

THE JIHAD MOVEMENT: A CRITICAL ANALYSIS OF THE THOUGHT OF IBNU TAIMIYAH, SAYYID QUTB, AND QURAIH SYIHAB

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ABSTRACT

This study aims to execute the meaning of jihad from the perspective of Ibnu Taimiyyah, Sayyid Quttub, and Quraih Syihab. By using the literature study method, this study shows that; 1) In the perspective of Ibn Taimiyyah, jihad is defined as a war that is not like today's terrorists. Even in war, one must follow predetermined ethics, namely: not to attack first, not to kill people who have nothing to do with war, and killing is only permitted if there is good for it. Meanwhile, according to Sayyid Quttub jihad is defined as a movement by preaching. Quraish Syihab sees that the most important jihad is against satan and lust. According to him satan is the most dangerous enemy for Muslims. Thus, fighting it is a must for every individual. In addition, even though he also interprets jihad as war. However, the war in question is defensive in nature, namely an effort to carry out self-defense if the enemy first wages war. 2) Both Ibnu Taimiyyah, Sayyid Quttub, and Quraih Syihab, all three agree that the context of jihad is divided into two definitions. First, the context of jihad is defined as war, and the context of jihad is defined as sincerity in achieving something whose goal is to get closer to Allah, and distance oneself from anything that is forbidden by Him. In the perspective of the arguments in the Qur'an and Hadith, the context of jihad is interpreted in various ways. Jihad can be interpreted as serving parents, helping widows or people in need, and war. However, the war that is carried out also needs to follow the rules applied in Islamic teachings. Even Rasulullah is a spreader of peace. So he prefers the path of peace rather than war. This research contributes to supporting the concept of religious moderation, emphasizing that jihad does not always have to be done with war so that it clears people's minds that terrorism is not part of Islamic jihad..

ABSTRAK

Studi ini bertujuan untuk mengeksekusi pemaknaan jihad dalam perspektif Ibnu Taimiyyah, Sayyid Quttub, dan Quraih Syihab. Dengan menggunakan metode studi pustaka, penelitian ini memperlihatkan bahwa ; 1) Dalam perspektif Ibnu Taimiyyah, jihad diartikan sebagai perang yang tidak seperti kaum teroris saat ini. Dalam berperang pun harus mengikuti etika yang telah ditentukan, yakni: tidak melakukan penyerangan terlebih dahulu, tidak membunuh orang yang tidak ada hubungannya dengan perang, dan pembunuhan hanya diperbolehkan jika ada kemashlahatannya. Sedangkan menurut Sayyid Quttub jihad di artikan sebagai pergerakan dengan cara berdakwah. Quraish

Syihab memandang jihad yang paling utama adalah melawan setan dan hawa nafsu. Menurutnya setan adalah musuh paling berbahaya bagi umat Islam. Sehingga, melawannya adalah suatu keharusan bagi setiap individu. Selain itu, walaupun beliau juga memaknai jihad sebagai perang. Akan tetapi perang yang dimaksud bersifat divensif, yakni sebuah upaya melakukan pertahanan diri apabila pihak musuh terlebih dahulu melakukan peperangan. 2) Baik Ibnu Taimiyyah, Sayyid Quttub, dan Quraih Syihab, ketiganya sepakat bahwa konteks jihad di bagi menjadi dua definisi. Pertama, konteks jihad diartikan sebagai perang, dan konteks jihad diartikan sebagai kesungguhan dalam menggapai sesuatu yang tujuannya mendekatkan dirinya kepada Allah, serta menjauhkan diri dari apa saja yang dilarang oleh-Nya. Dalam perspektif dalil-dalil dalam Al-Qur'an dan Hadis, konteks jihad dimaknai dengan berbagai macam pemahaman. Jihad dapat diartikan sebagai berbakti pada orang tua, membantu janda atau orang kesusahan, dan perang. Akan tetapi, perang yang dilakukanpun perlu mengikuti aturan yang diterapkan dalam ajaran Islam. Bahkan Rosulullah merupakan penyebar kedamaian. Sehingga ia lebih memilih jalan damai dibandingkan melakukan peperangan. Penelitian ini memberikan kontribusi dalam mendukung konsep moderasi agama, menegaskan bahwa jihad tidak selamanya harus dilakukan dengan perang hingga menjernihkan pemikiran masyarakat bahwa terorisme bukan bagian dari jihad Islam.

