


MISINTERPRETATION OF SALAFI JIHADIST ON JIHAD VERSES: AN ANALYSIS

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Abstract: Nowadays, the term "Jihad" has taken on the connotation of a frightening term (logophobia). The concept of pure and vast Jihad has been tainted by insights and actions transcending its borders, resulting in the term Jihad being viewed negatively by some of the world's societies. This condition happens due to the narrow context applied by religious extremists. A thorough qualitative method is used in this article to examine the misinterpretation of the Jihad verses used by Salafi Jihadism. The study examines how these scholars (of Salafi Jihadism) interpret these specific verses of the Holy Quran and how their concepts and explanations regarding Jihad verses differ from other scholars. The study shows, first, the Salafi-Jihadi movement interprets jihad verses only based on literal meanings, ignoring the context of the verses *asbab nuzul* and paying less attention to the period and socio-historical verses revealed. Second, considering Jihad as a physical struggle only and war in the way of Allah as a natural obligation for Muslims.

Keywords: Verses; Jihad; Salafi Jihadist

Abstrak: Saat ini, istilah "Jihad" telah berkonotasi dengan istilah yang menakutkan (logophobia). Konsep jihad yang murni dan luas telah dinodai oleh wawasan dan tindakan yang melampaui batas sehingga istilah jihad dipandang negatif oleh sebagian masyarakat dunia. Hal ini disebabkan oleh fakta bahwa para ekstremis agama menggunakannya dalam konteks yang sangat sempit. Dalam penelitian ini peneliti menggunakan metode kualitatif penuh dan dokumentasi yang berkaitan dengan topik penelitian yang kemudian akan dianalisis secara deskriptif untuk menganalisa misinterpretasi ayat-ayat Jihad yang digunakan oleh salafi Jihadis. Studi ini mengkaji bagaimana para ulama (Salafi Jihadis) menafsirkan ayat-ayat tertentu dari Al-Qur'an, serta bagaimana konsep dan penjelasan mereka tentang ayat-ayat Jihad berbeda dari ulama lain. Hasil penelitian menunjukkan, pertama, gerakan Salafi-Jihadis memaknai ayat-ayat Jihad hanya berdasarkan makna literal, mengabaikan konteks ayat-ayat asbab nuzul, kurang memperhatikan periode dan sosio-historis ayat yang diturunkan. Kedua, menganggap jihad hanya sebagai perjuangan fisik dan perang di jalan Allah sebagai kewajiban kodrat bagi umat Islam.

Kata-kata kunci: *Ayat; Jihad; Salafi Jihadis*

Introduction

Muslims believe the Quran is the most divine and authentic source of knowledge, so numerous religious movements (social, religious, and political) draw inspiration. Jihad (Muslim holy war) is also used to inspire and interpret Quranic verses. Those who follow Islam believe that the Prophet Muhammad's battles with Muslims against non-believers (*mushrikeen*) were carried out following divine instructions detailed in the poetry of the Holy Quran.¹

Jihad is not a new concept in Muslim thought, as it has existed since the time of Muhammad PBUH and has become a part of crucial Islamic doctrine during his lifetime. Jihad is an order given by the Prophet Muhammad PBUH and written in the Qur'an. However, the Jihad phenomenon in the past as opposed to the Jihad concept that should be formed nowadays. It was not the aim of Jihad in the past to take down and eliminate their opponents but rather to protect themselves, and nobody of it was initially meant to ambush aggressively or to win the battle with the fewest possible casualties as explained in the al-Baqarah verse 190;²

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

"Fight in the way of Allah those who fight you, but do not transgress. Indeed Allah does not like transgressors."

Islam is now associated with terrorism, and violence has caused alarm and dismay among the Muslim community and individuals within the Muslim community.³ Throughout Islamic history, Jihad has taken on a variety of different forms.⁴ It has taken the form of a series of movements carried out by non-state actor groups or individuals at various times. In addition, the aggression of a Muslim state against a non-Muslim state is sometimes referred to as Jihad.⁵ The fact that Islam is now associated with terrorism and violence has caused alarm and dismay among the Muslim community and individuals within the Muslim community. Throughout Islamic history, Jihad has taken on a variety of different forms. It has taken the form of a series of movements carried out by non-state actor groups or individuals at various times. In addition, the aggression of a Muslim state against a non-Muslim state is sometimes referred to as Jihad.

