

CHAPTER IV

ANALYSIS OF SPENCER'S VIEWS ON JIHAD

4.1 Introduction

Numerous situations were shown by Spencer concerning on the utilisation of Islamic teaching in jihad practice. Concerning that, is it true the Prophet's deeds and words elevating the jihad violence regardless of the vast wealth of chivalry in Muslim history? Are the number of moments in the Prophet's life that deal with combat elevates the jihad violence? Are the depictions of the military jihad in the images, deeds, activities, characters, and episodes of actions by the jihadists portrayed the essence of jihad in Islam? Even more, does jihad concept permits the killing of non-Muslims freely? These are the questions perhaps whirling in readers' mind after reads this Spencer's book.

In expressing jihad in Islamic principles of conduct as laid down by the Qur'ān and the Prophet PBUH, generally, this chapter describes the concept of jihad from its fundamental interpretation to fulfil the third objective of this study; to analyse the concept of jihad by Spencer according to the Islamic understanding.

Concerning this, al-Qur'ān, *Hadith* and *Sīrah Nabawiyyah*, the traditional Muslim's biographies of Prophet Muhammad PBUH are look upon. To have a first recognition on jihad, it is important to look at its etymology, and technical meaning that are defined by the prominent Islamic scholars. Therefore, how this concept of jihad could uphold Islam? Despite the upsurges of the usage of jihad concept with violence

by the religious extremists, or even more from the understanding of orientalist like Robert Spencer and alike. Understand the value of jihad, and benefits from it in a constructive manner in accordance with the situation could raise society's awareness toward peace and co-existence despite facing variety of ideology and understandings. And even could enhance the fraternity among people in the world and invite toward living in a better way of life despite of different faiths.

4.2 Analysis of Spencer's Views on Jihad

In Islam, faith is fundamental. Islam teaches its followers to invite people to goodness. The excellence of faith is cardinal in society in achieving stability, happiness, and purity²³². Hence, one of the most valuable concepts in Islam is jihad which encourage Muslims to undertake effort in the path of Allah SWT. One noteworthy point is that, jihad is agreed by most of the jurists as one of the important acts of 'ibādah in Islam²³³. Wherefore, this concept differentiates Muslims and non-Muslim's effort.

Generally, jihad in Islam is the best of all righteous acts. To the extent that even one who fasts all his life and devotes to worship throughout the night for the rest of his life, does not deserve the reward of a *mujāhid* in the path of Allah SWT. In essence, Islam calls to peace between humans instead of wars and conflicts. So that, peaceful to those who do not harm Muslims and the Islamic teaching. Because jihad has not been ordained to fight the innocent, yet, it has been ordained to fight those who fight Muslims and to defend the oppressed against transgressors²³⁴.

²³² Al-Qaradhāwiyy, Yusuf. 2010. *Islam: An Introduction*. Syed Bashir Ahmad Kashmiri (trans.) Kuala Lumpur: Islamic Book Trust (IBT). p. 9.

²³³ Mohd Farid Mohd Sharif. 2011. *Ibn Taymiyyah on Jihad and Baghy*. Pulau Pinang: Penerbit Universiti Sains Malaysia. p. 57.

²³⁴ Al-Qaradhāwiyy, Yusuf. 2010. *Islam: An Introduction*. Syed Bashir Ahmad Kashmiri (trans.) Kuala Lumpur: Islamic Book Trust (IBT). p. 343.

In the face of the conflicts and uncertainties that prevail today in both the West and the East, it has become more important to identify the root foundations of jihad. It is vital to understand the right practice of jihad particularly for Muslims in order to remain in the right path. Neither affected by the misleading views from orientalist such as Spencer in his published book nor the so-called Islamist jihadist who worsen the image of Islam through their extreme actions. The fake jihad implied by the jihadists are done out of the etiquettes and principles which promulgated in Islam.

The misconception on jihad spread widely throughout many medium like in this published book of Spencer and his misleading stances on Islamic perspectives. For readers, this book needs to be analyzed academically. Despite of his widespread popularity and the book itself as he proclaimed referred to Muslims sacred books, so why readers especially Muslims need to analyze his arguments before believing in his statements?

From the researcher's humble view, it because his books are likely to have an impact on readers, particularly public readers and those who are looking for answers to the causes of turmoil by radical movements. Besides, it is related to the Islamic faith especially faith towards the Rasulallah PBUH and the Islamic teachings of jihad. Importantly, knowing about the Prophet Muhammad PBUH must viewed without suspicious intentions²³⁵.

Generally, from this study, the researcher believes that the viewpoint of Spencer is based on the biased views on the Islam, particularly on jihad concept and also the Prophet Muhammad PBUH. He falsified information and even mistranslated it which

²³⁵ Ghazi bin Muhammad. 2021. *A thinking Person's: Guide to Islam, The Essence of Islam in 12 Verses from the Quran*. United Kingdom: Turath Publishing. p. 85.

he extracted from the incompletely collected *Hadith*, *Sīrah Nabawiyyah*, and Qur'ānic passages to support his claims.

Thereby, criticism on Spencer's view is divided into three (3) subchapters. The first (1) part of the critics throws light on the misconception of jihad that were taken as the key force for the terror. In the second (2) part present that jihad is not an act of violence. Last but not least, the third (3) part views the battle that the Prophet Muhammad PBUH had participated in, contributed to the jihad war.

4.2.1 Misconception of Jihad

Misconception about jihad consequently affected the nature and purpose of jihad. Some Muslims hold these two viewpoints towards jihad, which are excessive (*ifrat*) and on the other side take things lightly (*tafrif*). These two ways of life, currently affecting the purpose of life to live in a balanced belief, neither excess nor extravagance. Hence, having balance attitudes and moderate lifestyles could achieved the essence underlying in the nature of jihad concept in Islam. Yet, the revelation of this command was relatively overlooked in a variety of ways.

The term jihad originally construed a good quality side of meaning that were defined by the scholars. Basically, jihad means effort which contain a positive meaning and purposes. It's derived from the Arabic word "j-h-d"- "to exert effort". This word is in the form of verbal nouns (*isim Masdar*) of *jāhada* – *yujāhidu* – *mujāhadatan* – *jihādan*. In Arabic grammar, word *jihād* is derived in the form of *fī 'āl*.

According to al-Fayrūzabādiyy (d. 817 H), the word j-h-d, can be read in two ways. In *fathah* vowel - *jahd* means hardship (*al-mušhaqqah*) and in *ḍhammah* vowel - *juhd* means ability, strength (*al-thaqah*). For this word, it comes from the root *juhd*,

meaning making an effort that consequently ‘struggling’ and ‘contending’ by something or someone else²³⁶.

Single Arabic word contain multiple meanings as well as word jihad. From the root word, j-h-d, arise several other words that are not connected to the definition of war. They are 1) *ajhada* means to burden more than one’s strength, 2) *jāhada* to fight that devoting all abilities and efforts²³⁷ in achieved something and 3) *ijtihad* to work diligently. This is the feature of Arabic language that a word can alter its structure, gain additional letters and have many meaning to it.

Linguistically, jihad is a never-ending effort to overcome obstacles. While, terminologically, for Ibn Faris (d. 395 H), he reiterates that the meaning jihad is to work hard and persistently²³⁸. Al-Rāzīyy (d. 606 H) defines jihad is attempting a difficult task. Whilst Ibn Manẓur, in his *Lisān al - ‘Arab* defines jihad as strength, the relentless endeavour and exhaustion to overcome challenges. As well as al-Fayrūzabādiyy (d. 817 H) that he defines jihad is the energy exerted to achieve the desired²³⁹. In essence, in Islamic context, this effort is understood to be in the path of Allah SWT.

The vast meaning jihad from its linguistic and technical meanings ignites scholars to scrutinize its definitions. For example, Ibn al-Qayyim had divided the notion of jihad into four primary categories with each category further subdivided. They are 1) self-jihad, 2) jihad against evil, 3) jihad against unbelievers, and 4) jihad against

²³⁶ Fayrūzabādiyy, Muhammad Ibn Ya’qūb. 2005. *Qāmus al-Muḥīt*. Lubnan: Muassasah al-Risālah li Tabā’ah wa al-Našru wa al-Tauzi’. p. 275. <https://shamela.ws/book/7283/251#p1>.