Keywords: Science Development, Unity of Science.

INTRODUCTION

Jihad is one of the most crucial doctrines in Islam and almost no consensus is reached among all circles. Under the foundation of the ideology of jihad, several Islamic leaders have delivered the Islamic caliphate to become one of the largest empires in the history of mankind which has not only advanced in military terms, but also in mastery of civilization.¹ However, in the name of jihad, Islam is also often the butt of being the bearer of the doctrine of violence due to the actions of a group of Muslims who spread terror in the name of religion.²

At least, Muslims are divided into two groups in interpreting the concept of jihad. First are those who hold the view that jihad only has a single meaning, namely war. Those who fall into this group category include jihadist salafi groups. The second group is intellectuals who understand the meaning of jihad broadly.³ Jihad can be done by fighting lust, seeking knowledge, helping poor widows, obeying parents, etc. So that jihad is defined as all the activities of a person who is carried out with all efforts to get through various difficulties, temptations, etc., all of which are carried out solely for the purpose of expecting rewards from Allah.

Misunderstandings in interpreting the concept of jihad raises many problems both domestically and internationally. Many groups use the name of Islam to carry out violence and even bombings in the name of jihad. This group understands the word jihad based on the text alone. So they don't hesitate to justify their beliefs even though they are troubling and detrimental to other parties.

Judging from these issues, the author is interested in studying the concept of jihad from various perspectives. So that the meaning of jihad is not only understood in the context of war. So that with a broad and deep understanding of the concept of jihad, it is hoped that people will not be easily indoctrinated with the notion of terrorism which prioritizes Islam as the basis for carrying out acts of violence and bombings.⁴ So that in this paper will discuss the meaning of jihad in general, jihad in the perspective of the proposition, jihad in the perspective of Ibn Taimiyyah and Sayyid Qutub, and jihad in the perspective of Quraish Syihab.

¹ Michael Bonner, *Jihad in Islamic History: Doctrines and Practice*, Jihad in Islamic History: Doctrines and Practice, 2008.

² Nasikhin Nasikhin, Ikhrom Ikhrom, and Agus Sutyono, "SEKOLAH ONLINE DI MASA PANDEMI COVID-19, BAGAIMANA TANGGAPAN GURU DAN SISWA SEKOLAH DASAR?," *Jurnal Muara Pendidikan* 7, no. 1 (2022).

³ Thomas Hegghammer, "The Rise of Muslim Foreign Fighters: Islam and the Globalization of Jihad," *International Security* 35, no. 3 (2011).

⁴ Faegheh Shirazi, *Velvet Jihad: Muslim Women's Quiet Resistance to Islamic Fundamentalism*, *Velvet Jihad: Muslim Women's Quiet Resistance to Islamic Fundamentalism*, 2009.

RESEARCH METHODS

The method used in this study is a type of library research (library), in this study using library data as the object of study in the research, using books, articles as data sources. In his research, the researcher used the technique used by the researcher in collecting data, namely the library research method, namely library research.

RESULTS AND DISCUSSION

The Meaning of Jihad For Indonesian Muslims

In language, jihad comes from the word **جاهد - يجاهد - جهادا** which means doing something until it feels difficult and devoting effort to each other. According to Zakariyah in Mu'jam Maqyis al-Lughoh said that jihad is composed of the root word **ج** which means *al-masyaqqat wa ma yuqorribuh*, (difficulties that have a close meaning with them). The form of the root word is *al-Jahdu, al-mahjud, al-juhdu*, meaning *al-taqah* (ability). While *al-mahjud* has the meaning of *al-laban al-lazi ukhrija zabhadu* (milk that is extracted from its essence). The milk is very difficult to get out except with a difficult effort and sincerity. While the meaning that has closeness to the meaning of the word difficulty is hard and earnest.⁵

In terms of terminology, jihad has various meanings. According to Abdurrahman Abdul Mun'im, the definition of jihad is divided into four: (1) exerting all one's abilities in fighting the disbelievers, (2) fighting against doubts and temptations of lust brought by Satan, (3) fighting with a firm belief accompanied by efforts which is earnest by inviting those who are *ma'ruf* and abandoning evil towards wicked people, and (4) in a sense similar to the third meaning, but more specifically, namely against infidels who fight against Muslims.⁶ From him it can be understood that the notion of jihad is not just fighting on the battlefield, but is broader than that.

