

## CHAPTER IV

### REVIEWING THE MEANING OF THE JIHAD VERSES USING FAZLUR RAHMAN'S HERMENEUTIC METHODOLOGY

#### A. Jihad and *Qitāl* in the Quran

Jihad and *qitāl* are two inseparable words, Jihad and *qitāl* are also very popular terms in Islam, so that Jihad gets various responses in human social life. Jihad is often interpreted as *qitāl* (war) so that it gives the impression that Jihad is an extreme Islamic movement, in western terms they call it "Islamic extremism" or "Radical Islam".<sup>1</sup>

In the Quran, the expression of the term *qitāl* and its derivation is generally followed by the expression *fī sabīlillah*. This fact is the same as the expression of the term al-Jihad. As is known, most verses that explain jihad are also followed by the expression *fī sabīlillah*. So, both jihad in the general sense (al-Jihad) and jihad in the sense of war (*qitāl*) must be within the scope of the enforcement of Allah's religion.<sup>2</sup>

Among today's society, when they hear the term Jihad, it is often translated as war (*qitāl*). Even though there are fundamental differences between Jihad and *qitāl*, the differences between jihad and *qitāl* are as follows:

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<sup>1</sup> R. Hrair Dikmejian, *Islam in Revolution: Fundamentalism in Arab World* (New York: Syracuse University Press, 1985), 25- 36.

<sup>2</sup> Rohimin, *Jihad: Makna dan Hikmah* (Jakarta: Penerbit Erlangga, 2006), 23.

1. In terms of language, jihad means serious, while *qitāl* means war or fighting.
2. Jihad has a wider scope; jihad against lust, jihad with property, soul, etc., while *qitāl* has a narrower scope; synonymous with fighting using a sword.
3. The use of the word jihad in the Quran is only intended for Muslims, while the use of the word *qitāl* in the Quran is not specifically only for Muslims.

That is the difference between jihad and *qitāl*. War or *qitāl* is one way of jihad in the time of the Prophet. Evidenced by the occurrence of Islamic wars in the past. Among them the war of badr, the war of uhud, and so on. It indicates that indeed *qitāl* or war is one way to do jihad, or earnestly walk in the way of Allah. But it would be wrong to say that jihad is only *qitāl* (war). The meaning of jihad is broader than the meaning of *qitāl*.

Therefore, interpreting jihad and *qitāl* as the same meaning is a mistake, the meaning must be carried out in the context of the scope of their respective meanings. So the difference is clear, that jihad is not just *qitāl*, even though *qitāl* is part of jihad.

The word jihad and its derivations are mentioned 41 times in the Quran.<sup>3</sup> Contained in 19 surahs, 6 surahs descended in Mecca (*Makkiyyah*) and 13

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<sup>3</sup> Muhammad Fuad Abdul Baqi, *al-Mu'jamul Mufahras li Alfāzihil-Qur'anil-Karīm* (Kairo: Dārul-Hadīs, 1991), 232-233.

letters were revealed in Medina (*Madaniyah*).<sup>4</sup> Meanwhile, the word *qitāl* with its various derivations (both in the form of *fi'il* and *isim*) is found in various letters in the Quran 170 times.<sup>5</sup>

For further explanation, the author will describe in the following table:

VOCABULARY	SURAH	VERSE	MEANING
قتل ( <i>qatala</i> )	Al-Baqarah	72, 251	Slay
	An-Nisa'	92, 157	
	Al-Maidah	30, 32, 95	
	Al-Kahfi	74	
	Taha	40	
	Al-Qashas	19, 33	
	Ali Imran	183	
	Al-Anfal	17	
	Al-An'am	140	
يقتل ( <i>yaqtulu</i> )	Al-Maidah	27, 28, 70, 95	Kill, Slay
	Ghafir	25	
	Al-Qashas	9, 19, 20, 33	
	An-Nisa'	29, 92, 93	
	Al-An'am	151	
	Yusuf	10	
	Al-Isra'	31, 33	
	Al-Baqarah	61, 85, 87, 91	
	Al-Ahzab	26	
	Al-Anfal	17, 30	
	Al-Mumtahanah	12	
	Ali Imran	21, 112	

<sup>4</sup> Muhammad Chirzin, *Kontroversi Jihad di Indonesia*, 47.