²³⁷ Ibn Manẓur. 1119. *Lisān al - ‘Arab*. Kaherah: Dar al-Ma’arif. pp. 708 – 710.

²³⁸ Ibn Fārīs, Ahmad. 1979. *Mu’jam Maqāyīs al-Lughah*. ‘Abd al-Salām Muhammad Hārūn (ed). Vol. 1. n. pl.: Dar al-Fikr p.486.

²³⁹ Fayrūzabādiyy, Muhammad Ibn Ya’qūb. 2005. *Qāmus al-muḥīt*. Lubnan: Muassasah al-Risālah li Tabā’ah wa al-Našru wa al-Tauzi’. p. 275. <https://shamela.ws/book/7283/251#p1>.

hypocrites²⁴⁰. Correspondingly, al-Qaradhāwiyy referred them as jihad *al-madaniyy*, jihad for the community at large, which comprises of 13 different sorts of jihad²⁴¹.

To understand more on jihad, it might be said that jihad in Islam is all of life. Striving to live according to the will of Allah SWT, to exert oneself to do good and to oppose evil. In Islam, jihad is pivotal teaching. To live in a balance life needs constant jihad (effort). To wake up in the morning with the Name of Allah, to perform prayers, to live righteously and justly, to do good to other people and even to animals, all requires jihad. Assuredly, the performance of all acts of worship and transaction (*mu'āmalāt*) certainly involves jihad²⁴².

Much of the social life of Islamic society in fact, vehemently comes from the Islamic religious teaching, the way of life. Its teaching completely covers all of the people needs both in the acts of worship and the transactions (*mu'āmalāt*). Therefore, the jihad concept in Islam is indirectly the key force for all of the actions of human being in the path of Allah SWT. So that, jihad war needs to be applied in the sense of justice. For these reasons, it is unjustly blaming religion as the core factor for the terrors done by human despite other factors ignite to the terrors.

In fact, religion is the deepest and most basic factor as the core fabric of people lives. Religion is the key factor for many people and mostly a powerful motivation to adhere and defend their belief particularly for Muslims. When the religious identity is under attack, according to Chandra Muzaffar, the community of religion becomes more

²⁴⁰ Al-Jawziyyah, Shams al-Dīn Muhammad Ibn al-Qayyim. fi Hadiyhi ﷺ fi al-Jihād wa al-Maghāziyy wa al-Sarāyā wa al-Bu'uth'. *Zād al-Ma'ād*. Juz 1. Lubnan: Dar al-Kutub al- 'Arabiyy. p. 415.

²⁴¹ Al-Qaradhāwiyy, Yusuf. 2009. *Fiqh al-Jihad: Dirāsah Muqāranah li Ahkāmihī wa Falsafatihī fi Daw' al-Qur'ān wa al-Sunnah*. Kaherah: Maktabah Wahbah. p. 55

²⁴² Seyyed Hossein Nasr. 2002. *The Heart of Islam: Enduring Values for Humanity*. United States: HarperCollins Publisher. p. 258.

conscious²⁴³. This is coming from the reflections on the rising of identity consciousness among Muslims.

As Spencer notes in chapter three that they are practicing the religious belief as their main force and approach. Undeniably, Islamist jihadist also practice the religion. However, in certain manner their extreme approach and practices push away the humane treatment that was teaches by the Prophet PBUH. Their extreme acts cannot be condoned as jihad, because their actions are against the religious teaching and the Prophet PBUH. Whereas, Rasulullah PBUH emphasized compassion, mercy and justice deeds in any aspects of life even in the battlefield.

For them, jihad war is the suitable actions and regarded as the key force for them to achieved the desired purposed and goals. They persuade people to have same opinions and same ideologies as theirs through the reasoning and logic arguments. Eventually, their main purposed in upholding the *shari'ah* in the West would come true. This is the frightening reality if it comes to happened by some of the Westerns like Spencer himself²⁴⁴.

Besides all of rites promulgated by the *Shari'ah*, there are also many other religious practices in Islam based on the Sunnah of the Prophet PBUH. Concerning on jihad, compared with other deeds, Rasulullah PBUH said after being asked by Abdullah bin Mas'ud that "*the best deeds in the sight of Allah is salah at the beginning of its time, then be good and dutiful to parents while the last deed is participated in jihad in Allah's Cause*"²⁴⁵.

²⁴³Chandra Muzaffar. 2011. *Exploring Religion in Our Time*. Pulau Pinang: Penerbit Universiti Sains Malaysia. p. 50.

²⁴⁴Spencer, B. R. 2006. *The Truth About Muhammad: Founder of The World's Most Intolerant Religion*. Washington: Regnery Publishing. p. 191.

²⁴⁵Al- 'Asqalāniyy, Ibn Hajar. 1379. *Fath al-Bāriyy bi Sharh Şahih al-Bukhāriyy*. Beirut: Dar al-Ma'rifah. Juz': 6. p. 4. #2782. <https://shamela.ws/book/1673/3176>.

This shows that jihad war is one of the *ibādah* with least encouragement after fulfilled the obligatory command include the pillars of Islam. Being good, fair, acting justly according to the principle of the Qur’ān, *Hadith* are among the actual key force for Muslims individually to be practice in order to combat oppression, evildoing and injustice²⁴⁶. It is not only limited in military endeavour as people believe yet jihad can be in any ways possible for resisting aggressions as long as it is suitable²⁴⁷. For all that, the acts of terrorist on September 11, 2001, in America and the aftermath are not the example of Islam.

Nevertheless, the second context of jihad is defined as fighting against the enemy. Al-Raghib al-Isfahāniyy (d. 502H) defines jihad as devoting all effort and energy to fight the enemy. But the ‘enemy’ can be categorised into three types which are 1) the external foe, 2) the devil, and 3) the lust²⁴⁸. Thus, the enemy that is understood does not solely refers to individual alone which it refers also to the inner lust and the devil.

While Ibn Manzur notes in *Lisān al - ‘Arab*, that *jihad* is the struggle against unbelievers with pure intention striving for the sake of Allah SWT in all labours that utilise action, strength, voice, and deeds, particularly in the struggle against the foe²⁴⁹.

The external *jihad*, known as battle or war is not required to every Muslims. Nonetheless, it preserves only to those who are physically and mentally qualified along with the authorized permissions. In contrast, the form of *jihad* envisaged by jihadists is far from in line with the tenets of Islam. Even they violate the norms of life. Cause

²⁴⁶ Seyyed Hossein Nasr. 2002. *The Heart of Islam: Enduring Values for Humanity*. United States: HarperCollins Publisher. p. 255.

²⁴⁷ Al-Qaradhāwiyy, Yusuf. 2010. *Islam: An Introduction*. Syed Bashir Ahmad Kashmiri (Trans.) Kuala Lumpur: Islamic Book Trust (IBT). p. 71.

²⁴⁸ Al-Raghib, Husaiyn bin Muhammad. n.d. *Mufradāt al-Fāz al-Qur’ān*. Vol. 2. Damsyik: Dar Al-Qalam. <<https://archive.org/details/Al-isfahani-MufradatAlfadhAl-quran/page/n157/mode/2up>>. p. 158.

²⁴⁹ Ibn Manzur. 1119. *Lisān al - ‘Arab*. Kaherah: Dar al-Ma’arif. pp. 708 – 710.

Allah, *al-Waliyy*, The Great Protector granted jihad to legitimate Muslims' struggle that must preserve with the rights and justice.

4.2.2 Jihad Is Not an Act of Violence Upon the Prophet Muhammad's PBUH Deeds

Jihad in Islam is a balance teaching that implying both the exertion of effort and the presence of resistance. There is no religious practice or other deeds performed without jihad which embraces life itself. Generally speaking, jihad neither harming people nor a terror act as considered by Spencer and other people alike. So does the ideas of Spencer that say the Prophet deeds drive the violent acts of jihadists.

The idea in linking the extreme acts of jihadists with the Islamic history of the Prophet PBUH is extremely irrational and absurd. One need to understand the Islamic history without prejudice in order to avoid mistrust, so that less probability for misunderstanding. Certainly, Prophet Muhammad PBUH do not exhortation on jihad to non-Muslims merely because they are unbelievers.