Meanwhile, according to Abdurrahman bin Hamad Ali Imran, jihad is divided into two, general and special. In a general sense, jihad is a Muslim who is earnest in achieving something that can draw him closer to Allah SWT, and distance himself from anything that is forbidden by Him. Whereas in a special sense it is fighting the disbelievers in order to uphold the sentence of Allah (*shari'a* of Allah SWT)⁷. This definition given by Abdurrahman shows that the notion of jihad in general is all the actions of a Muslim that are carried out with all his might and sincerity to achieve the pleasure of Allah. Here it can also be understood that only a special

⁵ Abu alHusain Ahmad ibn Faris ibn Zakariya, "Maqayis Al Lughah," Beirut: Ittihad al-Kitab al'Arabi (2002).

⁶ Abdurrahman Abdul Mun'im, *Mu'jam Al-Mustalahat Wa Al-Faz Al-Fiqhiyah* (Kairo: Daru al-Fadlah, 1930).

⁷ Abdurrahman bin Hamad Ali Imran, *Al-Jihadu* (Riyadh: al-Qashim, Cetakan I, n.d.).

understanding connotes war on the battlefield which of course also requires special conditions to realize it.⁸

From the explanation above, it can be seen that the meaning of jihad in terms of terminology is not much different from one opinion to another. The difference lies in the breadth and narrowness of the definition given. In a narrow (special) sense, jihad is fighting against unbelievers on the battlefield. While in a broad (general) sense it means the seriousness of a Muslim in worship whose intention is to achieve the pleasure of Allah SWT.

Jihad in the Perspective of Qur'an

1. AT-Taubah ayat 5.

فَإِذَا أَنْسَلَخَ الْأَشْهُرَ الْحُرْمَ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“When the Haram months are over, then kill those polytheists wherever you find them, and catch them. Surround them and stalk them at the lookout. If they repent and establish prayer and pay zakat, then give them freedom to walk. Surely Allah is Forgiving, Most Merciful.”⁹

It is explained in the previous paragraph that the termination of relations and what must be done and also the time limit that has been given to the polytheists, namely four months. This verse explains about what to do after the period has passed. That is, when the Haram months are over, then kill those polytheists who have been persecuting and preventing you from carrying out Allah's guidance wherever you find them, whether in the Haram land or during the Haram month, and, that is, or arrest them and take them prisoner. them, namely do not let them enter your territory without permission and spy on them carefully and attentively at every lookout wherever and whenever you can do this. If they repent and prove the truth of their repentance by performing prayers and paying zakat, then let go of their way, that is, give them freedom, don't catch or find fault with them anymore, don't hinder or spy on them because if they have truly repented, then Allah forgives all the sins that they have done so far because indeed Allah is Forgiving, Most Merciful.¹⁰ At least from the interpretation of Quraish Syihab above, it can be concluded that:

- a. Muslims may exterminate polytheists with the aim that society can be free from all threats and polytheism. This extermination is permissible on condition that they disturb

⁸ Yusuf Al-Qardhawy, *Sistem Kaderisasi Ikhwan Muslim* (Solo: Pustaka Mantiq, 1993, 76, 2020).

⁹ Nasikhin Nasikhin, Raharjo Raaharjo, and Nasikhin Nasikhin, “Moderasi Beragama Nahdlatul Ulama Dan Muhammadiyah Dalam Konsep Islam Nusantara Dan Islam Berkemajuan,” *Islamic Review: Jurnal Riset dan Kajian Keislaman* 11, no. 1 (2022): 19–34.