<sup>5</sup> Muhammad Fuad Abdul Baqi, *al-Mu'jamul Mufahras li Alfāzhil-Qur'anil-Karīm*, 533-

	At-Taubah	111	
	Al-Furqan	68	
	Asy-Syu'ara	14	
	Al-A'raf	150	
قتل ( <i>qutila</i> )	Ali Imran	144, 154, 156, 157, 158, 168, 169	Killed, Defeated, Slain, Fall
	Al-Hajj	58	
	Muhammad	4	
	At-Takwir	9	
	Al-Isra'	33	
	Ad-Dzariyat	10	Condemned
	Al-Muddatsir	19, 20	Woe to...
	Abasa	17	
	Al-Buruj	4	Perish
يقتل ( <i>yuqtalu</i> )	Al-Baqarah	154	Slain
	An-Nisa'	74	
	At-Taubah	111	
	Al-Ahzab	61	Execution, slain
	Al-Maidah	33	
قاتل ( <i>qatala</i> )	Ali-Imran	13, 111	Fighting
		146, 195	Fight
	Al-Hadid	10	
	As-Shaf	4	
	Al-Fath	16, 22	Fight
	Al-Munafiqun	4	Destroy
	At-Taubah	13	Fight
		30	Curse
		83	Fight
	Al-Ahzab	20	

	Al-Baqarah	191, 217	Fighting
		246	Fight
	An-Nisa'	90	Fight
	Al-Mumtahanah	9	
يقاتل (yuqātilu)	Al-Baqarah	190	Fighting
	Al-Hasyr	14	
	Al-Muzammil	20	
	An-Nisa'	76	War
	Al-Hajj	39	
قاتل (qātil)	Al-Maidah	24	Fight
	Al-Baqarah	193, 244, 253	Fight
	At-Taubah	12, 14, 29, 123	
	Al-Hujurat	9	
	Al-Anfal	39	
القاتل (al-qātil)	Al-Baqarah	191	Slaughter
		217	
	Ali-Imran	154	Death
		181	
	Al-Maidah	30	Murder
	An-Nisa'	155	
	Al-An'am	137	
	Al-Isra'	31	
		33	
	Al-Ahzab	16	
قاتل (qitāl)	Al-Baqarah	216, 217	Fighting
	An-Nisa'	77	Battle
	Ali-Imran	121	
	Al-Ahzab	25	Fight
	Muhammad	20	Fighting
	Al-Anfal	16	

		65	War
قتال (qitālan) ق تال	Ali-Imran	167	Fight
إقتاتل (iqatatala) إ ق ت ت ل	Al-Baqarah	253	Fought among each other
	Al-Hujurat	9	Quarrel
	Al-Qashas	15	Fighting

Based on the table above, we can conclude that the word *qitāl* with all its derivations (*Isim* and *fi'il*) in the Quran means war, killing, fighting. Except for those contained in the letters Adz-Dzariyat:10 (Condemned), Al-Muddatsir:19 and 20, Abasa:17 (Woe to...), and Al-Buruj:4 (Perish). Where in these verses use the redaction ق ت ل (*qutala*).

However, the author believes that the commands and prohibitions against war in these verses of the Quran are not enough if they are only understood literally and textually. However, contextual understanding is needed. where the verses of the command for war were not revealed in a vacuum, but were revealed on the basis of the causes that precede and background them, including the social conditions of the Arabs at that time (micro and macro). Therefore, the author will try to understand the verses of *qitāl* (war) contextually by using Fazlur Rahman's theory, namely the theory of interpretation of the Double Movement.

### **B. Micro Context, Macro Context, and the Moral Ideal of War Verses**

War (*qitāl*) has become a polemic of its own issues among the people. one of the triggers is that there are several verses of the Quran which, if we look at

it textually, instruct Muslims to fight non-Muslims. On the other hand, in the Quran, it is also emphasized that Islam is a religion that is gentle, peaceful, and *rahmatan lil ālamīn*.

So of course it takes a complete understanding of the command to fight in the Quran. Because it is impossible for one verse of the Quran to contradict another verse, namely the verses of war against the verses of peace. So the author tries to use the theory of interpretation of Double Movement (double motion) to understand the *qitāl* problem.

- Understand the important meaning of a given statement by studying the historical situation or problem to which It was the answer.
- Generalize those specific answers and enunciate them as statements of general moral-social.
- The general has to be embodied in the present concrete sociohistorical context. Which requires the careful study of the present situation.<sup>6</sup>

For more details, the author will apply the steps above in understanding the *qitāl* verses. The first step is to understand the meaning of the verse by looking at and reviewing the historical situation of the verse, in this first step the author will write down the jihad verses which contain the term *qitāl* and explain *asbāb an-nuzūl* and the situation and condition of society at the time the verse was revealed.

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<sup>6</sup> Fazlur Rahman, *Islam and Modernity : Transformation of an Intellectual Tradition*, 7.

Although there are orders and prohibitions against war, and the two are correlated with each other, so they are not contradictory, in this case the author focuses more on the command to fight.