Those wars that Spencer mentioned were fought deliberately in the sense of fighting for social justice and prevention toward the unlawful government under the theme of jihad. As a matter of fact, however, it is deviating and oppressing the meaning of jihad and Islam itself. In the course of time, jihad became so pre-occupied with its military aspects. The term jihad was eventually restricted only to this meaning which almost to the near-total exclusion of its wider connotations.

In fact, jihad is implying with strict theological and juridical sense in its social and cultural use. The fundamental rules of combat are explicitly laid out in Islam's authoritative text, in chapter al-Baqarah, 2: 190, Allah says:

*Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors. (190)*²⁵⁰

Contrary to the dominant view on jihad by certain people, jihad is the universal term which consists of the effort that one makes to do something good and to prevent or oppose evil with primary principle of peace and justice²⁵¹. Even though the jihadists cited literature that exemplify the Islamic approach, but their comprehension of Islamic approach was disregarded. It gives the impression that the Islamic approach through jihad is deceitful and horror. Whereas the permission granted in the Qur'ān to fight in the cause of Allah is included with the phrase “*la ta'tadū*” (do not transgress) in verse 2:190 above.

The Islamic scholars then divided jihad into two types that intertwined each other namely (1) the internal and (2) external jihad. These two kinds of ways shows that jihad concept is not exclusively mean ‘war’ as understood by lay people.

The first kind of jihad, the internal jihad, is known as the greatest jihad that is refer to the internal struggle against the ego which all believers are called on to wage. This is the essential condition for Muslim’s spiritual life. The basis responsibility for every soul to breaks their greed.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَهَيَّأَ النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

But as for he who feared the position of his Lord and prevented the soul from (unlawful) inclination. Then indeed, Paradise will be (his) refuge²⁵².

²⁵⁰ Al-Qur’ān. Al-Baqarah, 2: 190.

²⁵¹Ghazi bin Muhammad, Ibrahim Kalin & Mohammad Hashim Kamali. 2013. *War and Peace in Islam: The Uses and Abuses of Jihad*. Jordan: MABDA (The Royal Islamic Strategic Studies Centre). p. xii.

²⁵²Al-Qur’ān. Al-Nāzi’āt, 79:40-41.

This kind of jihad needs inner strength, courage and steadfastness in facing any difficulties. With this purpose, seeking His guidance to be on the right path is encouraged as it is always being recited in the Muslim's daily *salāt*²⁵³.

This internal jihad is required to inhibit and battle over the ego, just like the propensity for enjoying the materialistic aspects of life, thinking they are better than other people, being afraid of dying, afraid from the oppression, and other worldly temptations and passions that always invite humans to the lust. Along with the battle over the conscience like *nafs ammārah* (bad lust) and *nafs lawwamah* (weak inner self). In this sense, demanding the inner struggle (jihad) is needed to overcome these situations.

Therefore, one of the simple jihad yet significant ones can do is prayer. Obviously, this is one of the Prophet's teachings to his adherents. Prayers is a self-calm and a form of mental attitudes for Muslims in gaining strength whenever facing difficulties or in any situations therein like those who are persecuted. In response to Spencer's commentary, the violent actions of the invaders namely the America on Iraq has forced Muslims to pray just like that. This action was shown a yearning toward Allah, the Preserver's of Safety to grant freedom and safe Islam from being oppressed. It is the nature for Muslims pleading to his Creator in reviving the spirit²⁵⁴.

Through prayers, indeed, it could eliminate the violent aspects. As Spencer posit that those violent aspects would be eliminated when someone prayed. In fact, prayer is the oppressed's jihad against their oppressor. The invisible 'weapons' for them to strengthen their heart. Allah says in chapter Ġhāfir, 40: 60 as follows:

²⁵³Ibid. Al-Fātihah, 1:6.

²⁵⁴Muhammad Nejatullah Siddiqi. 2000. "Towards Regeneration: Shifting Priorities in Islamic Movements" *Modern Islamic Movements & Models Problems Prospects*. Muhammad Mumtaz Ali (ed.). Kuala Lumpur: A. S. Noordeen. p. 101.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ (60)

And your Lord says, “Call upon Me; I will respond to you”. Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

Undeniably, prayer in the time of calamity is permissible in Islam exclusively to those who has been oppressed. Allah SWT mentions in chapter al-Nisā³, 4:148 that “*He SWT does not like speaking evil publicly unless who has been wronged*”²⁵⁵. Whilst it is unacceptable in another situation. However, it is better if the person prayed for goodness as the prayers of persecuted people are acceptable by Allah with no veil²⁵⁶. And if Allah the Almighty have not there repelled some people by others, certainly human civilization would destroy and so does the religious systems²⁵⁷.

This is the power of prayers. Never undervalue the effectiveness of prayer, and if the prayer is not answered quickly, keep praying anyway. It’s possible that Allah will answer the prayer with more blessings and benefits more than could ever ask for. Same goes in Christianity which encourage its adherent to pray so that received the help of God. Written in Hebrews 4: 16, “*Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need...*”²⁵⁸.

Despite fighting the inner struggle, the least external struggle is in the military form. In al-Qur’ān, naturally, fighting the external enemy is occasionally denotes to the

²⁵⁵ Al-Qur’ān. Al-Nisā’ 4:148.

²⁵⁶ Al-Bukhāriyy, Muhammad bin Ismail. n. d. *Ṣaḥīḥ Al-Bukhāriyy*. (Internet). Kitāb al-Mazālim. Bab al-Ittiqāi wa al-Hazru min Da’wah al-Mazālim Juz. 2. #2316. <<https://shamela.ws/book/735/3934>>.

²⁵⁷ Al-Qur’ān. Al-Hajj, 22:40.

²⁵⁸ Bible. Hebrew 4:16.

word *al-harb* (war) and frequently referred to the word *al-qitāl* (fight)²⁵⁹. That is why, jihad is cannot solely understand as fighting people.

In this situation, based on the fundamental sources; al-Qur’ān and *hadith, fiqh* (jurisprudence) scholars had developed an understanding on jihad and legal code of it to adapt with the changing contexts. To comprehend the jihad concept requires understanding on the context of situation and people; who interpreted it and the situations they were faced. Like the consensus interpretation from *Madhhab Syafi’iyy* (school), jihad is fighting the infidels to protect Islam. While according to the *Madhhab Hanafi*, jihad is inviting people to Islam and fighting those who do not accept the invitation using their property or even their soul²⁶⁰. This interpretation derived from verse al-Taūbah, 9: 41; “Go forth light and heavy and strive hard in Allah’s way with your wealth and your lives; this is better for you, if you know”²⁶¹.

Positively, Islam takes the whole issues of fighting directly. It is not only to control and regulate fighting, but to make it as merciful as possible, and to give a higher meaning to the inevitable and necessary sacrifices made in war²⁶². The permission to fight does not exclusively free Muslim combatants from the order to be tolerant and generous. They even must do justice and protect the freedom of belief of all citizens; Muslim and non-Muslims, and secure their lives against oppression²⁶³. This is the actual practice of jihad in the battlefield that Rasulullah PBUH always emphasized to his generation.

²⁵⁹ Sayed Khatab. 2011. *Understanding Islamic Fundamentalism: The Theological and Ideological Basic of al-Qa’ida’s Political Tactics*. Cairo: The American University in Cairo Press. p. 129.

²⁶⁰ Al-Zuhayli, Wahbah Mustafa. *Fiqh al-Islamīyy wa Adillatuhu*. Vol. 8. Damascus: Dar al-Fikr. p. 8.; Yusuf al-Qaradhāwiyy. 2009. *Fiqh al-Jihād Dirāsah Muqāranah li Ahkāmihī wa Falsafatihi fi Daw’iyy al-Qur’ān wa al-Sunnah*. Juz Awwal. Kaherah: Maktabah Wahbah p. 66.

²⁶¹ Al-Qur’ān. Al-Taūbah, 9:41.

²⁶² Ghazi bin Muhammad. 2021. *A thinking Person’s: Guide to Islam, The Essence of Islam in 12 Verses from the Quran*. London: Turath Publishing. p. 153.

²⁶³ Ibid. p. 131

Therefore, all forms of jihad must denote to exert the effort in the Cause of Allah. Allah says in chapter al-Hajj, 22: 78 and stressed it again in chapter Al- ‘Ankabūt, 29:69 as follows.

وَجُهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ

And strive for Allah with the striving due to Him...²⁶⁴.

وَالَّذِينَ جُهِدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good²⁶⁵.

Notably, jihad *fi sabil lillah*; striving in the cause of Allah is the greatest intention with the greatest exchange that Allah promises to Muslims. Allah says:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ...

Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain...²⁶⁶

This reward is restricted to those who believe in Him, His Messenger PBUH and striving hard for Him at any cost; money and soul.

²⁶⁴ Al-Qur'ān. Al-Hajj, 22:78.

²⁶⁵ Ibid. Al- ‘Ankabūt, 29:69.

²⁶⁶ Ibid. Al-Taūbah, 9:111.

يَأْيَهَا الَّذِينَ ءَامَنُوا هَلْ أَذُنُكُمْ عَلَىٰ مِحْرَةٍ تُنَجِّكُمْ مِّنْ عَذَابٍ أَلِيمٍ (10)

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْرٌ

لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (11)²⁶⁷

O believers! Shall I guide you to an exchange that will save you from a painful punishment? (10) (It is to) have faith in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew (11)²⁶⁷.

With this in mind, faith and the intensity to defend the religion and uplifting the word of Allah must be present in every troop of army and Muslims worldwide. In the same manner, performing military jihad could not be separated from the inner jihad and could not be possible to fighting the external enemy without a successful engagement between inner self. For jihad against the self is the foundation of all types of jihads includes in performing military jihad²⁶⁸.

Rasulullah PBUH said:

المجاهد من جاهد نفسه في ذات الله

“The Mujahid is one who performs jihad of his self in obedience to Allah”²⁶⁹.

When a legitimate jihad is to be carried out, it must not be based on anger and hatred that would blind to justice. Grievance can turn to anger and hatred, but that cannot be the basis of blind revenge. Certainly, jihad cannot be carried out against the

²⁶⁷ Ibid. *Al-Saff*, 61:10-11.

²⁶⁸ Ghazi bin Muhammad, Ibrahim Kalin & Mohammad Hashim Kamali. 2013. *War and Peace in Islam: The Uses and Abuses of Jihad*. Jordan: MABDA (The Royal Islamic Strategic Studies Centre). p. xiv.

²⁶⁹ Al-Jawziyyah, Ibn Qayyim. 2005. *Zaad al-Ma'ad: Fi Hadyi Khair al- 'Ibād*. Juz al-Awwal. Beirut: Dar al-Kitāb al- 'Arabiyy. p. 413.

innocent, and even the enemy must be treated in justice and even kindness²⁷⁰. Correspondingly, between two enemies there is a third enemy, that is Shayṭān. This is another type of jihad that divided by fiqh scholars, jihad against the Shayṭān. If ones do not struggle against it, it will stand between them, hindering the performance of jihad and ones will be unable to make jihad of the other two; jihad of the self and against the enemy as divided by Ibn al-Qayyim²⁷¹.

In addition, the awful action in the name of jihad must be condoned by any means of situations. Islam does not urge Muslims to go to battle and fight in accordance with their irrational emotions; rather, Islam clarifies for them the situations and parties with whom combat is appropriate. That is those people who use words, actions, thought or helping funding the war to fight Muslims.

While there are types of people that prohibit to wage war upon them. They are the people who choose not to participate in war, such as non-Muslims who make peace covenant with Muslims, women, young children, the insane, the elderly, the paralysed, the blind, those whose hands and feet have been amputated crosswise, those whose right hand has been cut off by hand, monks, Jews in synagogues, those who congregate in houses or churches out of fear, those who are unable to fight²⁷². This prohibition is one of the mercies from Allah SWT and correspond on the objective of military jihad which intended to ward off injustice, aggression, and drive back the enemy. These among the principles in war which ordained Muslims to obey.

²⁷⁰ Seyyed Hossein Nasr. 2002. *The Heart of Islam: Enduring Values for Humanity*. United States: HarperCollins Publisher. p. 264.

²⁷¹ Al-Jawziyyah, Ibn Qayyim. 2005. *Zaad al-Ma'ad: Fi Hadyi Khair al-'Ibād*. Juz al-Awwal. Beirut: Dar al-Kitāb al-'Arabiyy. p. 414.

²⁷² Al-Zuhailīyy, Wahbah. 1997. *Al-Fiqh al-Islāmīyy wa Adillatuhu*. 4th Edition. Juz' 8. Damsyik: Dar al-Fikr. p. 5855.

Above all, the permission to fight solely to defend the right. The right to reaffirm faith in fundamental human rights, in preserved dignity and religious freedom. *Surah al-Hajj*, 22:39-40 says: “*Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them (39). Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah’s repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah’s name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty (40)*”²⁷³.

Even more, any actions that would threaten civilians or who does not engage in warfare is prohibited by Prophet Muhammad PBUH. Rasulullah PBUH used to say whenever he appointed a commander over an army or a *sāriyah*²⁷⁴, he PBUH would instruct to fear Allah in his own behaviour and consider welfare of the Muslims who were with him. And “*go out for jihad in Allah’s name, in the cause of Allah, fight those who disbelieve in Allah, but do not indulge in Ghūlūl, do not be treacherous, mutilate dead bodies or kill a child...*”²⁷⁵.

This hadith narrated from the authority of ‘Ā’ishah RAA which lucidly explained that indiscriminate killing is forbidden when jihad is being waged. Owing to this hadith, surely Rasulullah PBUH warned Muslims to act justly in the battlefield. Hence, the jihad violence perpetrated in the teaching of Prophet Muhammad PBUH is absolutely wrong and misleading.

²⁷³Al-Qur’ān. Al-Hajj, 22:39-40.

²⁷⁴A small army unit which is sent out by the Prophet PBUH for jihad, but without his participant in it.

²⁷⁵Al- ‘Asqalāniyy, Ibn Hajar. 2014. *Kitab Bulugh al-Marām min Adillatu al-Ahkām*. Māhir Yāsīn al-Fahl (tahqiq). Lubnan: Dar al-Qabs <https://shamela.ws/book/17757/1500>. p. 477.

Islam acknowledge fighting and gives a higher meaning to it. As long as their actions are meant to uphold Islam and following the Islamic Law. Nevertheless, fighting is required depends on the situation. Yet, it is the best option if upholding Islam and defend the right can be accomplished through peace ways like teaching, explaining, and even having interfaith dialogue that could dispel misunderstanding on any Islamic practices²⁷⁶. And perhaps could avoid harassment and save the lives of innocent civilians.

Sometimes it's better to lean on the side of caution and offer wise counsel rather than to make a bloody decision. As the Prophet PBUH once emphasised in the form of guidance to prevent *fitnah* from happening, because it's appropriate to be firm at times and soft at others.

Islam committed to promote peace and avoid taking sides in conflicts. Albeit fighting or war is occasionally a necessity inflicted on society due to the nature of man and the ongoing inter-personal strife, but it should be the last resort of solution after all non-violent means of solution have been exhausted²⁷⁷. In fact, Charter of United Nations in ruling nations at large and preserved peace and security also has developed same desires to bring about peaceful means. In Article 2, it states that: "*all members of the of United Nation shall settle their international disputes by peaceful means in such a manner that international peace and security and justice are not endangered*"²⁷⁸.

Moreover, Prophet Muhammad PBUH strongly forbade pillaging and vandalizing while doing military jihad. He PBUH said:

²⁷⁶ Usama Al-Sayyid. 2017. *The Manifest Truth: A Refutation of Those That Manipulate Islam*. Waleed Arafa (Trans.). The United Arab Emirates: Dar Al-Faqih. p. 101.

²⁷⁷ Al-Qaradhāwiyy, Yusuf. 2009. *Fiqh al-Jihād Dirāsah Muqāranah li Ahkāmihī wa Falsafatihī fi Dau'iy al-Qur'ān wa al-Sunnah*. Juz Awwal. Kaherah: Maktabah Wahbah. p. 55.

²⁷⁸ United Nations. 1945. *Charter of United Nations and Statute of The International Court of Justice*. New York: United Nations. <<https://treaties.un.org/doc/publication/ctc/uncharter.pdf>>. p. 3.