¹⁰ M. Quraish Shihab, “Tafsir Al-Mishbah, Pesan, Kesan Dan Keserasian Al-Qur'an Vol.6,” *Journal of Chemical Information and Modeling* 01, no. 01 (2013).

and persecute Muslims, not believers or people who do not disturb as explained in the interpretation above.¹¹

- b. In the fragment of the verse فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ, explains the conditions for exemption not to be fought against polytheists who disturb the stability of the country's security and spread polytheism. But don't be misunderstood as a compulsion to embrace Islam. This verse further explains that if the polytheists do not want to follow this order then they are welcome to find another place that can receive them.
- c. Closing verse five Verily, Allah is Forgiving, Most Merciful serves as the reason why the order was conveyed. As if the verse states that Allah swt. orders you to let go of their way because he is the most forgiving, the most merciful. It is also possible that these two attributes of Allah are mentioned in relation to the Muslims, namely, O muslims, you are ordered to let go of their way because that is a sign of forgiveness and mercy, both of which are two attributes of Allah that you should emulate.

2. Al-Baqoroh 190.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

And fight in the way of Allah those who fight you, (but) do not transgress limits, for verily Allah does not like those who transgress.¹²

Asbabunnuzul the revelation of this verse relates to Hudaibiyah peace, namely when the Prophet was intercepted by the Quraysh to enter Baitullah. The contents of the peace include, among other things, that Muslims perform their umrah in the following year. When Rasulullah and his companions prepared themselves to carry out the umrah in accordance with the agreement, the friends were worried that the Quraysh would not keep their promise, even fighting and blocking them from the Grand Mosque, even though Muslims were reluctant to fight in the month of Muharam.

In his commentary, Quraish Shihab argues that this verse is Allah's permission for Muslims in terms of defending their country, property and honor even if they have to die. As for the death itself in the context of self-defense, it is considered a martyr. The word war which was legislated by Allah in this verse also does not mean forcing disbelievers to embrace Islam, but because of the persecution that you infidels have committed against the human rights of Muslims. As he said:¹³

¹¹ M. Rikza Chamami, Nasikhin Nasikhin, and Ahmad Saefudin, "Development of Augmented Reality in Islamic Religious Education as an Anti-Corruption Learning Medium," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 20, no. 2 (2022).

¹² M. Quraish Shihab, "Tafsir Al-Mishbah, Pesan, Kesan Dan Keserasian Al-Qur'an Vol.6."

¹³ Nasikhin et al., "Tantangan Pendidikan Agama Islam Di Era Posh Truth," *Al Manam* 2, no. 1 (2022): 25–36.

This verse allows self-defense, state, property, and honor even if it results in the loss of the life of the opponent or those involved. If the person concerned dies, he is considered a martyr, whereas if the opponent loses his life, or whatever, the person concerned is not prosecuted. With this verse, the Qur'an has preceded the positive law regarding the permissibility of taking any appropriate action to defend oneself and the rights of a person or society. If this is done by a person or a community, then they cannot be prosecuted nor can their actions be equated with terrorism.

In war, Muslims also need to pay attention to ethics or morals. This is closely related to the sentence in the translation of the last verse of Al-Baqoroh, Allah does not like those who transgress. In the interpretation of An-Nur transgression means killing women, small children, the elderly, sick people and committing acts of excess such as burning houses and cutting down trees. In fact, this word also has the meaning that it is not permissible to carry out an attack before a state of war occurs with another party. Therefore, if previously there was a peace agreement with a group, the agreement must be explicitly canceled first.¹⁴ From this narrative, there are at least 2 ethics in war, namely: First, ethics where war does not kill children, the elderly, and women. Second, pre-war ethics, where it is not justified to carry out a sudden attack before a state of war occurs.

3. Hadist Shahih Bukhori.

اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ دِمَاءُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحَسَابُهُمْ عَلَى اللَّهِ
(متفق عليه).

“It was narrated from Abdullah bin Umar that the Messenger of Allah said: "I was ordered to fight people so that they testify that there is no god but Allah and Muhammad is the Messenger of Allah, establish prayers, pay zakat. If they do so, they are protected from blood, their property is from me except according to Islamic rights, and their reward is up to Allah.”¹⁵

In Abdul Malik's research, this hadith was explained according to Ramadhan al-Buty, citing the opinion of hadith experts as gharib isnad. Even though it was issued by Bukhari-Muslim in his shahih, Ibn Hajar al-Asqalani said that some scholars deny the validity of this hadith. On the pretext that if Ibn Umar knew about this hadith, then he would not let his father Umar bin Khaththab argue with Abu Bakr in fighting people who did not pay zakat.

