

Theology of *Jihād* based on the *ḥadīth*: *Ṣaḥīḥ Bukhāri's* perspective

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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 *Ṣaḥīḥ Bukhāri's ḥadīths*. This research aimed to uncover the meaning of *Jihād* in Islam as stated in the *ḥadīths* of the Prophet Muhammad in the book *Ṣaḥīḥ Bukhāri*, the work of the distinguished *ḥadīth* scholar named Muhammad bin Ismail bin Ibrahim bin al-Mugirah al-Bukhāri (Imam Bukhāri). This interpretation is expected to be a guide for Muslims in the *Jihād* 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 *Ṣaḥīḥ Bukhāri* about *Jihād*. It was concluded in this research that the term *Jihād* does not mean war. It means the effort in the path of Allah, doing *Jihād* against lust, serving the parents, reconciling the parties in conflict, keeping of the promise, supporting old widows, supporting neglected children and the poor, doing *hajj Mabruur*, and so forth. *Jihād* 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 *Jihād* lately is very detrimental to Muslims. Because of a lack of understanding of *Jihād's* meaning, it is a broad sense apart from the war against infidels. This article calls on the importance of understanding *Jihād*, both for Muslims themselves and for people other than Islam. This article provides theological reasons for *Jihād* that can contribute to making peace in the world.

Keywords: *Jihād*; Moderation; War; *Ḥadīth*; *Shahīd*.

Introduction

Jihād 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 *Jihād* with extreme perspectives: when they identify the term *Jihād* 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 *Jihād* as a sacred command (see Abdulla 2007).

Khairul Ghazali said that the seeds of terrorism flourished and rooted in the wrong understanding of the meaning of *Jihād*. The verses (*ayat*) of *Jihād* 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 *Jihād* in Islam (Jamaluddin 2015:159). In line with Jamaluddin, Yuminah Rahmatullah said that *Jihād* 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 *Jihād 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 *Jihād* 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, *Jihād* is an integral part of theology. Moreover, *Jihād* is guarding the continuity of the teachings of Allah's religion. The theology of *Jihād*, in this study, focused on the statement of *Jihād* in *Ṣaḥīḥ Bukhārī's ḥadīths*.

Research method and design

This research aims to explain the concept of *ḥadīth* about the theology of *Jihād*. This research will explore the theology of *Jihād* from the perspective of the *Ṣaḥīḥ Bukhārī ḥadīth*. The *Ṣaḥīḥ Bukhārī* 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 *Ṣaḥīḥ Bukhārī* 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 *Jihād* from the perspective of the Prophet, especially those contained in the *Ṣaḥīḥ 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 *majaz*; (6) distinguishing the meaning between the supernatural and the realm; and (7) ensuring the meaning and connotation of words in the *ḥadīth* (Al-Qaradhāwī 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 *Jihād* contained in *Ṣaḥīḥ Bukhārī* and then analysing them according to the *ḥadīth* research concept.

Result of the research

Means of theology and *Jihād*

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 Theology 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 '*Aqa'id*'. Theology in Islam is also called the science of monotheism. *Tawhid* means 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).

Jihād in Islamic perspective

Etymologically, the word *Jiym* is derived from the root word ج-ي-م implies doing seriously, burdening beyond the limits of ability, difficulties, hostilities and acting with caution pouring out all abilities (Munawwir t.th.:234). M. Quraish Shihab explained that the word *Jihād* is derived from the word *Juhdun*, which has various meanings, such as effort, seriousness, fatigue, difficulty, illness, anxiety and others. In the Qur'an, the word *Jihād* is used about 40 times in various forms. The meaning boils down to devote all abilities or to

bear sacrifice. *Mujahid* 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 '*haqqa jihādih*' in QS. 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 the efforts to fight it are endless. Another form of peaceful *Jihād* is all the activities of peaceful resistance carried out by Muslims facing outside sources of crime. Teaching the message of Islam in an environment that is less conducive, fighting evil, and all other peaceful and right actions are examples of *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 Demolishes 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 *hadīth* of *Ṣahīh Bukhari*?

Bukhāri and his *Ṣahīh* book

Bukhāri 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 *hadīth* sciences. In his childhood, he memorised 70 000 *hadīths*, 100 000 authentic *hadīths* and 200 000 invalid *hadīths*. It is complete with a whole series of *sanad* (Al-Qasthallaniy 1323:31–51).