### 1. War verses (*Qitāl*), social conditions, and the *asbāb an-nuzūl*

*Qitāl* (war) has a not so broad meaning. The meaning of *qitāl* is not as broad as the meaning of jihad. Where jihad includes all forms of effort to uphold the religion of Allah swt, while *qitāl* is limited only to the meaning of war. However, we cannot narrow down the meaning of war. For example, in Islam there is war as a way to defend ourselves, family, and property.<sup>7</sup>

Mahmud Syaltut in his book, *al-Quran wa al-Qitāl* divides *qitāl* into two types. Namely *qitāl al-Muslimīn lil Muslimīn and qitāl al-Muslimīn li ghairil Muslimīn* (war between Muslims and Muslims and wars between Muslims and non-Muslims).<sup>8</sup>

So in this study, the author limits the object of the study of *qitāl* verses only to *qitāl* (war) or fighting non-Muslims. The verses that discuss *qitāl* against non-Muslims will be described, based on the commands and prohibitions of *qitāl*, as follows:

#### a) QS. Al-Hajj verse 39

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<sup>7</sup> Abdul Ghofur Maimoen, “*Peperangan Nabi Muhammad saw dan Ayat-ayat Qitāl*”, Journal Al-Itqan (Vol. 1, No. 1, 2015), 13.

<sup>8</sup> Mahmud Syaltut, *Al-Qur’an wa Al-Qitāl* (Kairo: Dār al-Kitab al-Arābi, 1951), 24.



The first verse that was revealed to the Prophet Muhammad related to *qitāl* is found in QS. Al-Hajj verse 39

أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

*“To those against whom War is made, permission Is given (to fight), because They are wronged and verily, God is Most Powerful For their aid”*

This verse was revealed in the first year of the hijrah of the Prophet Muhammad. In his commentary, Ibn 'Ashur said that the polytheists of Mecca tortured the believers cruelly. With scars and wounds, they then came to the Prophet, reporting the injustice they had experienced. Then the prophet replied "be patient, indeed there is no command to retaliate or fight". When the Prophet migrated to Medina, after bai'ah aqabah, this verse was revealed, namely, it is permissible for Muslims to defend themselves when persecuted and oppressed by the polytheists.<sup>9</sup>

The first word in the verse uses the word أُذِنَ (*udzina*), which means war is not a suggestion, but only a permit. Permission to fight is only in the context of self-defense and

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<sup>9</sup> Abi Al-Hasan Ali Al-Wahidi, *Asbāb an-nuzūl al-Qur'an* (Riyadh: Dār al-Maiman, 2005), 503.

justice, and war must end when hostility towards Muslims is over.<sup>10</sup>

This verse was revealed at the time of the transition from the Mecca period to the Medina period. In other words, we can understand that, while the Prophet was in Mecca, the jihad carried out by the Prophet did not use violence at all, although the torments and trials that the Prophet endured in Mecca were more severe than those in Medina.

However, because at that time there was no permission to fight, the Prophet and his companions could only be patient while continuing to fight in the cause of Allah by means of preaching, either secretly or openly.

In accordance with the context behind the revelation of the above verse, it is not permissible to fight or kill non-Muslims unless they are the first to initiate it.

b) Al-Baqarah : 190

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

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<sup>10</sup> Falahuddin, “Pendekatan Komprehensif-Integratif Dalam Kajian Fikih Terorisme,” in *Reformulasi Ajaran Agama Islam; Jihad, Khilafah, dan Terorisme*, ed. Azyumardi Azra, CBE, eds. (Bandung: Penerbit Mizan, 2017), 74.

*“Fight in the cause of God those who fight you but do not transgress limits; for God loveth not transgressors.”*

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ  
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ  
حَتَّى يُقَاتِلُوكُمْ فِيهِ <sup>ص</sup> فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ <sup>ظ</sup> كَذَلِكَ جَزَاءُ  
الْكَافِرِينَ

*“And slay them wherever ye catch them and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque unless they (first) fight you there; but if they fight you slay them. Such is the reward of those who suppress faith.”*

The verse above is the first verse that was revealed in Medina. As Ibn Kathir said in his commentary, this verse was revealed when the Prophet was fighting those who were fighting him.<sup>11</sup>

The word *wa lā ta'tadū* (do not transgress limits) above is an explanation of the word *fī sabīlillah* which follows the word *qatalū*. This means that the war that is carried out must be war

<sup>11</sup> Ibn Katsir, *Tafsir Al-Qur'an al-Adzīm*, Vol. 2 (Kairo: Dār al-Kutub al-Mishriyyah, 2000), 214.

in the way of Allah and must not exceed the limits; just like fighting and killing women, children, the elderly, even as narrated by Ibn Abbas, it is not permissible to kill animals except for the benefit.<sup>12</sup>

In another verse, some of the reasons for the permissibility of *qitāl* are also explained, namely in Surah al-Baqarah verse 193

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا  
عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

*“And fight them on until there is no more tumult or oppression and there prevail justice and faith in God; but if they cease let there be no hostility except to those who practice oppression.”*

The verses above directly indicate that the command to fight against the polytheists is not without cause. In His verses Allah requires that only when the Muslims are being fought, the Muslims are allowed to retaliate against them in order to defend themselves.

