarding the continuity of the teachings of Allah’s religion. The theology of ḥiṣād, in this study, focused on the statement of ḥiṣād in Sahih Bukhari’s ḥadīths.

Research method and design

This research aims to explain the concept of ḥadīth about the theology of ḥiṣād. This research will explore the theology of ḥiṣād from the perspective of the Sahih Bukhari ḥadīth. The Sahih Bukhari is used for its validity and its recognised credibility, and according to experts, it is a representative reference after the Qur’an.

This research uses a descriptive analysis method by collecting data, compiling or classifying, analysing and interpreting it. The research methodology examines and analyses the ḥadīths contained in the Sahih Bukhari with reference. This research elucidates the acts, instructions and meanings desired by the ḥadīth, and then the methodology focuses more on the method of the study of ḥadīth. Therefore, the way of the research of ḥadīth used here is the study of Matan (the meaning of the content of ḥadīth).

The steps of the research on Matan ḥadīth are as follows: (1) examining observations of the ḥadīths is looking at the quality by referring to the validity method, (2) analysing the composition of the pronunciation of Matan ḥadīth that is meaningful, (3) examining the content of Matan ḥadīth by comparing (muqaran) the content of Matan that is in line or in conflict, and (4) summarising the results of the research of ḥadīth.

In the ḥadīth research methodology, the researchers use the method of understanding the meaning to gain an essence and concept of ḥiṣād from the perspective of the Prophet, especially those contained in the Sahih Muslim. The procedures referred to are given below: (1) understanding the ḥadīth according to the instructions of the Qur’an; (2) collecting intertwined ḥadīths on the same theme; (3) considering the background, situation and conditions when the ḥadīth arises between the text and its purpose; (4) distinguishing between changing facilities and fixed goals; (5) distinguishing between expressions that are truly meaningful and meaningful majzuz; (6) distinguishing the meaning between the supernatural and the realm; and (7) ensuring the meaning and connotation of words in the ḥadīth (Al-Qaradhâwî 1990:93–181).

This research was carried out by following the ḥadīth research instructions as expressed by the experts above. The researchers begin the research work by collecting the ḥadīths about ḥiṣād contained in Sahih Bukhari and then analysing them according to the ḥadīth research concept.

Result of the research

Means of theology and ḥiṣād

Theology in Islamic perspective

In a scientific discipline, theology comes from the word theos which means God, and logos means knowledge; so it is knowledge about God, talking about the Divine God of all aspects and its relationship with nature. Theology is a part of philosophy or the philosophy of divinity. It can also be characterised by religion as an intellectual expression of faith, or an explanation of religious terms. Therefore, the limitation of the field or the determination of the meaning of the word ‘Theology’ is usually affixed with specific qualifications such as Jewish Theology, Christian Theology, Catholic Theology, Lutheran Theology and Islamic Theology. It’s definition is limited even more, with affixtures such as ‘Apologetic (maintaining religion), Systematic Theology, and Historical Theology. Theology, in general, is ‘the science which treats the facts and phenomena of religion, and the relations between God and man’ or knowledge that discusses the facts and symptoms of religion and the relationship of God and humans, both by enquiry and pure thought or by revelation (Hanafi 1993:v–vi).

Theology discusses the basic teachings of a religion. Anyone who wants to delve deeply into the ins and outs of faith needs to study the theology contained in their religion. Studying theology will give a person beliefs based on a firm foundation. In Arabic terms, the basic teachings are called Usul al-Din. Besides, it is commonly called ‘Aqīdah. Theology in Islam is also called the science of monotheism. Taqīd is one in religious monotheism views an essential form of all the attributes of God. Islamic theology is also called the Ilmu kalam. Kalam means the words, meaning the word of God or the Qur’an (Nasution 1986:ix).