As mentioned in Atlas of *hadīth*, Bukhāri's full name was Muhammad bin Ismail bin Ibrahim bin al-Mugirah al-Bukhāri, 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 *hadīth*, 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 *hadīths*. He selected and chose the valid *hadīths* and wrote them in the *Ṣahīh Bukhari* with 7562 *hadīths*, including repeated ones and 4000 *hadīths* that are not (Khalil 2007:12). Prof. Yahya Ismail mentions that Imam Bukhāri's teacher reached 4000 as learning places. Bukhāri always moved from one place to another. When he heard that there was a *muhaddith* or '*alim*', he had to go there to study. He often undertook long journeys only to receive one *hadīth* (Ismail 2016:19).

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

Muhammad Abu Syuhbah said that when Bukhari was 16 years old, he went to Mecca for the pilgrimage, accompanied by his mother and brother, Ahmad. Then his brother returned home to Bukhara 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 *Ṣahīh Bukhari* (Syuhbah 1994:36).

Bukhāri left about 20 major works in the fields of *hadīth* and other Islamic sciences, and Shaheeh al-Bukhāri is one of them (Al-Qasthallaniy 1323:36). Bukhāri gave the title of the book: *Al-Jāmi' ash-Shahīh al-Musnad al-Mukhtashar min Umūr Rasūlillāh Shallāllāhu' alaihi wa Sallam wa Sunanihī wa Ayyāmihī*.

Al-Jami implies that this book collects *hadīths* of law, *fadhail hadīths*, news about the past and the future, manners and so on. The words of *ash-Shahīh* contain that the *hadīths* collected in this book are not *daif* [weak]; they are all *Ṣahīh* [valid]. He said, 'I do not put into this *al-Jami*, except the authentic only'. The word '*al-Musnad*' means that the *hadīths* gathered in this book are *hadīths* 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 *Shahih 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 *hadiths* into *al-Jami' ash-Shahih*.

As he drives in the dream that he saw the Prophet Muhammad, his determination to collect authentic *hadiths* 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 *hadith* of the Prophet Muhammad. That dream encouraged him to write the book of *al-Jami' ash-Shahih* (Syuhbah 1994:46–47).

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

Discussion

Theology of *Jihād* on the *Hadith* *Shahih Bukhāri*

Means of *Jihād*

In the book of *Shahih Bukhāri*, it uses several terms, namely *al-jihād*, *al-qitāl*, *al-ghazw*, *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*, *jāhada*, *yujāhidu*, *ujāhidu*, *jāhid*, *lajāhadū*, *al-mujāhid* and *al-mujāhidīn*.

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

أَيُّ الْعَمَلِ أَفْضَلُ فَقَالَ إِيْمَانٌ بِاللَّهِ وَرَسُولِهِ قِيلَ ثُمَّ مَاذَا قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ قِيلَ ثُمَّ مَاذَا قَالَ حَجٌّ مُزَوَّرٌ

'Which deed is the best?' He replied, 'Belief in Allah and His Messenger, and then *Jihād*, and then *Al-Hajj Al-Mabrūr* (properly performed *Hajj* in accordance with the Prophet's *Sunna*). (p. 99).

The word ***al-jihād*** is used in this *hadith* in the book of *al-āmān*, found four times, in the book of *al-Hajj*, *al-'Itq*, *al-Jihādwa as-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 ***Jāhada*** is found in five *hadiths*, namely (Al-Bukhari 1997):

تَكَفَّلَ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا الْجِهَادُ فِي سَبِيلِهِ وَتَصَدِيقُ كَلِمَاتِهِ بَلَى يُدْخِلُهُ الْجَنَّةَ أَوْ يَرْجِعُهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ

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 *hadith* 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 ***Yujāhidu*** is found in four *hadiths*, including Abu Hurairah, heard the Prophet SAW said (Al-Bukhari 1997):

مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ وَاللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ كَمَثَلِ الصَّائِمِ اللَّائِمِ وَتَوَكَّلَ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ بَلَى يَتَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ أَوْ يَرْجِعَهُ سَالِمًا مَعَ أَجْرٍ أَوْ غَنِيمَةٍ

The example of a Mujahid in Allah's Cause – and Allah knows better who really strives in His Cause- is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty. (p. 47)

This *hadith* explains that those who strive in the way of Allah are likened to those who fast during the day and pray continuously at night.

The use of the words ***Ujāhidu*** and ***Jāhid*** narrated by Abdullah bin 'Amr, he said (Al-Bukhari 1997):

رَجُلٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجَاهِدُ قَالَ لَكَ أَبَوَانِ قَالَ نَعَمْ قَالَ فَبِئْسَمَا فَجَاهِدُ

A man asked the Prophet, 'Shall I participate in *Jihād*?' The Prophet SAW said, 'Are your parents living?' The man said, 'Yes'. The Prophet said, 'Do *Jihād* for their benefit.' (p. 153)

There are two *hadiths* 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 *hadith* 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 *fardhukifayah* (an individual obligation as a Muslim that is canceled, if someone else is already doing it).