¹⁴ M. Quraish Shihab, “Tafsir Al-Mishbah, Pesan, Kesan Dan Keserasian Al-Qur’an Vol.6.”.....,23

¹⁵ Mun'im, Mu'jam Al-Mustalahat Wa Al-Faz Al-Fiqhiyah.

However, this argument cannot weaken the status of a hadith which is clearly authentic even though it is gharib because apart from Ibn Umar, there were other friends who narrated this hadith. So it can be concluded that this hadith is sahih lighairihi. Al-Buthy emphasized that even though this hadith is authentic, it needs to be understood that an authentic hadith must be in harmony with the general principles of the Islamic religion. In the general rule of Islam, preaching is not permissible by force.¹⁶

Although there are hadiths that interpret jihad as war, in fact there are many other hadiths that include the word jihad with a different meaning. One of them is the hadith narrated by Bukhori:¹⁷

حدثنا عبد الله ابن مسلمة حدثنا مالك عن ثور بن زيد عن أبي الغيث عن أبي هريرة رضي الله عنه قال: قال رسول الله ص م الساعي على الأرملة والمسكين كالمجاهد في سبيل الله وأحسبه قال يشك القعبي كالقائم لا يفتر وكالصائم لا يفطر ()

Has told us Abdullah bin Maslamah, has told you Malik from Thaur bin Zaid from Abi al-Ghaist from Abu Hurairah RA he said, Rasulullah SAW said, "people who help widows and poor people are like people who wage jihad on the streets Allah. I thought he also said, (al-Qanaby doubts): and like a person who prays at night never rests and like a fasting person does not break his fast.¹⁸

From this hadith it can be understood that people who always help widows and poor people have the same position as those who strive in the way of Allah. Thus, the notion of jihad here implies a sincere effort made by someone in helping people in need. Jihad here does not contain the meaning of war.

Furthermore, jihad can be interpreted as serving parents. This is as stated by Sayyid Sabiq in his book Fiqh Sunnah:

حدثنا حبيب بن ابي ثابت قال سمعت أبا العباس الشاعر وكان لايتهم في حديثه قال سمعت عبد الله بن عمر رضي الله عنهما يقول جاء رجل إلى النبي صلى الله عليه وسلم فاستأذنه في الجهاد فقال أحي والداك قال نعم قال ففيهما فجاهد

Had told us Adam, had told us Syu'bah, had told Habib bin Abi Thabit said, I heard Abu Abbas as-Sya'uri say, I heard Abdullah bin 'Amru RA said: a man had come to The Prophet saw asked permission to join in the ritual. So he (Rasul) asked if your parents were still alive? the man replied "yes" Then the Prophet said: to both of you jihad (worship).¹⁹

Doing good to both parents according to the hadith above is a form of jihad recommended by the Prophet in his hadith. According to Sayyid Sabiq, a child who serves both parents, takes good care of their parents, then their actions and dedication are

¹⁶ Abdul Malik Al-Gozali, "Kritik Matan Hadis Jihad-Intoleransi", Al-Dzikra, (Vol.X, No. 2, Juli-Desember 2016)

¹⁷ Abu Abdullah Muhammad bin Ismail bin Ibrahim al-Bukhori, , 77.

¹⁸ M. Quraish Shihab, "Tafsir Al-Mishbah, Pesan, Kesan Dan Keserasian Al-Qur'an Vol.6."

¹⁹ Sayyid Sabiq, Fiqh Sunnah, (Beirut: Dar al-Kitab), Juz 2, 625, n.d.).

classified as people who strive in the way of Allah. So that the meaning of jihad here places more emphasis on affection and respect for parents.²⁰

Judging from the conclusions of the three arguments, jihad can be interpreted in a broader sense. Indeed, there are several verses in the Koran, such as in surah Al-Baqoroh verse 90 and At-Taubah verse 5, which define jihad as war. However, there are at least 3 things that must be considered by Muslims. First, war is only permissible if Muslims are wronged. Second, in war, it is not permissible to kill other people who are not related to the war. Third, Muslims are not allowed to attack first before being on the battlefield.