Ḥiṣād in Islamic perspective

Etymologically, the word ḥiṣād is derived from the root word ḥāṣā-ḏā which implies doing seriously, burdening beyond the limits of ability, difficulties, hostilities and acting with caution pouring out all abilities (Munawwir t.th.:234). M. Quraisi Shihab explained that the word ḥiṣād is derived from the word ḥāṣaḏ, which has various meanings, such as effort, seriousness, fatigue, difficulty, illness, anxiety and others. In the Qur’an, the word ḥiṣād is used about 40 times in various forms. The meaning boils down to devote all abilities or to
bear sacrifice. *Mujāhid* is the one who saves all his skills and gifts with life or energy, thoughts, emotions and anything related to human beings. *Jihād* is a means to an end. The method aligns to the objectives to achieve with available capital. *Jihād* knows no despair, surrender, even lethargy, nor strings attached (Shihab 2005:134–135).

*Jihād* varies according to the objectives and the means used. Based on its goal, the purpose of *jihād* is fighting infidels, hypocrites, demons and lusts. The facilities used are also varied. Scientists strive with their knowledge, employees with their work, teachers with their education, leaders with justice, entrepreneurs with honesty, and so on. *Jihād*, whatever form and target, must be done for the sake of Allah and in His way. That is the message contained in the word ‘ḥaqqa jihādith’ in Q5. Al-Hajj [22]:78.

According to Prof. Nasaruddin Umar, *Jihād* is classified into two major groups, namely armed *jihād* and peaceful *jihād*. Armed *jihād* is temporal and only takes the form of defense to armed aggression. When aggression or attack has ended, then instantaneous armed *jihād* also ends. Thus, the armed *jihād* only occurs if there is an attack, namely from an external enemy. The peaceful *jihād* will always be valid so that it is permanent. A prominent example of this peaceful *jihād* is a Muslim’s fighting lust, which is potential in human beings who can plunge into the path of evil. Passion is the most dangerous enemy, and it never reveals itself, so beings who can plunge into the path of evil. Passion is the only occurs if there is an attack, namely from an *jihād* because they all involve several forms of defence and resistance in the interest of a good cause (Umar 2014:92).

Thus, the term ‘*Jihād* Theology’ is a combination of theological understanding and the etymological understanding of *Jihād*. The purpose of *Jihād* Theology is to forge a very fundamental belief and it is a principle and way of life for the struggle to uphold God’s commands, justice, to eradicate tyranny and to spread social welfare by adjusting the media, goals and objectives. As the terminology used in the book Social Monotheism (Theology): Formula Demolves Gaps, M. Amin Rais wrote that the purpose of *jihād* is the enforcement of social justice. Likewise, when referring to the definition and nature of faith in Islam is acknowledgement through word of mouth, justification in the heart and proof through practice. Deeds also prove conviction about *jihād*. Then how is the theology of *jihād* in the *hadith* of Ṣaḥīḥ Buhkārī?

**Bukhārī and his Ṣaḥīḥ book**

Bukhārī was born in Bukhara, Friday, 13 Shawwal 194 H (July 21, 810 AD). He died in the night of Eid al-Fitr 1 Shawwal 256 H (August 31, 870 AD) in Khartank, about 12 miles from Samarkand, which now includes the Uzbekistan region.

From the age of around 10 years, he developed a great interest in the *hadith* sciences. In his childhood, he memorised 70 000 *hadiths*, 100 000 authentic *hadiths* and 200 000 invalid *hadiths*. It is complete with a whole series of *sanad* (Al-Qasthallani 1323:31–51).

As mentioned in Atlas of *hadith*, Buhkārī’s full name was Muhammad bin Ismail bin Ibrahim bin al-Mugirah al-Bukhārī, 62 years old. He spent most of his life in Uzbekistan. He had left his hometown and went to other countries such as Khurasan Naisabur, Baghdad Iraq, Basrah, Damascus Syria, Fustat Egypt, Mecca and Medina to find and study *hadith*, when he was 16 years old. He was listening to and learning from about 1000 teachers. The results of his trip succeeded in gathering 600 000 *hadiths*. He selected and chose the valid *hadiths* and wrote them in the Ṣaḥīḥ Buhkārī with 7562 *hadiths*, including repeated ones and 4000 *hadiths* that are not (Khalil 2007:12). Prof. Yahya Ismail mentions that Imam Buhkārī’s teacher reached 4000 as learning places. Buhkārī always moved from one place to another. When he heard that there was a *muladiyts* or ‘alim, he had to go there to study. He often undertook long journeys only to receive one *hadith* (Ismail 2016:19).

