Elucidation and Criticism on the Hadith of Jihad

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Abstract—This study aims to understand and apply the hadith of jihad in accordance with the demands and objectives of the Sharia, both from the aspect of sharia and criticism of the hadith of jihad, up to its implementation now. The method of takhrirji hadith is used by inventorying the hadith of jihad, then confirming it to its original source and classifying the sanad and matan to determine the quality, quantity, backrest, and its elucidation. The instructions of the hadith studied regarding jihad in terms of war are not generally accepted, and they only apply in a state of war. Hadith about jihad in terms of quality: Shahih, aspect of quantity: ahad aziz, backrest aspect: marfu, and aspects of tathbiq: masbul and manmul. The implementation of the hadith about jihad now includes jihad which is not identified with war, yet identified with the propagation of Islamic teachings, the teaching of Sharia Science, good deeds, society welfare and so forth.

Keywords—elucidation; criticism; hadith; jihad

I. INTRODUCTION

Jihad is one of the directives of Sharia for His believers as one of the substantiations to discover the level of fidelity of servitude to Allah SWT. However, not a few Muslims comprehend jihad as a form of warfare using complete weapons and fighting against the enemies of Allah, and not a few who make use violence. One of the basic ideas of the jihad movement carried out by the mujahids, rests on the traditions of the Prophet about jihad. Both the rewards that will be obtained for the mujahids, in order to uphold the Islamic sharia, amar ma'ruf nahyi munkar, or not to be classified into the class of hypocrites. One of the traditions that is quite noted among mujahids, including:

من مات ولم يغز، ولم يحدث به نفسه، مات على شغف من نفاق

“Whoever dies, while he has never engaged in holy war and has no desire for jihad, he dies in a branch of hypocrisy.”

Not a few who conceive the word ‘yaghzu’ by means of fighting using violence so that it falls into a radical attitude known as a political or social view or extreme religious nature, which is contrary to the political, social, and religious teachings that are recognized in the Republic of Indonesia, that can cause social, political, inter-religious or intra-religious conflicts that result in unrest, and intrude order in people’s lives [1].

The ideology and mindset of the radicalism movement in the name of religion have caused terrible humanitarian disasters. As with the demonstrations that took place in Iraq and Syria, even in Indonesia itself many Indonesians have felt the effects of terrorism acts since 1999 [2]. One example of a hadith used by a group of people who apprehend radicalism, including those narrated by Dawud [3]:

سنكون هجرة بعد هجرة فخذبار أهل الأرض الزمرهم مهاجر

Ebraheem, and behind them is the people who will be cast into hell.

And living on earth is as bad as its inhabitants. They were cast out of their earth and hated by God, and they were gathered by fire with apes and pigs.

There will be hijrah after hijrah. The best of the inhabitants of the earth are those who have long lived in Abraham's hijrah. And living on earth is as bad as its inhabitants. They were cast out of their earth and hated by God, and they were gathered by fire with apes and pigs.

The radicalism group “IS” apprehends the hadith that people who have never had jihad during their lifetime or at least the intention of jihad, they will die in a hypocritical state and are being equated with hypocrites, because hypocrites always avoid jihad [4]. This partial understanding occurs, one of which is due to the hadith comprehension which is not accompanied by the hadith knowledge such as mustalahad hadis, takhrij hadis, sanad, hadith criticism and the method of understanding hadith both textually and contextually [5].

Radical groups are very extreme in carrying out acts of amar ma'ruf nahyi munkar, do not hesitate to use violent methods such as eradication of entertainment venues, forced closure, destruction of facilities, and Holocaust. One of the radical groups that often uses violent methods is FPI. This mass organization is frequently involved in clashing with other groups that are considered to hinder the enforcement of Islamic law. In the case of the Draft Bill on pornography and pornography, for example, this group physically clashed with opponents of the Draft Bill in Jakarta. In Solo, radical groups that committed violence were dominated by local groups such as FPIS [6].