Presumably, what terrorist groups are currently doing cannot be justified religiously. Groups that act in the name of Islam as a form of the truth of their teachings, in fact tarnish the teachings of peace in Islam. Assaults against other people are carried out for reasons that are not clear. The violence and bombing they did actually killed many guilty people. Even if we return to the arguments described above, this action cannot be justified.

Even though war is allowed in Islam, the Prophet Muhammad was the propagator of the teachings of peace. This is recognized by all Muslims even though the Orientalists. As the famous writer British Bernard Shaw explained what was quoted from prof. Mas'ud:

“If a man Muhammad were assumed to the dictatorship of modern world he would succeed in solving it's problem, in a manner which would bring it to the much needed peace in happiness.”²¹

Muslims should be critical of misleading notions. Preaching Islam should not be done by mere violence. There are many more humane ways to spread Islamic teachings. Walisongo as a figure spreading Islam in the archipelago uses a peaceful approach to the people of Indonesia. In fact, until now Islam has developed throughout the archipelago.

Jihad "War" in the Perspective of Ibn Taimiyyah and Sayyid Quthub

In the *Ma'lib Ula al-Nahyi* book, as quoted from Kuntari. Jihad in the perspective of Ibn Taimiyyah is defined as an order that must be carried out, such as having a good heart, such as being determined to preach and apply His Shari'a, and in *ujjah* it means to be firm against falsehood, and in *bay' n* it is in the form of explaining the truth and eliminating subhah, or through thoughts that are beneficial to the Muslims, and also physically, namely fighting against infidels. Therefore, a Muslim is obliged to strive according to what is possible from these

²⁰ Shodiq Nasikhin, “DIFFERENT PERSPECTIVE OF RELIGIOUS EDUCATION IN ISLAMIC THEOLOGY AND WEST THEOLOGY” IV, no. 2 (2021): 328–342.

²¹ Abdurrohman Mas'ud, *Mendakwahkan Smiling Islam Dialog Kemanusiaan Islam dan Barat*, (Tangerang: Yayasan Kompas Indonesiatama, 2019), 262.

matters.²²

Ibn Taimiyyah indeed ordered the Muslims to fight the unbelievers. However, war is only permissible when there is hostility and oppression of the Muslims. This is clearly proven by his words in the book *As Siyaasah Asy Syar'iyah* quoted from the book by Muhsan:²³

لأن القتال هو لمن يقاتلنا إذ أردنا إظهار دين الله كما قال الله تعالى وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ.

“Because actually war is for anyone who fights us, if we want victory for the religion of Allah, according to His word: And fight in the way of Allah those who fight you, but do not transgress your limits, for verily Allah does not like those who that goes beyond the limit.”

Then he said:

وذلك أن الله تعالى أباح من قتل النفوس ما يحتاج إليه في صلاح الخلق

Thus Allah allows killing if needed for the benefit of the servant.

From these arguments it can be concluded that jihad which is defined as war cannot be carried out freely. There are conditions that allow Muslims to wage war, namely if the enemy or polytheists interfere or start hostilities first. So that Muslims are not allowed to attack first without reason. If forced to do war, they should not kill people who have nothing to do with war.

Even more emphatically, Ibn Taimiyyah also did not recommend waging war. In his work entitled *Minhaj As Sunah An-Nabawiyah*, quoted from Hassan's research results, it is explained that Ibn Taimiyyah was once asked about jihad against tyrannical rulers. According to him, Muslims are quite patient with these injustices and avoid fighting against them. Because according to him, the Prophet had ordered Muslims not to wage war except in urgent circumstances.²⁴

Furthermore, jihad in the view of Sayyid Quttub can be seen in the book *Ma'alim f at-Thariq*, Sayyid Quttub revealed that quoted from a book by Shafi'i:

من حق الإسلام أن يخرج الناس من عبادة العباد إلى عبادة الله وحده... ليحقق إعلانة العام بربوبية الله للعلمين وتحرير الناس أجمعين... وعبادة الله وحده لا تتحقق -
إلا في ظل النظام الإسلامي الذي يشرع الله فيه للعباد كلهم حاكمهم ومحكومهم. أسودهم وأبيضهم قاصيهم ودانيهم فقيرهم و غنيهم تشريعا واحدا يخضع له الجميع على السواء.