Buhkārī was good at memorising the *hadith*, either its *sanad* or *matan* and could distinguish between valid and invalid. He visited Samarkand and gathered with 400 *hadith* scholars. They made records of *hadiths* that were not under its *sanad*, mixed *Sya‘m’s sanad* into Iraq’s *sanad* and read them to Buhkārī to test him. It turned out that Buhkārī was able to return every *hadith* to its true *sanad*. Finally, Buhkārī received praise from *hadith* scholars, both his teachers and his friends. He was the imam of the *Muladiyts* and the teacher of the *hadiths* (Zahw 2015:286).

Muhammad Abu Syuhbah said that when Buhkārī was 16 years old, he went to Mecca for the pilgrimage, accompanied by his mother and brother, Ahmad. Then his brother returned home to Buhkārī and he chose to stay in Mecca, and sometimes he went to Medina. In Mecca and Medina, he wrote part of his work and composed the basics of the Ṣaḥīḥ Buhkārī (Syuhbah 1994:36).

Buhkārī left about 20 major works in the fields of *hadith* and other Islamic sciences, and Shaheeh al-Buhkārī is one of them (Al-Qasthallani 1323:36). Buhkārī gave the title of the book: *Al-‘āmi* ash-Shaithī al-Musnad al-Mukhtashar min Umūr Rasūlillāh Shallallāhu ‘alaihi wa Sallam wa Sunanīthi wa Ayyāmīthi.

*Al-‘āmi* implies that this book collects *hadiths* of law, *fadḥail* *hadiths*, news about the past and the future, manners and so on. The words of *ash-Shaithī* contain that the *hadiths* collected in this book are not *daij* [weak]; they are all *Ṣaḥīh* [valid]. He said, ‘I do not put into this *al-‘āmi*, except the authentic only’. The word ‘al-Musnad’ means that the *hadiths* gathered in this book are *sanad* that connect their *sanad* through the Sahabah to Rasulullah, both his words, deeds and *takrir* (Al-Khatib 1989:313).
Several factors motivated Bukhāri to write the book Shahīh Bukhāri, one of them is the suggestion of his teacher. Bukhāri said:

When I was in front of Ishaq bin Rahawaih, he said, it would be nice if you compiled a concise book that specifically collected the valid sunnah of the Prophet Muhammad. Then the suggestion was implanted in my heart. Then I started to collect authentic ḥadīths into al-Jamī‘ ash-Shāhīḥ.

As he drives in the dream that he saw the Prophet Muhammad, his determination to collect authentic ḥadīths became more concrete. He narrates that he stood in front of Prophet Muhammad, holding the fan I was using to guard him in the dream. Then he asked it to some ta‘bir experts (dream interpreter) and explained that he would destroy and erode the lies of the Prophet Muhammad. That dream encouraged him to write the book of al-Jamī‘ ash-Shāhīḥ (Syuhbah 1994:46–47).

Ṣahīh Bukhāri is the first book to record authentic ḥadīths only that prepared for 16 years as a result of his journey to various cities. He was conscientious to write every ḥadīth in his book. Before he wrote ḥadīth, he bathed first, followed by wudu and istikharah prayer. Afterwards, he again offered gratitude to Allah for being able to write the ḥadīth (Al-Ainy, NY:6–7).