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

السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمَسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ أَوْ الْقَائِمِ اللَّيْلَ الصَّائِمِ النَّهَارَ

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 *ḥadīths* 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 *ḥadīth* explains about social *Jihād*, namely the welfare of the people and nation.

Understanding the *ḥadīth* text must be seen in the context of the *ḥadīth* itself. Because Rasulullah SAW often differs from the editorial of his *ḥadīth*, according to the person he is talking to. Therefore, understanding a *ḥadīth* text must see its *asbab al-wurud* (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 *ḥadīths* use the term *Qātala – Yuqātulu*, which means to fight, *Uqtulū* means to fight it.

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

يَا رَسُولَ اللَّهِ مَا الْقِتَالُ فِي سَبِيلِ اللَّهِ فَإِنِ أَحَدُنَا يُقَاتِلُ غَضَبًا وَيُقَاتِلُ حَمِيَّةً فَرَفَعَ إِلَيْهِ رَأْسَهُ قَالَ وَمَا رَفَعَ إِلَيْهِ رَأْسَهُ إِلَّا أَنَّهُ كَانَ قَاتِلًا لِنُكُونِ كَلِمَةِ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

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 *ḥadīths* 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, *al-Qitāl* is the last form of *Jihād*, namely war using any sword or weapon (Al-Qaradhawi 2011:30). The mention of the word *al-Qitāl* is related to the sentence in the way of Allah.

Al-Ghazw: *Al-Ghazw* means going out to fight the enemy (Al-Asfahani t.th.:373). People who fight enemies are called *Gāzī*. Amongst the traditions that use this term is the word of Rasulullah SAW (Al-Asqalani 1998):

مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا وَمَنْ خَلَّفَ غَازِيًا فِي سَبِيلِ اللَّهِ بِخَيْرٍ فَقَدْ غَزَا

He who equips a Ghazi (fighter) in the way of Allah is as if he has taken part in the fighting himself; and he who looks after the dependants of a Ghazi in his absence, is as if he has taken part in the fighting himself. (HR. Bukhāri from Zaid bin Khalid) (p. 58)

In some *ḥadīths*, the Companions often say *غَزَوْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* meaning we went out to war with the Prophet SAW. This sentence is also accompanied by the word '*Fi Sabilillah*'.

Al-Harb: The word *al-Harb* is used in the *ḥadīth*, Rasulullah SAW said (Al-Asqalani 1998):

الْحَرْبُ خُدَعَةٌ

'War is deception'. (HR. Bukhārifrom Jabir) (p. 177)

Al-Harb means war. The word *al-Harb* comes from the word *haraba*, which means to rob (Munawwir t.th.:268). Ar-Raghib al-Asfahani states that *al-Harb* is to deprive during war, and every act of deprivation is called war (Al-Asfahani, NY:110). Al-Qaradhawi explains *al-Harb* 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 that in 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:

الْحَرْبُ وَالْإِصْلَاحُ بَيْنَ النَّاسِ وَخِيْبَةُ الرَّجُلِ امْرَأَتَهُ وَخِيْبَةُ الْمَرْأَةِ

'Warfare, reconciling the two disputing human parties, the words of a husband to his wife or a wife to her husband (*Ṣaḥīḥ Muslim*, Kitab *al-Birr wa ash-Shilah* bab *Tahrīm al-Kadzīb*) (p. 468)

Ar-Ribāth: *Ar-Ribāth* 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):

رِبَاطٌ يَوْمٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا وَمَوْضِعٌ سَوَّطٌ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا وَالرُّوحَةُ بِرُوحِهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ أَوْ الْعَدُوَّةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا

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. Bukhāri narrated by Sahl bin Sa'ad as-Sa'idi). (p. 99)

Disclosure of the terms *al-Qitāl*, *al-Ghazw*, *al-Harb*, and *ar-Ribāth* refers to those who show a war of physical contact with weapons. These *ḥadīths* 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 *sabilillah*. The term of this *Jihād* as Prophet Muhammad SAW in Mecca had been down the *Jihād* command line. For example:

وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

And strive hard against them with the help of this (Qur'an), a mighty striving. (QS. al-Furqān[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, *Jihād* was originally an understanding of *da'wah*, especially preaching with the Qur'an. 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 *hadiths* that use the term *Jihād* above, the authors find that the theology of *Jihād* taught in Islam is neither extreme nor exceeding its limits. *Jihād* theology is a theology oriented to the social welfare of the people and nation.