"مَنْ انْتَهَبَ نُهْبَةً مَشْهُورَةً فَلَيْسَ مِنَّا"

“Whoever pillaged is not one of us”²⁷⁹

Further, not relinquished with a burst of enthusiasm and rashness even in the murkiest of situations or in the most perplexing times. Neither between the relations of the Islamic state with its citizens nor between the external relations with other countries and groups. Because it is illegitimate to merely drop punishment against anyone which thinks ones deserves the punishment.

4.2.3 Jihad War in the Life of Prophet Muhammad PBUH

In essence, Prophet Muhammad PBUH is the most important and significant figure for Muslims. In the early prophetic life in Makkah, war or fighting was forbidden. Many verses of the Qur’ān from that period mirrored a gentle approach instead of talk about war. But not long after he PBUH arrived in Medina, the Prophet PBUH received revelation permitted the war. Allah command in the chapter al-Baqarah, 2: 216, “*Fighting has been enjoined upon you while it is hateful to you...*”²⁸⁰.

The Prophet PBUH was instructed to wage defensive war in order to protect rights, truth, honour, and religious freedom. This is the basis of the military command given to the Prophet PBUH. In the meantime, the honour of the mosque and other worship places of other religions could be defended through the military command from the Muslims.

²⁷⁹Ibn Mājah. Sunan Ibn Mājah (Internet). Kitāb al-Nahyi ‘an al-Nahbah. Bab al-Fitan. #3935. <https://shamela.ws/book/98138/2721#p1>.

²⁸⁰ Al-Qur’ān. Al-Baqarah, 2:216.

Nevertheless, military jihad could be divided into two categories:

- (1) Defensive jihad
- (2) Offensive jihad.

Defensive jihad is done when the Muslims of their countries are attacked by the infidels or perpetrators. Such as happened to Afghanistan and Iraq that were occupied by the United States. While offensive jihad is done through war.

In essence, the Prophet's PBUH military jihad is the defensive form. Such as happened in the battle of Badr, Uhud, battle of Baniyy Qainuqa', battle of Baniyy Nadhir and other battles. Their hostility toward Islam, breaks the treaty, to the extent threatens peace and security incite the troop of Muslims to take a serious action toward them. This situations on the other hand, rejected the ill-behaviour that Spencer attributed to the Prophet PBUH. He says that the military command given by the Prophet PBUH is the occasion for him PBUH to avenge due the past years of frustration, resentment and hatred toward the people who had rejected him²⁸¹.

Undeniably, concerning on the Prophet's battle, there are also battles that were started from the Muslim's side. However, it is also possible to refer as a defensive and preventive action that was conducted to counter an overwhelming and immediate danger of attack. Significantly, Prophet's PBUH practice and the policy of wars that was undertaken reflected a basic attitude of defences and not offences.

Furthermore, the Prophet PBUH never fought foreign wars except on two occasions. Once as a consequent on the assassination of his envoy, al-Harith bin Umar al-Azdiyy to Basrah. This led to the expedition of Mu'tah. This assassination gave a grave insult to Muslims and amounted to the degree of war declaration since envoys are

²⁸¹ Spencer, B. R. 2001. *The Truth about Muhammad: Founder of the World's Most Intolerant Religion*. United States: Regnery Publishing, Inc. p. 105.

not to be killed²⁸². And the second when he took first action by invading Tabūk due to the Heraclius, the Byzantine Emperor intended to attack Madīnah²⁸³.

Despite of the clear cause of the Prophet's jihad war which Islamic law obliges Muslims to behave well, for jihad is a temporary legal device designed to achieve peace and did not involve hostility. It is noteworthy to point here that, although the Prophet PBUH waged combative jihad for the sake of Allah, it did not constitute a fully-fledged ideology of jihad as was established by the jurists²⁸⁴. It is pertinent to say that the combative jihad of Prophet, his actions and deeds does not cause the elevating extreme armed struggle in the contemporary world.

Nevertheless, many of the Islamist jihadist misleading the historical events and the Prophet's jihad war which regarded as their powerful resources and strong pillar to rely on whenever dealing with hardship and turbulent condition. Not only that, they also take granted the emotional response from people worldwide which emitted from the love toward the Prophet's struggle in defending Islam.

Subsequently, they concentrated on the Prophet's PBUH combative jihad, particularly the battle of Badr and Khaybar, in order to justify and reinforce their strategy, especially the Battle of Badr which lights up their spirits in battles²⁸⁵. Wherefore, it has been seen as the spiritual inspiration for them to combat. Hence, whenever the narratives of jihadists are linked with the historical events, it helps the members of jihadists to think where they came from and might be going. Not only that, but also of how they should be organized, what goals they should pursue in light of what

²⁸² Al-Mubarakfuriyy, Safiyy al-Rahman. 2007. *Al-Raheeq al-Makhtum*. Qatar: Idārah al-Syuūn al-Islāmiyyah. p. 387.; Al-Ghazāliyy, Muhammad. 1999. *Fiqh al-Sīrah*. Riyadh: International Islamic Publishing House. p. 399.

²⁸³ Al-Sibā'ī, Muṣṭafā. 2004. *The Life of Prophet Muhammad PBUH: Highlights and Lessons*. Nasiruddin al-Khattab (Trans.). Riyadh: International Islamic Publishing House. p. 116.

²⁸⁴ Bonney, R. 2004. *Jihad: From the Qur'ān to Bin Laden*. New York: Palgrave Macmillan. p. 63.

²⁸⁵ Halverson, J. R., Goodall Jr. H. L., & Corman, S. R. 2011. *Master Narratives of Islamist Extremism*. United States: Palgrave Macmillan. p. 54.

they believe and what makes them unique as the ‘true’ followers of the Prophet Muhammad PBUH²⁸⁶.

Even though they trained their movements in religious language and provides a ‘higher’ justification for murder, but that does not mean the purpose is religious and represent the entire teaching of Islam. Religion perhaps is just a mechanism for jihadist to achieve a political end which is the recreation of an Islamic state governed according to true Islamic principles²⁸⁷.

This situation, unfortunately, causes some people like Spencer to uphold the idea that the violence actions are based on the Prophet’s military history and his actions towards the other religious adherents which are not true. Spencer perhaps had an image that the Prophet Muhammad PBUH and his military jihad as a mechanism for jihadists in making decision and construct a strong-minded for them to keep fighting²⁸⁸.

Correspondingly, the involvement of Prophet’s on jihad war could be understood through the four phases of conditions before granted the permission to involved in the physical military activities.²⁸⁹

<p>1. First phase: Rasulullah PBUH was commanded to spreads Islam peacefully and publicly and pay no attention to the confrontation from the non-Muslims.</p>	<p>Al-Hijr, 15:94. <i>“Then declare what you are commanded and turn away from the polytheists”</i>²⁹⁰.</p>
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²⁸⁶ Ibid. p. 12.

²⁸⁷ Martin, J. K. 2011. *Islam’s First Arrow: The Battle of Badr as A Decisive Battle in Islamic History and Its Significance Today*. (Master Thesis). Air University. p. 10.

²⁸⁸ Spencer, B. R. 2001. *The Truth about Muhammad: Founder of the World’s Most Intolerant Religion*. United States: Regnery Publishing, Inc. p. 184.

²⁸⁹ Abid Rohmanu. 2012. *Reinterpretasi Jihad: Relasi Fikih Dan Akhlak*. Yogyakarta: STAIN PONOROGO PRESS. p. 73.

²⁹⁰ Al-Qur’ān. Al-Hijr, 15: 94.

<p>2. Second phase: Rasulullah PBUH was commanded to use the best argument in argue with the non-Muslims, since they were not yet permitted to fight back.</p>	<p>Al- ‘Ankabūt, 29: 46, Al-Nahl, 16: 125. <i>“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best...”</i>²⁹¹.</p>
<p>3. Third phase: Physical confrontation was permitted due to the oppression, persecution, deportation and even attempting to assassinate the Prophet.</p>	<p>Al-Hajj, 22: 39, al-Baqarah, 2: 193, al-Taūbah, 9: 5. <i>Permission (to fight) has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.</i>²⁹²</p>
<p>4. Fourth phase: Then, Allah has commanded Rasulullah PBUH and Muslims to fight only in the cause of Allah.</p>	<p>Al-Baqarah, 2: 244. <i>“And fight in the cause of Allah and know that Allah is Hearing and Knowing.”</i></p>

Table 4.1: The phases of military jihad legislation

Allah SWT granted Muslims in chapter Al-Baqarah, 2: 244, to engage in jihad with the sole aim of serving to Allah SWT. Because Allah knows what is in their hearts those who leave to battle for the sake of the world or for the religion, of Allah is the All-Hearing and the All-Knowing²⁹³.