And even if we are allowed to fight back, it must be in accordance with the provisions that Allah requires, such as not

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<sup>12</sup> Ibn Katsir, *Tafsir Al-Qur'an al-Adzīm*, Vol. 2, 214.

killing women, children, the elderly, and other provisions, as explained in the verses above.

Then it is emphasized again in verse 193 which states, "*if they cease let there be no hostility except to those who practice oppression.*" Which signifies that there should be no more war as long as the enemy is no longer hostile and in a state of peace.

In addition to the verses above, there are still many verses that confirm that war in Islam is not a war to oppress or force people to convert to Islam, but to defend themselves and defend the oppressed. As contained in QS. An-Nisa: 89-91, QS. Al-Anfal: 39, and others.

From several verses related to *qitāl* above, it shows that the command to fight in Islam is because there are reasons that preceded it, such as the slander of the polytheists, the agreements they broke, and so on. so it can be understood that Islam's position in war is defensive. Both defending against attacks by the polytheists, as well as surviving in the sense of defending the benefit of the people even though it is done by starting a war (offensive).

c) QS. At-Taubah : 29

If the previous *qitāl* verses relate to the Meccan and Arab infidels in general, then the verse in Surah At-Taubah which we will discuss below is more focused on the people of the book (*ahlul kitāb*).

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا  
تُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ  
الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ  
صَاغِرُونَ

*“Fight those who believe not In God nor the Last Day, Nor hold that forbidden Which hath been forbidden By God and His Apostle, Nor acknowledge the Religion Of Truth, (even if they are) Of the People of the book (ahlul kitāb), Until they pay the Jizya With willing submission, And feel themselves subdued.”*

According to Ibn Asyur the verse indicates that after the infidels of Mecca, the next enemy of Islam is the people of the book (*ahlul kitāb*), where they and the Arab polytheists were initially at peace with the Muslims but after Islam developed in such a way they began to become hostile.

An example is the Banu Quraidhah and the Banu Nadhir who helped al-Ahzab's troops fight Medina in the Khandaq incident. Included in this group of people of the book (*ahlul kitāb*) are Christian Arabs who are on the borderline between Arab and Roman Christians in Sham. They were the Ghassanid kings (*Ghassan*) who became the successors of Roman Christianity in an attempt to destroy Islam.

After being safe from the Arab polytheists, then Islam devised a strategy to drive out Christian Arabs at the border, where they were Roman Christian accomplices. Then the verse revealed which contained the command to fight against the people of the book (*ahlul kitāb*).<sup>13</sup>

This is emphasized by Ibn Kathir in his commentary by taking a narration which tells that, after the affairs of the polytheists began to thaw, and various groups converted to Islam, and the Arabian Peninsula began to stabilize, Allah ordered His Messenger to fight the People of the book (*ahlul kitāb*), Jews and Christians.

This happened in the year 9 Hijri. For that the Messenger of Allah prepared himself to fight the Romans. The Messenger of Allah called upon his companions to get ready, and sent envoys

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<sup>13</sup> Ibn Asyur, *At-Tahrīr wa at-Tanwīr*, Vol. 10, (Tunisia: Ad-Dār at-Tunisiyyah, 1984), 163-164.

to the outskirts of the city to invite them to get ready and the call was met with a very satisfactory response, so that a troop of approximately 30,000 personnel was gathered.

Some of the residents of Mandinah and the hypocrites who were around them as well as other humans did not participate in the war. This incident occurred during a time of food shortage and a long dry season and the heat was very hot. The Messenger of Allah with his troops went to Sham to fight the Roman troops, when they arrived at Tabuk, the Islamic troops stopped for 20 days. After that the Messenger of Allah rested to return to Medina. Because the condition of the troops had begun to weaken, then in that year the Prophet returned to Medina.<sup>14</sup>

However, fighting the people of the book (*ahlul kitāb*) here is not because of different religious motives, but rather because the people of the book (*ahlul kitāb*) cooperate with Roman Christians to antagonize and attack Islam. So, we can understand that the attack carried out by Islam first on non-Muslims in this context was to defend Islam because it was known beforehand that the Roman army, including the people of the book (*ahlul kitāb*), would attack Islam. Therefore, there

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<sup>14</sup> Abdullah bin Muhammad bin Abdurrahman bin Ishaq, *Lubābut Tafsīr Min Ibni Katsīr*, trans. M. Abdul Ghoffar (Bogor: Pustaka Imam asy-Syafi'i, 2003), 116.