Criteria and objectives of *Jihād*

Jihād in Islam clearly includes criteria and objectives:

Fi Sabillah, in the way Allah, Islamic enforcement

These noble criteria and goals are often found in the traditions and also the verses of the Qur'an using the sentence الجهاد بي سبيل الله (*Jihād* 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. مَنْ قَاتَلَ كَلِمَةَ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ. Including letters sent by Rasulullah SAW, the kings invited them to the way of Allah. That is why *Jihād* is always accompanied by the *Fi Sabilillah* sentence. The *Fi Sabilillah* word, which is attached to every *Jihād* word or *al-Qitâl* word, shows that *Jihād* has noble and very clear criteria and objectives.

In the Qur'an, dozens of verses mention the word *Jihād* attached to the *fi Sabilillah* sentence. Likewise, the *hadith* in *Ṣaḥīḥ Bukhārī* as mentioned above. Rohimin quoted the opinion of three commentators on the meaning of *Fi Sabilillah*. Firstly, according to Muhammad Abduh, *sabilillah* is the path prescribed by Allah SWT, defending His apostles, and applying truth and justice to the interests of His servants. Secondly, according to Wahbahaz-Zuhaily, *sabilillah* is the right, good, main and free way for humankind. *Jihād* is also against enemies who hinder the implementation of Islamic *da'wah*. Thirdly, according to Mahmud Syaltut, in general, *fi sabilillah* is an expression to uphold the truth, eradicate crime and destruction, replace it with good and benevolence, and put justice and compassion in the place of tyranny and violence. Other things that are included in the scope of *fi sabilillah* are upholding the sentence of Allah SWT: spreading the *da'wah* of Islam, deterring enemies who threaten Muslims to seize territory, enforcing justice in giving legal decisions,

conveying the mandate to those entitled to receive it, obeying religious provisions, working for the benefit of the people, establishing educational institutions, hospitals, creating jobs for the basic needs of life, establishing the people, maintaining property and not wasting it (Rohimin 2006:154–155).

Asma Afsaruddin quotes a *hadith* from the book of *Mushannaf* the work of Abdul Razzaq. He said that The Prophet asked, 'Is it only those who are killed (on the battlefield) who fight in the way of Allah then they are in the way of Allah?' whoever endeavours in the world with *halal* work to support himself, he is in the way of Allah. Whoever seeks worldly wealth (*al-takâtsur*), has slipped into the path of Satan (*fa huwa fi sabil al-syaithân*) (Afsaruddin 2018:171).

To create peace and benevolence

To achieve this goal, then in a special *Jihād* 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 *Jihād* 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.

Thus, *Jihād*, is different from war, in general. It is the aim of *Jihād* 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. *Jihād* in the frame of *fi Sabilillah* or *fi Allah* shows the true theology of *Jihād*.

Means or Media *Jihād*

Jihād with wealth

Some of the *hadiths* above express *Jihād* with أموالهم وأنفسهم [with their wealth and themselves]. It is also used in the Qur'an, *Jihād* using their wealth and self.

Jihād using property takes precedence over using oneself. Jamal al-Banna explains that the expenditure of wealth property is one of the most prominent media in *Jihād* because this action comes out of individual consciousness. Because of that, the Qur'an then prioritises it over *Jihād* 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'an encourages *Jihād* with property and places it as the greatest sacrifice on Allah, as well as the highest priority means of *Jihād* 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 *Jihād*, 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 *نفسه nafsih* or plural *أنفسهم anfusihim* in the *hadiths* 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. *Jinta* with *nafsih* or *anfusihim* 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 *nafsih* or *anfushihim* in the *hadith* and verses of the Qur'an are translated as soul or life. With translations like this, it is as if the *Jihād*ist 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 *عش كريمة أو مت شهيداً* [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 *Mujahid*, 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 Bukhārī's authentic *hadith* 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 *Ṣaḥīḥ Bukhārī hadith* is a struggle for fundamental beliefs based on beliefs in God. That is why the word *Jihād* is always accompanied by the sentence *Fi Sabilillah*. The stance of *Jihād* is to uphold justice, truth, social welfare and humanity.

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Authors' contributions

W.S. conceived of the presented idea. Z.H.P. and E. developed the theory and performed the computations. A.M. contributed in Arabic text and the analysis of the context of *hadith*. W.S. and E. verified the analytical methods. Z.H.P. and W.S. encouraged E. to investigate [theological aspect] and supervised the findings of this work. All authors discussed the results and contributed to the final manuscript.

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