²⁹¹ Ibid. Al-Nahl, 16:125.

²⁹² Ibid. Al-Hajj, 22:39.

²⁹³ Al-Rāzīyy, Muhammad Fakhr al-Din. 1981. *Tafsir Fakhri al-Rāzīyy*. Juz al-Sādis. Dar al-Fikr. p. 179.

Fighting or killing the opponent is not the aim of the Prophet's jihad. Neither he PBUH joys to assassinate nor alienates non-Muslims because of their refrain to accept the divinity of Allah, the Only God and Muhammad, His Last Messenger. On the other hand, the command to wage war toward non-Muslims, due to their own malign, renegades and breaking their treaty with the Muslims. He PBUH fought them only when they fought him.

His PBUH intent to fulfilled the jihad command is to defend the right and freedom in the choices of religion which applies to everyone, be they idol-worshippers, Jews or Christians. And to eliminate treachery, oppressions and any bad behaviour toward the weak people. Rasulullah PBUH's war strategy was carefully planned so that the message of preaching could continue to be defended. As well as could minimized the military operations and reduced the loss of life.

Even more, Islamic law recognizes non-Muslims and encourages Muslim to foster relation with them as long as they not show enmity toward Muslims. For the most part, Rasulullah PBUH does not prohibit other religious adherent such as Jews and Christians to practice their religion. They were free to do so and not coerced into changing their religion.

Allah says:

لَا إِكْرَاهَ فِي الدِّينِ ...

There shall be no compulsion in (acceptance of) the religion²⁹⁴.

One other thing, Prophet Muhammad PBUH was a man of peace and reconciliation. His characters and morals are the best example. He presented the best

²⁹⁴ Al-Qur'ān. Al-Baqarah 2:256.

example of role model in dealing with Muslims and so do toward other religious adherents. The kindness and the gentle trait of him was prominent during the event of Fathu Makkah (The Conquest of Makkah) where he did not take vengeance on the evildoers even though the Muslims were extremely powerful at that time.

Moreover, despite the years of frustration, resentment and hatred he faces especially during the Makkah period or any bitter events he faces does not take him to avenge as Spencer claim he does through the military command. Similarly, during his PBUH visit to Thā'if, he was offered by Allah through the Angel, Jibril to take an action on them due to their renunciation and harmful actions. Conversely, Rasulallah PBUH refused to it and even hoped someday the descendent of Thā'if would believe in Allah the only God and embrace Islam²⁹⁵. For it is not acceptable to support the jihad war out of animosity or enmity.

Despite all odds and the ongoing jihad war, it does not stop Rasulallah PBUH from being kind to non-Muslims. Rasulallah PBUH still showed tolerance interaction and mercy with non-Muslims in his daily life. He used to share food with his non-Muslims neighbour, visiting the Jew; his PBUH neighbour who was sick even though the Jew used to put trash on the Prophet's way. And to the extent, he PBUH even forgive the one who doing bitter to him.

These benevolence attitudes he PBUH shows regardless of religion impressed other people and even gain admiration from his enemies. Therefore, these situations are among the instances of Prophet's attitudes that ultimately rejected the Prophet's biased viewpoints that attributed by Spencer. He posits that the tolerance among the Abrahamic faith could not be gained due to Rasulallah PBUH open contempt and hatred toward

²⁹⁵Al-Mubarakfuriyy, Safiyy al-Rahman. 2007. *Al-Raheeq al-Makhtum*. Qatar: Idārah al-Syuūn al-Islāmiyyah. p. 127.

Jews and Christians. Many other situations show Rasulullah PBUH respect others and appreciate co-existence. For the example, in the truce of Madīnah, Rasulullah PBUH had secured the right of non-Muslims in Madīnah, made treaties with them and honoured the treaties until they broke them. They were not forced to convert into Islam and their wealth cannot be seized as long as they obey the law of the treaty they had agreed.

Obviously, the nobility of Prophet's attitudes would not change for temporary satisfaction. In fact, his perseverance, forgiveness, steadfastness and serenity attract more people to know Islam and embrace it. These are the qualities that must be present in every single soul of Muslims.

Furthermore, Allah never forbid Muslims to be friends with those who never attacked them, or hurt them over their faith, whether they are Jews or Christians. In fact, Islam intensely encouraged Muslims to be kind and just toward them. Allah says: "*Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly*"²⁹⁶. Meanwhile, the practice of *Ihsān* in Muslims life emanates generosity toward everyone, no matter what their religion and how far they are physically²⁹⁷. Even though vary in belief, Islam encourages its adherents to be kind, gentle, speak to them with good words especially to parents, relatives, orphans and the needy²⁹⁸.

Apart from that, Allah has directed His Prophet PBUH to turn away from polytheists when they reject or do not respond to the da'wah that has been imparted to

²⁹⁶ Al-Qur'ān. Al-Mūmtahanah, 60: 8.

²⁹⁷ Ghazi bin Muhammad. 2021. *A thinking Person's: Guide to Islam, The Essence of Islam in 12 Verses from the Quran*. London: Turath Publishing. p. 164.

²⁹⁸ Al-Qur'ān. Al-Baqarah 2:83.

them²⁹⁹. Allah says in chapter al-Taūbah, 9:129 “*But if they turn away, (O Muhammad), say, "Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne"*. And also stated in chapter al- ‘Imrān, 3: 64, that “*say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah"*. But if they turn away, then say, “*Bear witness that we are Muslims (submitting to Him)*”³⁰⁰.

Therefore, the tradition and the life of the Prophet PBUH should be referring only for the good use. Following the history as the example to follow and the ideal to uphold, complying with the religious guidance is pivotal for every Muslim civilization. Those epitome of virtue in Prophet Muhammad PBUH include his involvement in jihad war contain gems of importance lessons for those who made contemplation on it and sincerely learn and practising it.

4.3 Upholding Islam through The Concept of Jihad

Jihad is the epitome of teaching and the defender of the nation and religion which give a great deal to cross-cultural and interreligious interactions. In order for jihad to be integrated in the current situation, it must be researched based on the interpretation of the Qur’ān and Hadith. It should not be equated with behaviour that is not governed by the ideals and standards established by *syarī’ah*. Neither uses jihad in a manner that deviates greatly from the authentic teachings of Islam³⁰¹ as they are now practised in the contemporary world.

²⁹⁹Al-Qaradhāwiyy, Yusuf. 2009. *Fiqh al-Jihād Dirāsah Muqāranah li Ahkāmihī wa Falsafatihī fi Dau’iyy al-Qur’ān wa al-Sunnah*. Juz Awwal. Kaherah: Maktabah Wahbah. p. 426.

³⁰⁰Al-Qur’ān. al-Taūbah, 9:129; al- ‘Imrān, 3:64.

³⁰¹Rasid Muhammad. n. d. Jihad: Konsep Serta Kaitannya dengan Kehidupan Masyarakat Madani dari Sudut Ekonomi, Politik dan Sosial. p. 1. < <https://ir.uitm.edu.my/id/eprint/37068/1/37068.pdf>>.

From this stance, violence offense in the name of jihad by waging war in the enemy's place either murdering people or employing other terrible methods is no longer the proper means of defending Islam or to uphold the God's word. To the extents, the application of jihad war directly impacts the world of Islam today.

Whereas, jihad practice should be carried out in a variety of ways by encouraging goodness and preventing evil. Such as by teaching Islamic law, allocating wealth for the benefit of the faith and humanity, attempting to improve the economy and education of Muslims, and even waging war on Islam's enemies in a merciful manner and following the rules provided by the world organizations. With this, concept jihad in Islam encompasses more than just picking up weapons to fight the enemy; it also includes looking for a more peaceful alternative to preserve Islam.

Previous scholars such as *al-Sharbīniyy* asserted that jihad is a path not a goal³⁰². The fundamental objective through the practice of jihad is to praise Islam, achieve the highest level of human could, disseminate Islam throughout the entire world with peace and well-mannered. It is better if the guidance of Allah to embrace Islam can be attained without conflict or murders to who do not yet accept Islam. Perhaps for the time being, it is enough with the conversations, interfaith dialogue or with other nonviolent approaches.