is no command and it is not allowed to fight against the people of the book (*ahlul kitāb*) on the basis of different beliefs.

d) QS. At-Taubah : 123

يَأَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ  
وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

*“O ye who believe ! Fight The Unbelievers who gird you about, And let them find firmness In you; and know that God Is with those who fear Him.”*

At first glance this verse seems to command Muslims to fight every non-Muslim who is around them. However, if you pay close attention by looking at the entire content of the *qitāl* verses in the Quran, this is certainly a big irregularity because it will collide with the *muhkamat* verses as described previously. For this reason, a more thorough reading is needed by relating it to events (*'alāqah khārijīyyah*) and a series of verses (*'alāqah dākhiliyyah*).

From this we know that this verse relates to the events of the Tabuk war in the month of Rajab in the ninth year. This war began when the Roman army of al-'Armarmiyyah with a strength of forty thousand soldiers, a collaboration between the Romans and Arabs, intended to stop the progress of Islam.

Islamic troops tried to dispel it without physical contact. This incident further emphasized the existence of enemies outside of Arabia so that it required firmness and tactical attitude from Muslims.<sup>15</sup>

By looking at the *qitāl* verses mentioned above and understanding them by looking at the context of the verse and the *asbāb an-nuzūl*, the following conclusions can be drawn:

- 1) Not a single verse is found in the Quran which indicates that *qitāl* (war) in Islam is intended to force people to convert to Islam.
- 2) Because the reasons for *qitāl*, as mentioned earlier, are none other than defending oneself from enemies, protecting and guarding da'wah, and liberating religion (from slander and tyranny of the infidels).
- 3) Although in Islamic history there have been wars (*qitāl*), war in Islam still has ethics and rules, such as not monopolizing, not attacking the weak (women, children, the elderly).

This shows that the war waged by the Messenger of Allah was not an offensive war (attacking), but a defensive one (defending, defending oneself), as contained in the existing

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<sup>15</sup> Abdul Ghofur Maimoen, *Peperangan Nabi Muhammad saw*, 22-23.

verses, which emphasize that Islam does not want war. However, because of threats from the Quraish and the people of the book (*ahlul kitāb*), persecution or injustice, slander, and so on, Allah swt ordered to defend oneself by dispelling all threats and fighting them, as in his word in the verses described above.

So from this we can know that the macro condition or condition of Arab society at the time of the Prophet, war was still a way for them to solve their problems and affairs. Because war for the Arabs at that time was not something as terrible as we think today. But it has become their habit, because there are many factors behind the war at that time. As mentioned by Khoir Haikal in his book entitled *Al-Jihād wa Al-Qitāl fī as-Siyāsah as-Shariyyah*. In his book, it is even mentioned that there are 30 reasons or factors that underlie the war in the Arabian peninsula at that time.<sup>16</sup>

Meanwhile, the micro condition, or *asbāb an-nuzūl*, the verses that ordered war were revealed, was due to threats from the infidels and the people of the book (*ahlul kitāb*). So when there is no threat or disturbance from them, Muslims are prohibited from doing and fighting them. This is in line with

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<sup>16</sup> Muhammad Khair Haikal, *al-Jihād wa al-Qitāl fī Siyāsah ash-Syar'iyyah* (Dār Ibn Hazm, n.y.), 15-29.

the principle of da'wah in Islam which is written in Surah Al-Baqarah verse 256.

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ  
بِالطَّغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا  
أَنْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

*“Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold that never breaks. And God heareth and knoweth all things.”*

## 2. The Ideal Moral of War Verses (*Qitāl*)

After we know the social conditions of the Arabs and know the reason for the revelation of the verses commanding war as mentioned above, the next step is to take the universal values contained in these verses. That is, these verses do not apply specifically only to people at the time the Quran was revealed, but also apply to mankind today. In harmony with the principles of the Quran *“shalih li kulli zamān wa al-makān”*, then the messages of the Quran in these verses must also apply to the present. by taking the values and general goals of these verses.

So by looking back at the *qitāl* verses above, the author gets universal values with general goals as follows:

- a) These verses in general appeal to Muslims to always be vigilant against enemy threats. Not only physical threats, but also threats to the erosion of faith because of the slander they spread. Not only the visible enemy, but also the whispers of the devil and lust that even become our main enemy.
- b) Fighting and defending Islam with all our might, and risking our souls and bodies for Islam. By preaching and donating our wealth for the glory of Islam.
- c) Teach Muslims, that Islam is a religion of gentleness, not a religion of violence. by not harassing and fighting non-Muslims, unless they fight us first and we must defend ourselves.
- d) Ordered all Muslims to strive in the way of Allah, if in the past the way of jihad of the Prophet and his Companions was through war, it was only natural because the conditions and circumstances demanded it. However, in this case the jihad that the author means is global jihad covering all its aspects (material, mind, energy, and so on), according to the capabilities of each individual.