¹ Emi Irfa, "The Concept of Battle Against Non-Muslim in The Holy Qur'an (Application of Fazlur Rahman's Double Movement Method)," (Thesis: Walisongo State Islamic University of Semarang, 2015), 6-8.

² Chetan Bhatt, "The Virtues of Violence: The Salafi-Jihadi Political Universe," *Theory, Culture & Society* 31, no. 1 (2014): 25-48, <https://doi.org/10.1177/0263276413500079>.

³ Zulkarnain Haron and Nordin Hussin, "A Study of the Salafi Jihadist Doctrine and the Interpretation of Jihad by Al Jama'ah Al Islamiyah," *Kemanusiaan* 20, no. 2 (2013): 15-37.

⁴ M Yusuf Yahya, "INTERPRETATION OF JIHAD IN THE QUR'AN," *Syariat: Jurnal Studi Al-Qur'an Dan Hukum* 1, no. 2 (2015): 155-72.

⁵ Syed Wasif Azim, Wajid Mehmood, and Mohammad Ayub Jan, "Muslim Militant's Mindset and Quranic Verses: A Comparison of Narratives from Pakistan 1," *PUTAJ-Humanities and Social Sciences* 22, no. 1 (2015): 193-208.

Militants such as Salafi Jihadists used Quran to justify their actions and generate public support. For them, every verse directing Jihad, *Qital*, and Islam's dominance contains the same directives for all times, i.e., they are not contextual.⁶ However, in academic circles, the concepts of Jihad, *Qital*, and Islamic dominance are all used to refer to different things depending on the context.⁷

The Salafi-jihadi movement poses a threat to the West and Muslim communities, not simply distinct groups or individuals. In their ideology, the action finds support and unity, which aids in the unification and banding together of a network of individuals, groups, and organizations working toward a common global goal: reconstructing the current Muslim societies through the use of force and establishing what they consider a genuine Islamic society.⁸ If the existing groups were to be destroyed, new ones would emerge from the movement to take their place.⁹ This network serves as the Salafi-jihadi base for al Qaeda and ISIS, and it is the primary source of strength for both organizations.

Salafi Jihadi is a term that refers to Muslims who hold nearly identical views to the *salafiyun* (i.e., returning to the Quran and Sunnah, purifying the *aqidah*, and rejecting *bid'ah*).¹⁰ Additionally, this group aims to establish an Islamic State and Caliphate through military involvement (Jihad *qital*) and is not hesitant to label Muslim rulers who do not adhere to Sharia law as non-believers (*kuffar*).¹¹ Thus, this paper aims to investigate the misinterpretation of the Jihad verses used by Salafi Jihadists.

Methods

The complete qualitative method was employed in this study based on library research. The research will primarily be concerned with critically examining material derived from both primary and secondary *resources*. Primary sources included Jihad verses that extremist groups used. In contrast, secondary sources, including textbooks, journal articles, seminar papers, newspapers, and data from supporting documents relevant to the study's topic, were then analyzed descriptively.

⁶ Meghan Miller Cronkrite William Ashton, Rachael Pettigrew, Eleni Galatsanou, "Community Wellness Report," 2016.

⁷ Saeful anwar Anwar, "Geneologi Dan Gerakan Militansi Salafi Jihadi Kontemporer," *An-Nas* 2, no. 1 (2018): 169–84, <https://doi.org/10.36840/an-nas.v2i1.99>.

⁸ Joas Wagemakers, *A Quietist Jihadi: The Ideology and Influence of Abu Muhammad Al-Maqdisi* (Cambridge: Cambridge Univ. Press, 2012), 32.

⁹ Katherine Zimmerman, *America's Real Enemy The Salafi-Jihadi Movement* (United Kingdom, 2017), 1-2.

¹⁰ Mashail Haydar Ali, "The Traditionalist Salafis' Perspective and Discourse on Militant Jihād," *Humanities* 8 (2019): 1–16, <https://doi.org/doi:10.3390/h8020109>.

¹¹ Muhammad Sani Umar and Mark Woodward, "The Izala Effect: Unintended Consequences of Salafi Radicalism in Indonesia and Nigeria," *Contemporary Islam* 14, no. 1 (2020): 49–73, <https://doi.org/10.1007/s11562-019-00441-y>.