Muslims must maximise their efforts as time goes on by applying all of their talent and skills, including words and acts, or anything else that is necessary to accomplish a certain goal. Besides focus solely on military jihad, there are more types of jihads that could be take in part. Perhaps could be understood from several angles and cover all facets of life, particularly those that have the potential for developing humankind.

³⁰²Al-Qaradhāwiyy, Yusuf. 2009. *Fiqh al-Jihād Dirāsah Muqāranah li Ahkāmihī wa Falsafatihī fi Dau'iy al-Qur'ān wa al-Sunnah*. Juz Awwal. Kaherah: Maktabah Wahbah. p. 1335.

With this, al-Qaradhāwiyy had introduced to the world, the other six (6) types of jihads namely, *Jihad al-Madanīyy*. These jihads are no less important than the revealed one; the military jihad, spiritual and *da'wah* jihad. For him, *jihad al-Madanīyy* are required by lay people to fulfil their needs, solves their problems and to achieve an honourable position. They are (1) jihad in knowledge, (2) social, (3) Islamic economic, (4) jihad in education, (5) in health and (6) jihad toward environment³⁰³. These are among the areas which lay people could contribute their effort other than the military services.

With the concern and awareness from Muslims, *jihad al-madanīyy* could lift Islam to a higher position in the eyes of the world. Rasid Muhamad said a civilised society formed through the spirit of Islam in all areas of life³⁰⁴. Even during the early Islam, Prophet Muhammad PBUH and Muslims at the moment had already shown qualities; helps each other, brotherhood unity and other good qualities that should be emulate by Muslims.

Therefore, following are the wide spectrum of jihad that are still adhering to al-Qur'ān, Hadith and also on the *maqasid syarī'ah*.

³⁰³Ibid. p. 222.

³⁰⁴Rasid Muhammad. n. d. Jihad: Konsep Serta Kaitannya dengan Kehidupan Masyarakat Madani dari Sudut Ekonomi, Politik dan Sosial. p. 1. < <https://ir.uitm.edu.my/id/eprint/37068/1/37068.pdf>>.

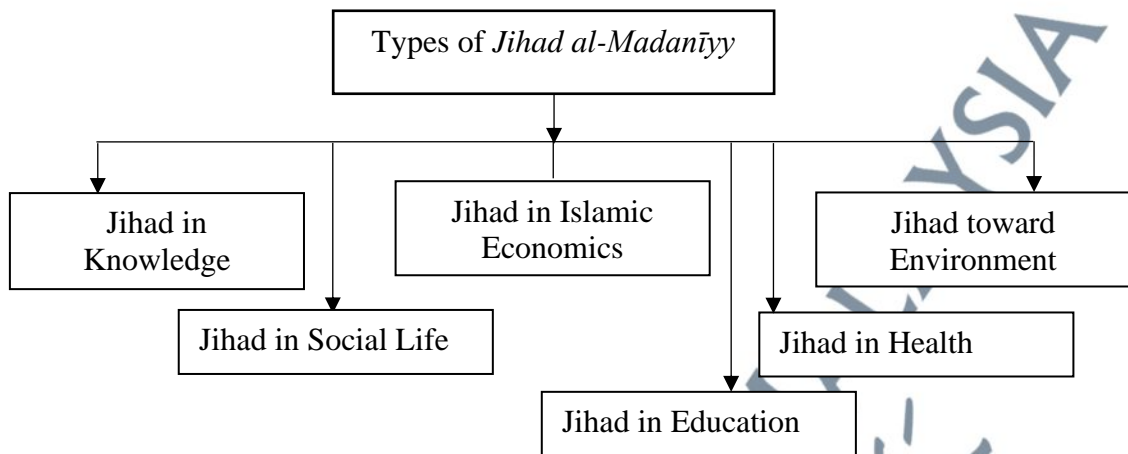


Table 4.2: Types of *Jihad al-Madanīyy* according al-Qaradhāwiyy³⁰⁵

1) Jihad in Knowledge

Jihad in the knowledge context plays pivotal role in taking care and maintaining well balanced of oneself, society and the nation. In addition to engaging in combat on the battlefield, Muslims must build a stronghold of knowledge and intellect.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ

لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ .

And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group (remaining) to obtain understanding in the religion and warn their people when they return to them that they might be cautious³⁰⁶.

This verse order's Muslims to spare another group to remained with the Rasulullah PBUH to gain instruction and studies the revelation that came down to them.

³⁰⁵ Al-Qaradhāwiyy, Yusuf. 2009. *Fiqh al-Jihād Dirāsah Muqāranah li Ahkāmihī wa Falsafatihī fi Dau'īyy al-Qur'ān wa al-Sunnah*. Juz Awwal. Kaherah: Maktabah Wahbah. p. 222.

³⁰⁶Al-Qur'ān. Al-Taubah, 9: 122.

So that they could learn the revelation, teaches to another people and achieve the goals of jihad.

Islam calls for a paradigm shift as regards the value of life and the immanence of death. So that, Allah advice people to not focus solely on one thing and left the others. The needs for intellectual growth are important as jihad. For seeking the knowledge also part of jihad.

This is one of the tools to uphold Islam and build the nation with righteousness. With this, people perhaps could seek the righteousness of Islamic teaching, spread the call of Islam, enjoining goods and forbidding wrongs includes in performing the better jihad as instructed by Allah, the All-Knowing.

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do³⁰⁷.

2) Jihad in Social Life

Jihad in the social life is related with the protection of Muslims religion, mind, soul and family like parents, children and brotherhood as the essential interests for human. In this context, jihad in daily life could take the place of jihad on the battlefield. Rasulullah PBUH granted permission by giving space for the needy to look after their family and being at their service.

As narrated by Abdullah bin Umar narrated, a man came to the Messenger of Allah asking his permission to go out for jihad. But instead, the Messenger of Allah PBUH asked him, “are your parents alive?” the man said yes. Then the Messenger of

³⁰⁷Ibid. Al-Mujādalah, 58:11.

Allah PBUH said to him, “then your jihad would be with them (looking after the and being at their service)”³⁰⁸.

And another similar hadith narrated on this permission, on the authority of Abu Sa’id with the extra statement, “*go back and ask for their permission. If they permit you to go, then go for jihad. otherwise, be good to them* (look after them)³⁰⁹”.

The hadith demonstrates that consent from the parents is required before engaging in combat. Even they are opposed to, be kind to them. Providing for their needs both while they are healthy and when they are ill is part of jihad. And such action merits reward as jihad in combat.

The Prophet PBUH taught the companions and the Muslims that jihad can be carried out in numerous dimensions, even without swords and other instruments of war, with the help of this hadith and those that are comparable to it. And social jihad is one of those dimensions.

3) Jihad in Islamic Economics

The other wide spectrum of jihad is jihad in the economics. It is among the important sector for Muslims to pursue life and a tantamount in maintaining material wellbeing. Through this industry, it contributes in raising and maintaining the status of life and the dignity of Muslims around the world based on the Divine Law.

Correspondingly, jihad in Islamic economics required the division of labour in fulfilling the significance of useful goods and services. And all of the activities and the tasks perform required by Islamic economic systems must have a spiritual and not

³⁰⁸Ibn Hajar al- ‘Asqalāniyy. 2003. *Bulugh al-Marām min Adillati al-Ahkām*. Nancy Eweiss (Trans.) #1301. Egypt: Dar al-Manarah. pp. 472-473.

³⁰⁹ Ibid. # 1302. p. 473.

simply a corporeal significance³¹⁰. The right activities and intentions following the straight path are necessary to achieved the highest aspiration in here and hereafter³¹¹.

Jihad in Islamic economics is part of the jihad for the lay people. Everything in the productive process from architecture to the artistry clothing, social organization, plants, the treatment of animals and the environment that meeting the needs of mankind with the intention solely for Allah are indeed part of the jihad *fi sabilillah*.

4) Jihad in Education

Next is in term of the education. When do something positive and strive for the best for the sake of Allah, even in the field of education can be categorized as jihad. Showing a good attitude, being open to other people's feedback, proud of the job, having a futuristic vision and improving their teaching quality³¹² could equipped Islam for a better perspective.