²² Kuntari Madchani, “Hakikat Jihad Dalam Islam,” *Shibghah: Journal of Muslim Societies* 1, no. 2 (2019).

²³ Muhsan Elmuhaimin, *Islam Berkembang Tanpa Genderang Perang, Tanpa Ayunan Pedang*, (Yogyakarta: Bintang Pustaka Madani, 2021), 113-114.

²⁴ Muhammad Haniff Bin Hassan, “Key Considerations in Counterideological Work against Terrorist Ideology,” *Studies in Conflict and Terrorism* 29, no. 6 (2006).

“In essence, Islam is a religion that liberates humans from the worship of other humans except to Allah alone. To give a practical meaning, that Allah is the true god for all nature and all human beings are free under Him. According to Islamic concept and practice, Allah's laws can be enforced only under an Islamic system, in which system is Allah's rule for all human beings, be it government or people, white or black, rich or poor, educated or lay. Shari'ah is for all and all human beings are equal in the eyes of Shari'ah.”²⁵

This is the reason behind Sayyid Quttub's interpretation of the word jihad as a movement to liberate humans from worshipping other than Allah. The movement referred to here is shown to an organization or institution that is oriented towards ignorance. In other words, Quttub defines jihad as a movement against the government or an institution.

According to Luke Loboda, the movement referred to by Sayyid Quttub can be carried out by two methods, namely preaching and war. Da'wah in question is to conduct lectures, demonstrations and writings. In addition, movement also implies the necessity of physical violence or war.²⁶

Judging from the statements above, Sayyid Quttub does interpret jihad as a movement to restore human nature. The purpose of creating humans as servants who serve Allah will be realized if it is regulated according to Islamic law. For this reason, a movement is needed to change the system of government based on religious law. This assumption is often misinterpreted by hardline groups, so they try to establish a caliphate or government whose rules originate from the Qur'an and Sunnah. To achieve this goal they justify any means, such as bombings, violence and even murder.

From this stigma, many groups misunderstand that jihad must be carried out with violence and carry out war. However, according to Muhammad Munir al Gadhban in his book, said that Quttub was not an advocate of violence and terrorism. Based on the research that has been done, at least it shows that Qutb did more of his movement through his writings. Even though he was a pioneer figure in the Egyptian revolutionary movement, he was against bloodshed. It was also stated that he loved tolerance and never treated others as infidel.²⁷

So it can be concluded that jihad from the perspective of Ibn Taimiyyah and Sayyid Quthub does not merely mean absolute war as the interpretation of current terrorists. In the view of Ibn Taimiyyah, war can only be carried out if certain criteria are met, namely 1). It is only permissible to fight the group that first fought Muslims, 2) may not exceed the limit, by killing children, women, and people who have nothing to do with war,, 3) killing is only done if there is

²⁵ Syafi'i Saragih, *Memaknai Jihad* (Antara Sayyid Quttub & Quraish Syihab), (Yogyakarta: Depublish, 2015), 69.

²⁶ Luke Loboda, "The Thought of Sayyid Qutb", *Ashbrook Statesmanship Thesis*, (Vol.1, 2004, 2.

²⁷ Muhammad Munir al-Ghadaban, *Sayyid Quthb Dhiddal 'Anf*, diterjemahkan oleh Abdul Ghofur, *Benarkah Ia Guru Para Teroris*, (Jakarta: Khatulistiwa Press, 2011), 23.

benefit. Meanwhile, from the perspective of Sayyid Quttub, movement is not only interpreted as war, but jihad through da'wah is preferred.