Result and Discussion

The Concept of Jihad in Islam

From an etymological standpoint, the word Jihad comes from the Arabic language. It is the second form of *isim masdar*, which includes the phrase *jaahada*, *yujaahidu*, *mujaahadatan*, and *jihaadan*, which means "work wholeheartedly." Another interpretation of the term *jaahada* is sincerity or considerable effort.¹²

In terms of terminology, Jihad has multiple meanings, making it impossible to categorize it into a single identic meaning, such as fighting or war. Jihad means putting forth all of one's energy and ability into it to get through severe and complicated problems. In this case, Jihad also refers to giving the correct advice before tyrants take power.¹³ While the term *fuqaha* devote Jihad to war against infidels or enjoyment of it, including the war against *bhikkhus*¹⁴ as stated in the Al-Qur'an and hadith.

Al-Qur'an;

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

"So do not obey the faithless, but wage against them a great jihād with it." (QS. Al-Furqân: 52)

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ

"Then indeed your Lord, to those who migrated, after they were persecuted, and waged jihād and were patient indeed, after that, your Lord will surely be all-forgiving, all-merciful." (QS. Al-Naml: 110)

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَأَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

"Do you suppose that you will be let off while Allah has not yet ascertained those of you who wage jihād and those who do not take, besides Allah and His Apostle and the faithful, anyone as [their] confidant? Allah is well aware of what you do." (QS. At-Tawbah: 16)

Hadith;

أَنَّ النَّبِيَّ ﷺ قَالَ: جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ

"The Prophet Muhammad PBUH said: Use your property, your persons any your tongues in striving against the polytheists."¹⁵

¹² Awaluddin Iskandar, "The Concept of Jihad In The Book Of: Qur'an: A Reformist Translation By: Edip Yuksel Et. Al."(Thesis: Walisongo State Islamic University of Semarang, 2016), 6-12.

¹³ Ramlan Ramlan, Tengku Erwinsyahbana, and Nurul Hakim, "The Concept of Jihad In Islam," *IOSR Journal of Humanities and Social Science* 21, no. 09 (2016): 35-42, <https://doi.org/10.9790/0837-2109073542>.

¹⁴ Muhd Imran Abd Razak et al., "The Misinterpretation of the Jihad Jurisprudence by Extremist Group: An Analysis," *Journal of Critical Reviews* 7, no. 8 (2020): 1012-16, <https://doi.org/10.31838/jcr.07.08.212>.

¹⁵ Ismā'il Ibn 'Umar Ibn Kathīr, *Jamī' Al-Masānid Wa Al-Sunan Al-Hādī Li Aqwām Sunan* (Bayrūt: Dār al-Fikr, 1994), vol. 22, hadith no. 843, 38.

حَتَّى تَقُومَ السَّاعَةُ لَنْ يَبْرَحَ هَذَا الدِّينُ فَإِنَّمَا يُقَاتِلُ عَلَيْهِ عِصَابَةٌ مِنَ الْمُسْلِمِينَ

"This religion will not cease to endure with a company of the Muslims fighting on its behalf till the last hour comes."¹⁶

Ibn Qayyim al-Jaūziyah and the majority of Muslim scholars divided Jihad into four parts¹⁷ namely;

Jihad against lust (*Jihādun Nafs*)

أَوَّلُ مَا تُنْكِرُونَ مِنَ الْجِهَادِ، جِهَادُ أَنْفُسِكُمْ

"The first thing that you disavow from Jihād is struggling against your selves."¹⁸

Jihad against demons (*Jihādusy Syaithân*)

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ

"Satan is indeed your enemy, so treat him as an enemy. He only invites his confederates so that they may be among the inmates of the Blaze." (QS. Fâṭir: 6)

Jihad against infidels and hypocrites (*Jihādul Kuffâr wal Munâfiqîn*)

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَيَسَّرَ الْمَصِيرَ

"O Prophet! Wage jihād against the faithless and the hypocrites, and be severe with them. Their refuge shall be hell, and it is an evil destination." (QS. At-Tawbah: 73)

Jihad against injustice and oppression (*Jihād Arbâbuzh Zholmi wal Bida' wal Munkarât*).

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

"Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith."¹⁹

Thus, Jihad is not restricted to physical battle. It also includes activities that uphold human values. For instance, fighting lies and Jihad can also be accomplished through the heart, mouth, or hand. However, the battle bears a solid resemblance to the term "Jihad." There are more than 50 references to the word *qatala* (war) in the Quran, which appears in verses such as al-Baqarah verses 190, 191, 193, 216, 217, 244, and 246; Ali' Imrân verses 13,

¹⁶ Abī al-Ḥusayn Muslim Ibn al-Ḥajjāj Ibn al-Qushayrī Al-Naysabūrī, *Ṣaḥīḥ Muslim* (Bayrūt: Dār al-Fikr, 2003), hadith no. 4412, 874.