The values and general goals above, which the author concludes from the *qitāl* verses, mark the result of the first movement of the Double Movement theory. Namely the movement back to the time the Quran was

revealed by looking at the situational background and social sector. Then draw and take the general values, principles, and general goals contained in a verse systematically.<sup>17</sup>

This is in line with the rule which states "*al-Ibrah bi umūm al-lafdzi lā bi khusus as-sababi*". That is, the law contained in a verse or lafadz is seen from the general lafadz, not the specific cause. This means that the *qitāl* verses do not only apply to Arab people at the time the Quran was revealed, but also apply to us humans who live in the present, even in the future.

### C. Contextualization of War Verses (*Qitāl*) to The Problems of Today

Before applying these general teachings into a concrete context today, it is necessary to carefully study the current situation with all its conditions.

Several things that become important points regarding the description of the current condition and situation are: first, that war (*qitāl*) is no longer an alternative in preaching and jihad at this time. Moreover, not only in the Arabian Peninsula. Islam has spread widely in various countries in this world. This means that the culture and characteristics of Muslims today are different from the culture and characteristics of the Arabs at the time of the Prophet who still used war as their way of life.

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<sup>17</sup> Fazlur Rahman, *Islam and Modernity : Transformation of an Intellectual Tradition*, 6.

Islam at the time of the Prophet was still in the form of a unity in one area and one leadership, which was led directly by the Prophet Muhammad himself, which was then passed on by his successor caliphs. However, it is different from today, where Islam is not a state system (Islamic State), but is part of a state, and there are other religions in these countries besides Islam.

Second, the rapid advancement of electronic devices, the rise of social media, and other advances, make the world today seems completely different from the past when the Quran was revealed. The virtual world is now more in demand by people than the real world. Crime does not only happen in the real world, but also in cyberspace, even more cruel and sadistic.

The reason is simple, because today's people are more free to speak and act and interact in this world. It was eventually exploited by the enemies of Islam. With so many websites that are misleading, eroding the faith of the people, and we can see provocations or fighting against each other everywhere. And it's all easy to do in today's world with various advanced facilities and technology.

By looking at and paying attention to the facts above, we can see that the challenge of da'wah today is really different from the challenge of da'wah at the time of the Prophet. The challenge of da'wah at the time of the Prophet was to dispel the war forces of the infidels and the Jewish Christians and the Roman army. Meanwhile, the challenge of da'wah today is to dispel the attacks of the enemies of Islam in order to defend the Islamic faith in a world

full of slander. Hoax (fake) news is spread everywhere, scams are rampant, and even blasphemy has become commonplace.

After observing and knowing the current concrete conditions, the next step is to apply the universal values of the *qitāl* verses that the author concluded earlier into the present time and space, with all its conditions and problems.

In simple terms, the general principles contained in the *qitāl* verses are: first, the command to jihad in the way of Allah swt. Second, the command to always be aware of the enemies of Islam. Third, the command to defend Islam with all the body and soul from all threats from the enemies of Islam that come. Fourth, provide understanding to mankind that Islam is not a religion of violence, but a religion of gentleness and *rahmatan lil alamīn*.

I will try to apply the principles above in today's social problems such as poverty, corruption, and media propaganda. Which will be described as follows:

### **1. Poverty**

One of the concerns in Indonesia is that people are far from welfare. This can be seen from the number of poor Indonesian people. The emergence of the Covid-19 outbreak which caused many people to lose their jobs also added to the high poverty rate in Indonesia. Therefore, Jihad in the economic field must be carried out with a serious effort to fight poverty, both against individual poverty and collective poverty.



According to Quraish Shihab, the main factor causing poverty is the attitude of being silent, reluctant, or unable to move and try. The reluctance to do business is self-harm, while the inability to do business is partly caused by the persecution of other humans.<sup>18</sup>

It seems that there are two factors that cause poverty, namely internal and external factors. First, internal factors are factors that arise from within oneself. Poverty in this case arises because it is reluctant to try and work to meet their needs. It is very difficult to deal with people like this, because International Education Achievement notes that Indonesian students' reading abilities are among the lowest.

Poverty can be alleviated if the individual can change his paradigm to become an advanced and developing person for the sake of his life's worthiness. Even though the government has made jihad and is trying to prepare many jobs, it will be meaningless if the individual is reluctant to work. Each individual is struggling against his own desires to fight his reluctance to try and work.