In addition to FPI, other groups that were radically identified were Laskar Jihad Alhusnunnah wal Jamaah, Majelis Mujahidin Indonesia (MMI)/Indonesian Mujahidin Council, Hizbu Tahrir Indonesia (HTI), and Gerakan Negara Islam.
Indonesia (NII)/ the Indonesian Islamic State Movement (NII) [7]. According to van Bruinesen as quoted by Dimyati [8], the birth of "radical Islam" can be traced to the emergence of Darul Islam in several cities and the political party of the Majelis Syura Muslimin Indonesia (Masyumi) which often built transnational networks with several movements in the Middle East. The movements in question are diverse, for example Wahabi in Saudi Arabia and Ikhwanul Muslimin in Egypt, then the Hizbut Tahrir from Jordan appears.

The next phenomenon is the emergence of a few stalwarts of the Islamic State of Iraq and Sham (ISIS / NII) movement which are seen sporadically in several areas such as Sukoharjo, Malang, Tangerang, Surabaya and others. The form of assistance that they provide is in the form of raising money and sending mujahids that will assist ISIS battlers in the conflict area. The interest of Indonesian citizens who join the ISIS battlers is driven not only by ideological factors, but also by the economy through the lure of monthly salaries and welfare guarantees for the families of fighters. Heretofore, more than 500 Indonesian citizens have been detected in conflict areas fighting together with NIS militants. Some time ago, as many as 16 Indonesian citizens were known to want to cross into Syria via Turkey, but were successfully foiled by local authorities. They were also sent back to Indonesia [9].

The spread of radicalism in Indonesia today is incredibly rapid through social media networks by including the label "jihad fi sabillah is a drug". Jihad is an invitation to carry out "amur ma'ruf nahyi munkar" which in the view of the BNPT, the label is identified as one of the radicalism movements with the approach of Islamic texts [10]. This is said that it is easier and faster in spreading radicalism because internet users in Indonesia in 2016 reached 132.7 million [11].

Based on the background above, this issue is worthy of investigation, which is related to traditions that were used as references by extreme and radical groups, such as hadith about the obligation of jihad, khilafah, Islamic state, hijrah, black flag, ghuraba, discrimination and so on. The limitations of the formulation of the problem in this study, among them are to find out how the direction and criticism of the understanding of the traditions of jihad, as well as the implementation of the traditions of jihad now.

II. METHODS

This study uses a qualitative approach with the hadith takhrij method. The hadith takhrij method used in this study by tracing the beginning of the hadith tradition through the hadith dictionary such as al-Mu' jam al-Mufahrahs. Once found in the dictionary, the original source of the hadith will be known. Furthermore, the narrators and sanad of the hadith will be discovered in the original sources. Hereinafter, examines each quality of sanad using the jarh wa ta'dil method.

The object examined in this study is narration and matan hadith related to jihad. In order to know the quality, quantity, horseblock, maqbul or mardud, ma'mul or ghair ma'mul. The technique of data collection is done using documentation techniques with the following steps:

- Use of the dictionary al-Jami al-Shagir and Mujam al-Mufahrahs to find out the hadith referred to is narrated in mashdar al-Ashliyyah;
- Inventorying the Matans of the hadiths in question;
- Registering the Sanad of the intended hadith seen from age (thobaqat), place of residence, quality (ratbah) and the assessment of scholars of hadith;
- Exposing to the elucidation of the hadith referred to from various opinions of scholars both textual and contextual as well as moderate schools;

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A. Takhrij Definition

Knowing and comprehending the takhrij method is necessary for scholars and anyone who studies sharia science [12]. In order not to err in exploring and establishing the conclusions of Islamic law '. Takhrij in the language definition means al-izhhar (revealing), al-ibraz (raises). While according to the term of hadith experts, takhrij is:

الدلالة على موضع الحديث في مصادره الأصلية التي أخرجته بسنده ثم بيان مرتبته عند الحاجة

Guided to the hadith position from the original source with its sanad. It further explains the quality when needed [13].

The urgency of understanding and becoming an expert in the science of takhrij hadith among such are as follows: first, after a good research of sanad or matan, the quality of a hadith will be discovered, including the shahih, hasan or daif. Second, provides the convenience of practicing a hadith that is maqbul...
and does not practice a mardud hadith. Third, strengthens the belief that the hadith is really derived from Rasulullah SAW after doing its sanad and matan researches [14].