Jihad Perspective of Quraish Shihab

In the perspective of Quraish Syihab, jihad is not defined solely in physical warfare as understood by some circles. Jihad which literally means "sincerely", and implies persistence, struggle, sacrifice, and strong effort, which must be implemented in every aspect and side of human life. Therefore, the concept of jihad is defined as all the activities of a mujtahid which is carried out with all efforts to get through various difficulties, temptations, etc., all of which are carried out solely for the purpose of expecting rewards from Allah.²⁸

In line with this opinion. Hasan Al-Banna as quoted from Yusuf Qordawy interprets jihad in a broad context. Jihad can be associated with political aspects. According to him, jihad is one of the obligations of Muslims until the end of their lives.²⁹ Jihad can be in the form of verbal and hand-written struggles related to the struggle to defend the truth against a government that commits tyranny. In addition, jihad can be associated with military education. This is not solely meant by waging war. However, it can be integrated with faith, morals and the spirit of sacrifice.³⁰

With regards to the object of jihad, Quraish Shihab explained that basically the verses of the Al-Qur'an which discuss jihad do not explicitly mention the object of jihad. However, in his interpretation of various verses, at least the objects of jihad are disbelievers, hypocrites, devils and lusts. Therefore, the form of jihad according to Quraish Syihab is resistance to these objects. As for jihad taking up arms, Quraish Syihab has the view that war jihad is defensive in nature, namely taking up arms as a form of defense from enemy attacks that attack first.³¹

The main jihad is jihad against lust and satan. Fighting this is mandatory for every individual. Satan and lust that lead to evil is the greatest enemy to be fought. Satan always seduces people to do bad things through whispers in the human chest. Some of these whispering forms include: excessive ambition, worldly glitter, arrogance, minimizing sins or goodness, and *riya'*.³² Therefore, Muslims must fight their desires and Satan's whispers so they don't get lost, so that they remain in their faith that does not depart from the Qur'an and Sunnah. This covers many aspects of life, such as in the context of education, economy, health, and so on.

²⁸ Syafi'i Saragih, *Memaknai Jihad (Antara Sayyid Quttub & Quraish Syihab)*,102.

²⁹ Yusuf al-Qardhawy, *Sistem Kaderisasi Ikhwan Muslim*, Terj: Gozhali Mukri, (Solo: Pustaka Mantiq, 1993), 76.

³⁰ Joyce Miller, "REsilience, Violent Extremism and Religious Education," *British Journal of Religious Education* 35, no. 2 (2013): 188–200.

³¹ Syafi'i Saragih, *Memaknai Jihad (Antara Sayyid Quttub & Quraish Syihab)*,130.

³² Nasikhin, Raaharjo, and Nasikhin, "Moderasi Beragama Nahdlatul Ulama Dan Muhammadiyah Dalam Konsep Islam Nusantara Dan Islam Berkemajuan."

CONCLUSION

In general, the context of jihad is divided into two definitions. First, the context of jihad is defined as war, and the context of jihad is defined as sincerity in achieving something whose goal is to get closer to Allah, and distance oneself from anything that is forbidden by Him. From the perspective of the arguments in the Qur'an and Hadith, the context of jihad is interpreted in various ways. Jihad can be interpreted as serving parents, helping widows or people in need, and war. However, the war that is carried out also needs to follow the rules applied in Islamic teachings. Even Rasulullah is a spreader of peace. So he prefers the path of peace rather than war.³³

In the perspective of Ibn Taimiyyah jihad can be interpreted as war. However, in the view of Ibn Taimiyyah, the war that was carried out was not like what terrorists are currently doing. Even in war, one must follow predetermined ethics, namely: not to attack first, not to kill people who have nothing to do with war, and killing is only permitted if there is good for it. Meanwhile, according to Sayyid Quttub jihad is defined as a movement. Even though sometimes the context is often equated with waging war. However, he is a scholar' who upholds tolerance, so the movement carried out by preaching is the most recommended thing.

The concept of jihad is defined more broadly by Quraish Shihab. He stated that the most important form of jihad is against Satan and lust. According to him Satan is the most dangerous enemy for Muslims. Thus, fighting it is a must for every individual. In addition, even though he also interprets jihad as war. However, the war in question is defensive in nature, namely an effort to carry out self-defense if the enemy first wages war.

³³ Ibid.

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