People have the chance to achieve the highest level of education through this area of jihad. For this, education infrastructure is built and through develop accurate understandings of religion, individuals perhaps are able to analyse how and what ways religion intersect with social, cultural and political contexts³¹³.

And through teaching the religious literacy with neutral thinking, students are able to engage in open and neutral concept of jihad as the basis of religious teaching and

³¹⁰Waleed El-Ansary. 2017. "The Spiritual Significance of Jihād in Islamic Economics: The Need for a New Economic Paradigm". *Maydan*. <https://themaydan.com/2017/03/spiritual-significance-jihad-islamic-economics-need-new-economic-paradigm/>.

³¹¹Fuadah Johari, Abdul Hadi Ismail & Mohd Sollehuiddin Shuib. 2008. "Jihad Ekonomi Dalam Perbankan Islam: Tinjauan Terhadap *Musharakah Mutanaqisah* Sebagai Instrumen Pembiayaan Perumahan Secara Islam". *Seminar International Conference, Islamic Economy and Social Justice: Reinforcing Equity for the Common Well-Being*. p. 2

³¹²Ali Imron. 2019. "The Implementation of Jihad Concept in Education". *Atlantis Press*. vol. 349. <<https://www.atlantis-press.com/proceedings/iccd-19/125919019>>.

³¹³Brooks, M. C., Cutler, K. D., Sanjardar, F. & Liou, D, D. 2020. "Teaching Jihad: Developing Religious Literacy through Graphic Novels". *Religions*. <<https://www.mdpi.com/2077-1444/11/11/622>>.

empower students to think critically. Thus, protecting them from the attempts at brainwashing by terrorists and extremists³¹⁴.

5) Jihad in Health

Al- 'aqlu al-salīm fi al-jismi al-salīm is an Arabic proverb means good mind is in good (healthy) body. Islam strongly encourages its followers to always look after their physical and mental health. Every human being has a duty to practise jihad and taking care of their health is part of jihad.

Any action that excessive until persecutes and harms the body is haram in Islam. Due to this, the war jihad that is done cruelly and beyond the limits is not in the Islamic teaching. Allah says:

يٰۤاَيُّهَا اٰدَمُ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا
اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ .

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess³¹⁵.

Healthcare is part of jihad. Be in developing well-mannered systems, facilities, up to the health services by giving health awareness and prevention for people to stay fit and healthy in order to improved peoples' quality of life. Healthy society and nation contributing to a sustainable development of economy, education and other related sectors.

³¹⁴Rose, M. & Phil, M. 2016. "Education, Education, Education... and Jihad". *European Institute of the Mediterranean (IEMed)*. <https://www.iemed.org/publication/education-education-and-jihad/>; Brooks, M. C., Cutler, K. D., Sanjakdar, F. & Liou, D. D. 2020. "Teaching Jihad: Developing Religious Literacy through Graphic Novels". *Religions*. <https://www.mdpi.com/2077-1444/11/11/622>.

³¹⁵ Al-Qur'ān. Al- 'Araf, 7:31.

Zaliha Mustafa, Minister of Health Malaysia emphasized on the important of health screening, as prevention is better than cure. Health knowledge is used and engaged in healthy behaviours to prevent the development of chronic disease and to improve the well-being³¹⁶.

In addition, the Messenger of Allah PBUH already shown to Muslims on how to stay fit and healthy. Three basic principles of movements he PBUH had shown to Muslims are walking with a swift and firm stride, performing physical exercise as Muslims at that time always take part in jihad and take part in jihad. No doubt, physical movement improves blood circulation to internal organs which forms a healthy balance and help develop health outcomes³¹⁷.

6) Jihad toward Environment

Last and the foremost is environmental concern. Everything that surrounds or is close to people was not made in vain. Environmental resources actually have a close relationship to human life and all others created species. Allah says:

Then let mankind look at his food. How We poured down water in torrents, then we broke open the earth, splitting [it with sprouts], and caused to grow within its grain, and grapes and herbage, and olive and palm trees, and gardens of dense shrubbery. and fruit and grass, [as] enjoyment for you and your grazing livestock³¹⁸.

Islam encouraged human beings to behave morally and applied the ethical conduct towards nature³¹⁹ based on the Qur'an and hadith. The Qur'an says: "*And cause*

³¹⁶n.a. 7 April 2023. "The Foundation of a Prosperous Nation is the Health of its People". *World Health Organization*. <https://www.who.int/malaysia/news/detail/07-04-2023-the-foundation-of-a-prosperous-nation-is-the-health-of-its-people>.

³¹⁷Yusoh, F., Khairuldin, W. M. K. F. W., & Hashim, J. 2018. "A Fit Physical Lifestyle and Take Part in Jihad". *International Journal of Academic Research in Business and Social Sciences*. Vol. 8. No. 11. p. 1113.

³¹⁸Al-Qur'an. 'Abasa, 80:24-32.

³¹⁹Fatimah Nazifah Manarudin. 2010. *Environmental Ethics in Islam: Protection and Sustainability of the Ecosystem*. (Master Thesis). International Islamic University Malaysia. p. 5.

*not corruption upon the earth after its reformation...*³²⁰. Allah has provided all the goodness for the mankind. Therefore, it must be regulated in a just and ethical manner along with best solution to minimize the environmental problems. In the meantime, distributed the earth's resources accordingly without any crime.

This is the duty for individuals, community and the nation that must be addressed. The destruction of the global balance is typically the result of over consumption and carelessness with regard to natural resources. At present, common environmental challenges facing the humankind across the globe include pollution, ozone layer depletion, global warming, acid rain desertification forestation and many more. Therefore, Rasulullah PBUH advocates human being to keep planting even the Final Hour comes while having a palm-cutting in hands³²¹. This hadith invites Muslims to keep activating preserving nature until the last second of the Life.

Therefore, preserving and conserving the environment is a big thing and need of collective effort and awareness from all humankind. Because the sustainability of nature, including that found on land, in the seas, and in the air, is essential to human health and existence.

Rasulullah PBUH enjoins upon his followers to be sensitive to the environmental conditions in every situation even during in the military war. However, permission in destroying plants and trees is given according to the situations without excessive actions

³²⁰Al-Qur'ān. Al- 'Araf. 7: 56.

³²¹Al-Bukhāriyy, Muhammad bin Ismā'il. 1998. Adab al-Mufrad. Riyadh: Maktabah al-Ma'ārif. p. 242. #479.

4.4 Conclusion

In conclusion, there is no religious practice that were performed without jihad or its exclusively means effort in Arabic term. Because jihad is embracing the life. Particularly in performing the equilibrium life based on the surrender to Allah and following his injunctions which needs constant jihad. While fighting and war in the Arabic terms is *al-qitāl* and *al-harb* respectively. Jihad is the practical actions that involve neither harming people nor a terror act. Yet, the definition of jihad in armed struggle has evolved throughout Muslim's history without following the guidelines established by the *syarī'ah*.

Although Spencer's perspectives were referred to the extremist jihadists but certainly, his understanding on jihad war need to opposed vehemently. His views on jihad and the Prophet Muhammad PBUH have gone amiss which could foster more maligned on Islam and its teaching. Moreover, his views and the jihadists practice on jihad war are blatantly contrast with the Islamic concept of jihad, which not emphasis on blatant fighting. The extreme actions of jihadists in armed struggle in the name of jihad oppressing the positive meaning of jihad. Hence, the narrowed down of its meaning to the armed struggle has led to the perception that jihad is a teaching of violence among people worldwide. Even though they are referring to the Islamic approach, however their actions were disregarded.

Jihad is an endeavor to attain certain goals by in order to defend Islam because of Allah, the Almighty. The Prophet's involvement in military jihad is free from the hatred emotions and hostility toward non-Muslims as alleged by Spencer. Despite facing skirmishes and conflict between Muslims and the unbelievers, he PBUH still treats them as any human being deserves, regardless of their creed. Moreover, the

Prophet's combative jihad was implying with strict juridical sense which neglected by the jihadists.

Therefore, besides focus solely on military jihad, there are more types of jihads that could be take in part. Perhaps, this could be understood from several angles and cover all facets of life, particularly those that have the potential in developing humankind. Such as, jihad in knowledge, social, Islamic economic, educational jihad, health, and jihad toward environment.