B. Hadith Takhrij Methods

Hadith takhrij method, generally can be done in the following ways. Firstly, searching the hadith based on the first letter alphabetically (Arabic language) contained in the first letter in the hadith narration. This is done by using the hadith dictionary, such as al-Mu'jam al-Mufahras, al-Jami' al-Shagir and Fath al-Kabir. Secondly, searching the hadith based on the topic of hadith (takhrij al-hadis bi al-maudhui). The search with this approach, is done by reading various hadith books that have been assembled [14].

C. Hadith Takhrij of Jihad

It begins with the hadith found in the book Subulussalam which reads [15]:

من مات ولم يُغِرْ، ولم يُحدث به نفسه، مات على شعفية من نقائص (رواه مسلم)

Whoever dies, while he has never strived and has no desire for jihad, he dies in a branch of hypocrisy. (Muslim)

Furthermore, dilalah or tautsiq of the hadith is using the dictionary al-Fath al-Kabir [16], which there are instructions as follows:

من مات ولم يُغِرْ حرام، ولم يُحدث به نفسه، مات على شعفية من نقائص (رواه مسلم)

Based on the instructions in the dictionary book Al-Fath al-Kabir, then al-mashadir al-ashliyah the above hadith is Mutawatir, Shahih Muslim, Shahih Muslim, Sunan Abi Dawud, Sunan Al-Nasa'i.

Furthermore, the hadith is also carried out by using the dictionary al-Mu'jam al-Mufahras [17], in which there are instructions as follows:

من مات ولم يُغِرْ حرام، ولم يُحدث به نفسه، مات على شعفية من نقائص (رواه مسلم)

Referring to the dictionary al-Mu'jam al-Mufahras, the al-mashadir al-ashliyah of the above hadith is Sahih Muslim, Sunan Abi Dawud, Sunan Al-Nasai, Sunan al-Darimi and Musnad Ahmad.

As for dilalah or tautsiq keeps checked re-check using CD Jawami' al-Kalim by using the following steps: 1) click Icon Jawami' al-Kalim 2) appears al-Bahtsu 3) enter the sentence from some of the hadiths in question, if it is true in the writing of hadith it will appear in the lower part of the various mashadir who include the intended hadith. 4) then click on the hadith, then on the screen above will appear the following hadith Rawi / sanad 5) Rawi's / sanad written in red can be directly clicked to find out his complete biography Jarh wa ta'dil from tazhib al-kamal, tazhib al-tazhib and others. 6) all hadiths and sanad and their biographies can be copied directly into the Microsoft word program.

From CD Jawami' al-Kalim then it is known that al-Mashadirl-Asliyah are: 1) Shahih Muslim 2) Sunan Abi Daud 3) Sunan al-Kubra li al-Baihaki 4) Sunan al-Nasa'i al-Kubra 5) Al-Mustadrak 'Alai al-Shahihaini. Then, a recapitulation of al-Mashadirl-Asliyah was made as follows:

<table>
<thead>
<tr>
<th>NO</th>
<th>DILALAH/TAUTSIQ</th>
<th>AL-MASHADIR AL-ASHLIYAH</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Subulussalam</td>
<td>1) Shahih Muslim</td>
</tr>
<tr>
<td>2</td>
<td>Al-Fath al-Kabir</td>
<td>1) Munsad Ahmad 2) Shahih Muslim, 3) Sunan Abi Dawud, 4) Sunan Al-Nasa'i</td>
</tr>
<tr>
<td>3</td>
<td>Al-Mu'jam Al-Mufahras</td>
<td>1) Shahih Muslim, 2) Sunan Abi Dawud, 3) Sunan Al-Nasa'i, 4) Sunan al-Darimi 5) Munsad Ahmad</td>
</tr>
<tr>
<td>4</td>
<td>CD Jawami' al-Kalim</td>
<td>1) Shahih Muslim 2) Sunan Abi Daud 3) Sunan al-Kubra li al-Baihaki 4) Sunan al-Nasa'i al-Kubra 5) Al-Mustadrak 'Alai al-Shahihaini</td>
</tr>
</tbody>
</table>

D. Qualifications of Hadith

The type of hadith seen in terms of the number of narrators is divided into two types, mutawatir and ahad. Mutawatir Hadith is a hadith which is narrated by many narrators, at least every level / thabaqah of four narrators which are not known entirely seems to be a lie, and the message is mahsus (sensory). Whereas ahad hadith is a hadith whose number of narrators does not meet the requirements of the mutawatir tradition.