Second, external factors are factors that arise from outside. As mentioned by Quraish Shihab above, one of the factors of poverty that arises from outside is the oppression of other humans. as well as acts of corruption by the government which often harms the lower class. In

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<sup>18</sup> M. Quraish Shihab, *Wawasan Al-Qur'an, Tafsir Maudhu' atas Pelbagai Persoalan Umat*, (Bandung : Mizan, 2007), 444.

addition, the Covid-19 outbreak, which has caused many people to lose their jobs, can also be an external factor causing poverty.

Jihad against poverty is in line with the moral ideal of the *qitāl* verse in the Quran that the author discusses. Namely fighting and defending Islam with all his might. Because poverty is often the beginning of the erosion of the faith of a Muslim, it can even be the cause of kufr.<sup>19</sup>

Poverty in Indonesia is a common enemy of the Indonesian nation. Especially for Muslims, the prophet Muhammad SAW once said in a hadith:

لَيْسَ الْمُؤْمِنُ الَّذِي يَشْبَعُ وَ جَارُهُ جَائِعٌ إِلَى جَنْبِهِ

*“He is not a believer whose stomach is filled while his neighbor goes hungry.”*<sup>20</sup>

Therefore, jihad in the economic field must continue to be encouraged with the spirit of fighting as hard as possible to eradicate poverty. Jihad in the economic field is like calling on the Indonesian government and

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<sup>19</sup> Juwita Armini S, *Kemiskinan dan Konversi Agama (Studi Kasus Masyarakat Balangbuki Desa Tonasa Kecamatan Tombolo Pao Kabupatn Goa)* (Skripsi: UIN Alauddin Makassar, 2011), 61

<sup>20</sup> Shahîh. HR al-Bukhâri in *al-Adabul-Mufrad* (no. 112), *al-Hakim* (IV/167), ath-Thabrani in *al-Mu'jamul-Kabîr* (no. 12741), and al-Baihaqi (X/3) from the Companions of Ibn 'Abbas. Validated by al-Hakim and agreed upon by adz-Dzahabi, and authenticated also by Shaykh al-Albani in *Silsilah al-Ahâdîts ash-Shahîhah* (no. 149).

businessmen to equalize business opportunities and development outcomes.<sup>21</sup>

Jihad in the economic field begins by changing the paradigm and increasing the work ethic of the community regarding the importance of work, creating jobs, erasing gaps in society at large, eradicating corruption, and others.

## **2. Corruption**

As discussed in the previous discussion, that corruption is one of the external factors that cause poverty in Indonesia, corruption is a behavior that deviates from the official duties of his position in the state, where to obtain status or money gains involving personal (individuals, close family, own group), or violate the rules of conduct concerning personal conduct.<sup>22</sup>

Law Number 31 states that corruption in terminology is against the law to enrich oneself or another person or a corporation that can harm state finances or the state economy.<sup>23</sup>

From the definitions above, we can see that there are two main elements in corruption, namely the abuse of power by officials, state apparatus and the parties involved, and the prioritization of personal or

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<sup>21</sup> Chirzin, *Jihad dalam al-Qur'an*, 137.

<sup>22</sup> Diana Napitupulu, *KPK In Action*, ( Jakarta : Raih Asa Sukses, 2010 ), 8.

<sup>23</sup> Undang-undang RI Nomor 31 Tahun 1999 tentang Komisi Pemberantasan Tindak

unilateral interests over the public interest by corrupt actors (officials, state apparatus and all parties involved).

In Islamic law, corruption is very clear. Corruption goes against Islamic principles such as; justice (*al-'adl*), trust (*al-amānah*), and responsibility. By looking at the definition and the two main elements of corruption above, corruption is strictly prohibited and hated by Allah. Because first, Corruption means eating other people's property improperly (*bathīl*) and taking other people's rights. The prohibitions and threats for people who eat other people's property in a vanity manner have been mentioned in several verses of the Quran, such as those contained in Surah Al-Baqarah verse 188.

وَلَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا  
فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

*“And do not eat up your property among yourselves for vanities nor use it as bait for the judges with intent that ye may eat up wrongfully and knowingly a little of (other) people’s property.”*

Indonesia is one of the most corrupt countries in the world, by occupying the top row among other countries. Cases of corruption are indeed familiar to the people of Indonesia, there are many cases of corruption that have occurred in this country, even in the midst of the recent Covid-19 disaster which has made many people have to lose their

jobs and even their families, there are still officials who take the opportunity to commit acts of corruption against Covid-19 social assistance that should be intended for people in need.

Ironically, Indonesia is a country with a Muslim majority population. Likewise, state officials who commit acts of corruption are predominantly Muslim. This is what needs to be questioned and observed regarding what causes the proliferation of corrupt practices in Indonesia?. Islam came to liberate and fight the system of injustice, not to legalize practices that breed exploitation and injustice.