Discussion

Theology of Jihād on the Ḥadīth Ṣahīh Bukhāri

Means of Jihād

In the book of Sahih Bukhari, it uses several terms, namely al-jihād, al-qitāl, al-harb and ar-ribath:

Al-Jihād: Based on the search for the use of the term jihād, it is mentioned in variations, such as al-Jihād, jihād, jihāda, yujihīdū, yajihādū, jihād, lajihādāt, al-mujāhidīn and al-mujāhidīn.

The word al-jihād is mentioned in 27 ḥadīths, namely Abu Hurairah narrates that Rasulullah SAW asked by someone (Al-‘Asqalani 1998):

أَيُّ الْأَعْمَال أَفْضَلْ فَقَلَ أَبُو حُرَيْرَةُ وَسَمَّأَهُ فِيْلُ وَمَا فَيْنَامُ الْجَاهِلِ فِي سَبِيلِ اللَّهِ وَمَا فَيْنَامُ قَلَٰلُ مَيْسِرَةً

Which deed is the best? He replied, ‘Believe in Allah and His Messenger, and then Jihād, and then Al-Hajj Al-Mabrūr (properly performed Hajj in accordance with the Prophet’s Sunnah).’ (p. 99)

The word al-Jihād is used in this ḥadīth, in the book of al-‘Imām, found four times, in the book of al-Hajj, al-‘Ilt, al-Jihādāt us-Siyar and al-Imān. The use of the word al-jihād is all about Jihād as the most important charity, which is to believe in Allah and His Messenger, fight in the way of Allah and Hajj mabrur.

The word Jihāda is found in five ḥadīths, namely (Al-Bukhari 1997):

Allah guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihād in His Cause and belief in His Word, that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he gains of reward and booty. (p. 218)

This ḥadīth is repeated three times, all of which explain the guarantee of Allah for those who strive in the way of Allah with a sincere intention to establish the height of Allah’s religion. Assurance and certainty of God for them is to be put into heaven or even if not martyred, will return with a victory accompanied by war booty.

The word Yujhīdū is found in four ḥadīths, including Abu Hurairah, heard the Prophet SAW said (Al-Bukhari 1997):

َمَثَلُ الْمَجَاهِدِ قِبْلَةً مِّنْ أَيْنَّا أُعْلَمُ مَثَلُ الْمَجَاهِدِ قِبْلَةً مِّنْ أَيْنَّا أُعْلَمُ

‘Yes’. The Prophet said, ‘Do Jihād for their benefit.’ (p. 153)

There are two ḥadīths like this which tell of a man coming to the Prophet (peace be upon him). He asked for permission to participate in Jihād on the battlefield. The Prophet SAW asked him, ‘Are your parents living?’ The man said ‘Yes’. The Prophet said, ‘Do Jihād for their benefit’.

This ḥadīth explains that Jihād does not always have to be on the battlefield. Sometimes, Jihād is shown by caring for and doing good to both parents by not leaving them, and not ignoring or neglecting them. Jihād is the duty and call of struggle, but caring for and doing good to both parents is fardhu ‘ain (an individual obligation as a Muslim), whilst Jihād is farhdhukifjnah (an individual obligation as a Muslim that is canceled, if someone else is already doing it).

The word al-Mujāhidīn is found in five different traditions, including from Abu Hurairah, he said, the Prophet SAW said (Al-Bukhari 1997):

السِّابِعُ عِنْصُورُ اللَّيْلِ وَالْبُطُورَ كَالمَجَاهِدِ قِبْلَةً مِّنْ أَيْنَّا أُعْلَمُ مَثَلُ الْجَاهِلِ فِي سَبِيلِ اللَّهِ

The Prophet said:

The one who looks after a widow or a poor person is like a Mujahid (warrior) who fights for Allah’s Cause, or like him who performs prayers all the night and fasts all the day. (p. 34)
There are five hadiths like this, all of which explain that providing adequate assistance or livelihood to the poor or old widows, are the same as those who strive in the way of Allah. This hadith explains about social jihād, namely the welfare of the people and nation.