Thus, based on the chart and the system of the hadith above, namely the hadith about jihad, in terms of the number of narrators it belongs to the type of ahad hadith. Because the number of narrators does not meet the requirements of the Mutawatir Hadith.

The following is a summary of the hadith taqsim:

**Narraor / Rawi**: Ahad

**Matan's form**: Quadi

**Idhifah**: Marfu'

**Sanad**: Muttashil

E. Tashhih and Tathbiq Hadith

Tashhih is to determine the quality of the hadith by judging rawi, sanad and matan according to the knowledge of the rules of knowledge of the Dirayah. Thus, the quality of the hadith is maqbul as hujah, as hasan lidzatihi, which is a hadith that does not fulfill the requirements of authentic hadith.

There are two rules of ta'amul / tathbiq hadith maqbul, first, if the hadith is maqbul (shahih and hasan), then its ma'mul is determined by muhkam or mutasyabih. The meaning of the muhkam hadith is a hadith which is the lafadz and its meaning is clear and firm, Whereas mutasyabih is a hadith which is lafadz and its meaning is unclear and decisive.

Second, if there are two or more maqbul hadiths (shahih and hasan) have one theme, but the content is different even
Based on the matan of the hadith, the hadith about jihad is the Maqbul Hadith in speech and its meaning so that there is no different and contradictory, and there are no difficulties in applying it. Thus, the hadith is the hadith of maqbul ma'mul bih. This means that the hadith is accepted and can be practiced and the truth is valid. So that if it is practiced it will be an implementation of agreed hadiths, meaning that the hadith is accepted if it is practiced.

### F. Hadith Elucidation

According to al-Jurjani in the book al-Ta’rifat what that is meant by jihad is inviting people to religion that is right (Islam) [18]. Meanwhile, according to M. Quraish Shihab that what is called jihad does not only mean war / sacrifice of life but jihad is more intended as a total effort in accordance with the profession and the ability of each individual to achieve certain goals solely because of Allah SWT and does not stop before the goal is achieved [19].

There are several names that are quite well known by the public such as Amrozi, Mukhash, Imam Samodra. Other names like Moh. Ihsan, Masrizal bin Ali Umar, Asep Jaya, Fathur Datu Armon, Rahmadi, Idir Ali Amin Murwani Patimura, Ismail Fahmi Yamsheu, Munfiatun Nurdin M. Top, T. Djohan, Satri Ambo Bokori, Subur Subiyanto, Sri Puji Mulyono, Riswanto, Muhammad Agung Hamid, Arman and Muhammad Pangin Buraerah, were not well-known to the public, but they shared similar religious views and ideological struggles. They were convicted by the court of committing criminal acts of terrorism, but in their view they were carrying out jihad [20].

Based on the above hadith, some groups accuse those who have never had jihad during their lifetime or at least the intention of jihad, so he dies in a hypocritical state. Because one of the characteristics is to always avoid jihad, even equate them with hypocrites. Jihad in Jurisprudence (fiqh) is often identified with war, so not as few people understand the above hadith textually that war is jihad, whereas jihad is war. According to Ibn Mubarak, the aforementioned hadith applies in a state of war, not in a state of peace. Because jihad in a state of war is synonymous with the quality of one’s faith. It is not generally interpreted, in the sense that in a peaceful situation the recommendations of jihad (war) are not necessary.

A war is only one instrument of jihad, not the purpose of jihad [21]. Jihad does not have to take up arms or fight. Seriously broadcasting the religion of Islam, teaching Sharia Knowledge, protecting civilians, spreading goodness and peace, resolving community problems include in jihad. Even participating in building the nation, prospering the community, paying employees’ salaries, paying for medicines can be said to be jihad [22]. Therefore, jihad without war is more appropriately practiced in the current situation of peaceful society. Comprehending jihad as a war in a safe situation, will conflict with the principles of Islamic teachings that stand for peace and anti-violence.

### IV. CONCLUSIONS

Conclusions from the research conducted based on the above data, namely:

- The instructions of the hadith examined about jihad in the sense of war in or with arms is not generally accepted, only applies in a state of war.
- The implication of the hadith about jihad in the present and peaceful times, jihad is identified by broadcasting Islamic teachings, teaching Sharia Science, doing good deeds, prospering the community and so on.

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### REFERENCES