So the verses of *qitāl* (war), as discussed earlier, that the essence of these verses is jihad and defending Islam. So the *qitāl* verses become one command, which must be considered for Muslims today, namely the command to be able to eradicate corruption and clear the name of Islam from *fasād* things such as corruption and so on in the context of *jihād fī sabīlillah*.

The commands contained in the *qitāl* verses are general to all Muslims and believers. This means that the order to eradicate corruption, especially in Indonesia, is not only an order for the government, but also for all people, especially the Indonesian people.

Regarding how or technically to eradicate corruption, the author does not discuss this in this paper. However, in Indonesia there has been and exists an institution that specifically handles and investigates criminal acts

of corruption, namely the *Komisi Pemberantasan Korupsi* (KPK). This institution is one of the government's efforts to eradicate corruption.

As for our efforts as a society to fight corruption is to improve the quality of each individual, starting from the parents by giving sufficient attention to the growth of children, as well as providing a good education for their children, not only limited to general education, but more important is the knowledge of religion and spirituality. Due to the fact, the corruptors are generally officials who have authority, and have previously received high education. But in fact it is not enough to stop their intention to corruption.

### **3. Media Propaganda**

The media, with all its functions and fields of activity, play a major role in relation to the dissemination of information or news. The speed and breadth of information dissemination depends on the work of the media institution. Dr. Zakir Naik in his lecture once said “The media today is the most powerful weapon in the world. It can convert black into white, day into night, a hero into villain or even a villain into a hero.”<sup>24</sup>

In this connection, society follows the development of events by depending on the media as well. All views and behavior of the community are also heavily influenced by the media. About what is presented, what is

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<sup>24</sup> Lampu Islam. 2016, 14 April. *Apakah Muslim Pelaku Serangan 11 September? | Dr. Zakir Naik*. [https://www.youtube.com/watch?v=p\\_iTOS\\_r\\_Ak](https://www.youtube.com/watch?v=p_iTOS_r_Ak) accessed on 27 December 2021

reported, and what is displayed by the media is the main problem. Social violence and terrorism are among the news that are the main targets of the media.

The media considers "Bad news is a good news" because news like that will definitely attract people's attention. The more extreme the violence shown in the coverage, the higher the news value.

The media today is not only limited to television and the internet. The bigger influence now is social media, such as; Facebook, Twitter, Whatsapp and other social media. These media have persuasive power to incite hatred between people.

The effect of the media on conflict can be seen from the consequences caused by someone who inadvertently or covertly spreads propaganda or is partial in the form of escalating tensions and provoking conflict.

One event or news, now it doesn't take hours or days. Only a matter of minutes, a news immediately spread throughout this country. With language that is provocative, a news or post from someone can cause misunderstandings between people which lead to slander and mutual hatred.

With such a large influence of the media, exploited by people who do not like Islam; by spreading provocative news as a way to destroy Islam with the aim of dividing the ummah. Muslims everywhere must

understand that the bearers of falsehood always try to shallow the faith and destroy the order of life, especially among the younger generation; one of them is through the media.<sup>25</sup>

With the risks of using social media today, I think it is the responsibility of every Muslim to fight against it. So the first thing that needs to be done is to clarify or find out the truth of the circulating news. The second is to reduce or even stop the flow of news that is being spread (of course bad news; slander, disgrace to others, debates about sects, and so on), by letting the news stop in our hands, and we no longer pass it on to others. others.

This is in line with the essence of the *qitāl* commandment in the Quran which the author discusses. The general principle of the *qitāl* verses is to always be alert to enemy attacks. And the enemies of Islam today do not use swords and shields to destroy Islam, but none other than by utilizing today's modern technology, namely by using social media.

So the *qitāl* command in the Quran is essentially Allah instructing us who live in today's modern era to defend Islam and fight in the way of Allah by controlling ourselves personally to be able to always use social media properly and carefully for the sake of completeness Islam that is *rahmatan lil ālamīn*.

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<sup>25</sup> Budihardjo, “*Jihad dalam Perspektif Islam*”, dalam “*Dinamika Politik Islam*”, Jurnal Asy-Syir’ah (Vol. 40, No. II, 2006), 364.



Fazlur Rahman in his book, *The Major Themes of the Quran*, argues that jihad exists for the sake of carrying out the social and political agenda of Islam. There is no doubt that the Quran requires Muslims to establish a political order on earth with the aim of creating a just and egalitarian moral-social order.<sup>26</sup>

That's the reason that made me choose the issue of jihad against poverty, eradicating corruption and media propaganda as a discussion of jihad at this time, compared to other problems in this country, because in my opinion the problems above are the most urgent problems to be resolved immediately. for the sake of peace and prosperity of this country.

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<sup>26</sup> Fazlur Rahman, *The Major Themes of The Quran*, 63-64.