Understanding the hadith text must be seen in the context of the hadith itself. Because Rasulullah SAW often differs from the editorial of his hadih, according to the person he is talking to. Therefore, understanding a hadith must see its islah al-wurad (compare with Zunly Nadia’s research) (Nadia 2017).

It means that understanding of the word ‘jihād’, of course, must be adapted to the context to be embedded. Under certain conditions, jihād is not always understood as war.

Al-Qitāl: Al-Qitāl means war, derived from the word Qātala meaning to kill, because in warfare usually killings occur. In addition, some hadiths use the term Qātala – Yuqātila, which means to fight, Uqātila means to fight it.

The use of term al-Qitāl found in 13 hadiths: From Abu Musa, he said a man came to the Prophet, then asked (Al-Bukhari 1997):

وَأَمَّا رَفَعُ اللَّهُ مَا فَلَّ أَحَدًا فَأُخْلِفْنَا فُرُوقُ رَسُولِ اللَّهِ ﷺ ﺑِنَاءً وَأَخْلَفْنَا مَجِيَّبًا ﻣُوفِقًا ﻓَرَفُّضُ اللَّهُ مَا الرَّأْسُ الَّذِي ﺗُقَاتِلُ ﻓِي ﺑِنَاءً

O Allah’s Messenger! What kind of fighting is in Allah’s cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness. (p. 59)

The Prophet SAW raised his head (as the questioner was standing) and said, ‘He who fights so that Allah’s Word (Islam) should be superior, then he fights in Allah’s cause’.

There are five hadiths like this, which explain the holy war in the way of Allah to aim sincerely solely to uphold the truth of the height of Allah’s religion. According to Al-Qaradhawi, the way of Allah to aim sincerely solely to uphold the truth is the mobilisation of all forces, weapons, tools or any means by a group of people against other groups; can be between tribes, between countries or between groups of countries (Al-Qaradhawi 2011:30). The word al-Harb shows in that war it may deceive as a strategy, as also stated in other traditions that it is permissible to lie on three things, including during the war, namely al-Harb. Ibn Syihab (2007) said, I have never heard of leniency for humans, except for three things:

الحرب والإصلاح بين الناس وحذرت المقاومة وحذرت الهواء

‘Warfare, reconciling the two disputing human parties, the words of a husband to his wife or a wife to her husband (Sahih Muslim, Kitab al-Birr wa ash-Shilah al-Kadżib)’ (p. 468)

Ar-Ribâth: Ar-Ribâth also means war, but the term is more meaningful when someone in the forefront directly confronts the enemy. This word is used by Rasulullah SAW (Al-Asqalani 1998):

ربِّذْ مِنْ سِبْيلِ اللَّهِ ﺧَيْرًا ﻣِنْ أَحَدِكُمْ رُوِّحَةً أَوْ وَرَزْحًا إِلَى ﺑِنَاءٍ ﻣِنْ أَحَدِكُمْ وَمَا لَوْ مَوْضِعُ ﻣِنْ أُخْلَفُ ﻣَرْضًا ﻣِنْ أَحَدِكُمْ وَمَا لَوْ مَوْضِعُ ﻣِنْ أُخْلَفُ ﻣَرْضًا ﻣِنْ أَحَدِكُمْ.

To guard Muslims from infidels in Allah’s Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning’s or an evening’s journey which a slave (person) travels in Allah’s Cause is better than the world and whatever is on its surface. (HR. Bukhārī narrated by Sahil bin Sa’ad as-Sa’idi.) (p. 99)

Disclosure of the terms al-Qitāl, al-Ghazw, al-Harb, and ar-Ribâth refers to those who show a war of physical contact with weapons. These hadiths emerge after Madinah as well as the verses of the descending war in Medina. In fact, in the life of Rasulullah SAW when he was in Mecca until he was 53 years old, there had never been a war military aggression. The occurrence of warfare was in Medina because the political situation and social character were different from Mecca. At the same time, the use of the term jihād is more general, both physical and non-physical. However, all of them remain in the frame of sabiliyyah. The term of this jihād as Prophet Muhammad SAW in Mecca had been down the jihād command line. For example:

وجاهِدُوهُمْ بِجَهَٰلَٰنِ مُّكِيرٍ

And strive hard against them with the help of this (Qur’ān), a mighty striving. (QS. al-Funqān[25]:52)

This verse came down when Prophet Muhammad was still in Mecca, in a situation where Muslims were still very weak, and did not yet have physical strength; however, he was
ordered to strive, in the sense of devoting all abilities to face the polytheists with sentences that touch reason and heart, not with weapons that hurt physically or kill (Shihab 2005:497).

Thus, ḥādīth was originally an understanding of da’wah, especially preaching with the Qur’ān. In its development, it turned into a meaning of war.

Jihād in the form of al-Qitâl, namely war, is an option or a final choice because the act of physical warfare is in order to maintain the basic principles of religion, and when conditions are demanding and urgent. Al-Qitâl is only under certain conditions when urgent. In contrast, Jihād will continue forever.

Based on the search of the hadîths that use the term Jihâd above, the authors find that the theology of Jihâd taught in Islam is neither extreme nor exceeding its limits. Jihâd theology is a theology oriented to the social welfare of the people and nation.

Criteria and objectives of Jihâd
Jihâd in Islam clearly includes criteria and objectives:

**Fi Sabîlillah, in the way Allah, Islamic enforcement**

These noble criteria and goals are often found in the traditions and also the verses of the Qur’ān using the sentence Fi Sabîlillah (Jihâd in the way of Allah). In order to achieve this goal, the Prophet SAW ordered from the beginning to fight in the name of Allah and towards the highest sentence of Allah, which is the way of Allah: ‘Whoever endeavours in the world with halal work to support himself, is in the way of Allah. Whoever seeks worldly wealth (al-takâtsur), has slipped into the path of Satan (fu huwa fi sabîl al-syaîthann)’ (Asfāruddin 2018:171).

Thus, Jihâd is different from war, in general. It is the aim of Jihâd in Islam that emphasises and at the same time, it distinguishes from the war, in general, which has the objective to seize political, economic and other power. Jihâd in the frame of Fi Sabîlillah or fi Allah shows the true theology of Jihâd.

To create peace and benevolence
To achieve this goal, then in a special Jihâd that occurred at the time of the Prophet SAW on the battlefield were not allowed to kill people carelessly and blindly. He sets some rules and ethics, for example, not killing women and children, and treating prisoners well. The aim of Jihâd in any form is to bring peace and benefit; in other words, uphold justice and eradicate tyranny. On this basis, the group that betrayed the agreement and the damaged consensus was driven out of Medina.

Means or Media Jihâd
Jihâd with wealth

Some of the hadîths above express Jihâd with باؤموالهم ونفسهم [with their wealth and themselves]. It is also used in the Qur’ān, Jihâd using their wealth and self.

Jihâd using property takes precedence over using oneself. Jamal al-Banna explains that the expenditure of wealth is one of the most prominent media in Jihâd because this action comes out of individual consciousness. Because of that, the Qur’ān then prioritises it over Jihâd with the soul (self), which is only demanded in times of emergency war which is usually also massive (Al-Banna 2009:38–39).

The Qur’ān encourages Jihâd with property and places it as the greatest sacrifice on Allah, as well as the highest priority means of Jihâd because its influence is comprehensive on society and able to solve the problems of daily life in society. Besides, the property is able to make people happy, and at the same time, it can tell millions of people, ranging from family, neighbours, to all citizens (Al-Banna 2009:40).

Distributing wealth and assistance to those who need it is Jihâd, as well as participating in the procurement of weapons or capital provision for fighters, or participating in contributing to the construction of social foundations to...
animate social and economic activities that provide jobs and raise the standard of living. It is a model of Jihād in daily life; even if we do not say too much, it is this aspect that is the focus of attention for all humans (Al-Banna 2009:38).