¹⁷ Iskandar, "The Concept of Jihad In The Book Of: Qur'an: A Reformist Translation By: Edip Yuksel Et. Al."

¹⁸ Ibnu Rajab Al-Hanbali, *Jami' Al-'Uloom Wal-Hikam Fi Syarh Khamsina Haditsan Min Jawami Al-Kalim*, 2nd edn (Cairo: Dar Al- Salam, 2004), vol.2, 583.

¹⁹ Abū Zakariyyā Yaḥyā ibn Sharaf Al-Nawawī, *Riyāḍ Aṣ-Ṣāliḥīn*, 1st edn (Dimisq: Dar Ibn Kathir, 2007), hadith no 184, 82.

111, 121, 146, 167, and 195; al-Nisâ' verse 74, 75, 76, 77, 84, and 90; al-Tawbah verses 111, 123, ²⁰ and so forth as can be seen through the table below:

Table 1. The Qur'anic Verses of Jihad with the term "qatala"

Verses	Translation
2: 190	"Fight in the way of Allah those who fight you, but do not transgress..."
2: 244	"Fight in the way of Allah, and know that Allah is all-hearing, all-knowing"
2: 191	"And kill them wherever you confront them and expel them from where they expelled you, for faithlessness..."
2: 193	"Fight them until faithlessness is no more..."
3: 13	"...one host fighting in the way of Allah and the other faithless..."
3: 111	"...and if they fight you, they will turn their backs [to flee]..."
4: 74	"Let those fight in the way of Allah who sells the life of this world for the Hereafter..."
4: 76	"Those who have faith fight in the way of Allah..."
9: 111	"...they fight in the way of Allah, kill, and are killed..."
9: 123	"...Fight the faithless who are in your vicinity..."

Source: Kuntari Madchaini, "Hakikat Jihad Dalam Islam", accessed 25 October 2021, link: <https://jurnal.kopertais5aceh.or.id/index.php/shibghah/article/view/71/36>.

Table 1 indicates that *qatala* is also physically interpreted as Jihad or war. The word Jihad appears over 40 times in general and specific contexts. Upon closer examination of these terms, it becomes clear that they convey significant meaning. For example, Jihad can mean "vow constancy," while another meaning is "war." The remainder of the meanings refers to making the best effort to fulfill Allah's commands, acting with goodness and bravery in delivering the truth, and even having the courage to sacrifice oneself, including through force.²¹

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ

"They swear by Allah with solemn oaths that were a sign to come to them they would surely believe in it. Say, 'The signs are only with Allah,' and what will bring home to you that they will not believe even if they came?" (QS. Al- An'âm: 109)

The purpose of Jihad is to uphold Islamic law, not to force people to be Muslims. A classical fiqh scholar explained the justification of war in two contexts. These are the contexts in which the Islam community interacts with non-Muslim society and how the Islam community develops internally. In the first context, the threat of *daar al Harb* justifies offensive Jihad, and the historical role of dar al Islam explains defensive Jihad. In a second context, there is the requirement to maintain peace, harmony, and order, in *Dar al-Islah*.²²

²⁰ Kuntari Madchaini, "Hakikat Jihad Dalam Islam," *Shibghah: Journal of Muslim Societies* 1, no. 2 (2019): 80–96.

²¹ Madchaini.

²² Muflikhatul Khairah, "Jihad Dan Hukum Perang Dalam Islam," *Al-Qanun: Jurnal Pemikiran Dan Pembaruan Hukum Islam* 11, no. 2 (2008): 352–80.

Origins of Salafi-Jihadism

Salafi Jihadism is a term used to define the Salafi movement that began to develop violence through the slogan of Jihad in the mid-1990s; used by Gilles Kepel and Kamil al-Tawil, which was echoed in 1998.²³ According to him, Jihad Salafism is a combination of respect for sacred texts in the most literal form of understanding and a commitment to Jihad against America as its primary target. Furthermore, Salafism is part of neo-fundamentalism and several other movements, such as Jami'ah Islamiyah in Malaysia and Hizb ut-Tahrir in Indonesia.^{24, 25} The term *Salafi* was found from the formation of the Arabic word *salaf*, which in the language means ancestors or relatives or anyone who has preceded today's era.²⁶