Jihād with the sacrifice of property is not explained concretely about the type and form to provide the most comprehensive opportunity for anyone who wants to Jihād with the gift of property, such as facilities and infrastructure, communication media facilities and information needed.

**Jihād with an-nafs, with totality**

Understanding the word nafsī or plural anfusīm in the hadīths of the Prophet SAW. Self-interpreted, not only means soul or life. The word nafs or anfus contains the meaning of life, heart, type, the totality of man, soul and body. Inha with nafsī or anfusī means to wage Jihād involving the whole of the human self, including life, emotions, knowledge, energy, mind, even the time and place associated with it (Shihab 1996:506).

Often the words nafsī or anfusīm in the hadīths and verses of the Qur’an are translated as soul or life. With translations like this, it is as if the Jihādīst media is only a treasure and a life. It is also a factor driving a strong desire to be willing to sacrifice lives for martyrdom. Until now, the famous slogan is عُنْشُ كُرْيَةٍ أوُمْهُ السَّهِيْدَا [noble life or martyrdom].

In fact, in Islam, war is the last option of the many ways, forms and media of Jihād. In Islam, life is very safeguarded, so for people who are fasting when hunger and thirst threaten life’s safety, it is obligatory to cancel fasting. The explanation above states that Jihād with wealth takes precedence over self. It is not too easy to make decisions to sacrifice lives. One day someone asked the Prophet SAW to join in the Jihād with war. The Prophet SAW asked him, ‘Are your parents still alive?’ He answered, ‘Yes, still alive’. The Prophet SAW commanded, ‘There is no need to join the Jihād of war, but do Jihād by caring for and doing well to your parents’.

The Prophet SAW deeply appreciates the safety of the life of the person and the safety of the lives of both parents if no one takes care of him. Caring for parents to maintain their survival is Jihād. Likewise, helping old widows and poor people is called and equated by the Prophet SAW (peace be upon him) as a Mujāhid, a warrior in the path of Allah. Helping old widows and poor people means maintaining their survival. Therefore, Hasan Al-Banna’s opinion on contemporary Jihād is very moderate and relevant today. He said:

إن الجهاد اليوم ليس أن نموت في سبيل الله ولكن أن نحيا في سبيل الله

Indeed, Jihād today is not how to die in the way of Allah, but rather, is how to live in the form of Allah (Al-Banna 2009:127).

It is not only living in the way of Allah but how to live and provide for life and prosperity. Thus, the theology of Jihād from the perspective of Bukhari’s authentic hadīth is an earnest struggle in the path of Allah for upholding justice, truth, and social and community welfare.

**Conclusion**

Theology is the basic teachings of Islam. It includes God, humanity and nature. Jihād in Islam is an integral part of theology. Jihād is guarding the continuity of the teachings of Allah’s religion (Islam). Theology of Jihād is a system of belief in the true religion of Allah (Islam), which is manifested by the seriousness in religion to uphold truth, social justice and humanity.

The term Jihād cannot always be interpreted as war. Jihād means any form of effort in the path of Allah. Jihād can be applied against lust, serving the parents, reconciling the parties in conflict, keeping of the promise, supporting old widows, supporting of neglected children and the poor, or doing Hajj mabrur.

Therefore, theology of Jihād in the perspective of Sahih Bukhari hadīth is a struggle for fundamental beliefs based on beliefs in God. That is why the word Jihād is always accompanied by the sentence Fi Sabillillah. The stance of Jihād is to uphold justice, truth, social welfare and humanity.

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**Authors’ contributions**

WS, conceived of the presented idea. Z.H.P. and E. developed the theory and performed the computations. A.M. contributed in writing this research article. E. verified the analytical methods. W.S. and Z.H.P. encouraged the theory and performed the computations. A.M. contributed in writing this research article. Dr. Imron Muttaqin, MHI, assisted with proofreading of the article.

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