The word Salafi is also a ratio of the word *salaf*, which means people or groups who follow the *salaf manhaj* (purifying Islam directly by Quran and Hadith). In Islamic history, the three earliest Muslim generations are called *Salafus Salih* so that Salafism is absorbed from the term *al-salaf al-Salih*, namely the first three generations of Muslims who are seen as role models for the actual future of Muslims.²⁷ Bernard Haykel suggests that Salafism refers to *Ahl al-Hadith* since the Abbasid caliphate, who concentrated on the study of hadith, intending to rid Islam of non-Muslim interference. Salafism, as an Islamic purification movement, teaches to return to primary sources, namely the Quran and Hadith (including the sunnah of the Prophet as the Quran values translation), rejects *taqlid* (follow opinions without knowing its source or reason) to the four madhabs, and therefore accept Jihad.²⁸

Furthermore, this group aims to establish an Islamic State and Khilafah through war (Jihad *qital*) and does not hesitate to judge Muslim rulers who do not apply the Shari'a as infidels (kuffar).²⁹ Therefore, the term Jihadi emerged. Almost all violent acts in the name of Jihad-Religion in parts of the world turned were related to religious purification. The textual meaning of scriptures and hatred of things outside of religion. So it can be concluded that Salafi Jihadism is the term given to Muslims who hold views similar to those of the *salafiyun*. Historians think that the Salafi idea is rooted in the same idea as the existing tenet, namely Wahhabism. This Wahhabi purification group is the most focal and has formalized Salafi culture at the current Saudi Arabian State level. Other Salafi movements are considered less pure. This doctrine encourages Muslims to return to the Qur'an and Sunnah, ridding the

²³ Thomas Hegghammer, *Jihadi-Salafis or Revolutionaries on Religion and Politics in the Study of Militant Islamism*, in Roel Meijer, *Global Salafism: Islam's New Religious Movement*, C. Hurst C (London, 2009), 16-20.

²⁴ A. Mbai, *Dinamika Baru Jejaring Teror Di Indonesia* (Jakarta: AS Production, 2014), 43-45.

²⁵ Haziyah Hussin and Latifah Abdul Majid, "Early Development of Quranic Exegesis in Malaysia," *International Journal of Asian Social Science* 3, no. 8 (2013): 1732-44; Anwar, "Geneologi Dan Gerakan Militansi Salafi Jihadi Kontemporer."

²⁶ Abu al-Fadl Muhammad Ibnu Manzur, *Qamus Lisan Al-Arab*, 1st Editio (Beirut: Dar as- Shadir, n.d.).

²⁷ Roy Meijer, *Global Salafism: Islam's New Religious Movement*, ed. C. Hurst Company (London, 2009); M Khoiril Huda, "Hadis Nabi, Salafisme Dan Global Terrorism," *Journal of Qur'an and Hadith Studies* 4, no. 1 (2015): 57-77.

²⁸ Bernald Haykel, *Revival and Reform in Islam: The Legacy of Muhammad Al-Shawkani* (Cambridge: Cambridge University Press, 2003), 71.

²⁹ Haron and Hussin, "A Study of the Salafi Jihadist Doctrine and the Interpretation of Jihad by Al Jama'ah Al Islamiyah."

Muslims of heresy and misleading superstition. Meanwhile, Wahhabism was founded by Muhammad Ibn Abdul Wahhab, a scholar from Najd. Therefore, the term Salafism or Salafi ideology is often considered to go hand in hand with "Wahabism." However, some followers of Salafism themselves reject this assumption because they believe the term "Wahabism" has an insulting connotation.³⁰

The ideology of Salafi jihadism is composed of two models of understanding, Wahabism in creed and Qutbism in movements.³¹ First, *Bid'ah*, in this case, shows a tremendous hatred for all forms of intellectualism, mysticism, and sectarianism in Islam³² by viewing them as deviant innovations that have entered Islam because of influences from outside Islam.³³ They tend to treat anything that does not come from the Arab region as suspect, and they believe that non-Islamic influences come from nations such as the Persians, Turks, and Greeks.³⁴

Second, Infidelity (Takfir) In his teachings, Abd al-Wahhab constantly emphasized that there is no middle way for a Muslim: to be a true believer or not. Moreover, if a Muslim is not a believer, by his standards, Abd al-Wahhab is not the least bit worried about declaring that the Muslim has disbelieved and then reacting that way.³⁵ If a Muslim explicitly or implicitly commits an act that shows the impurity of his faith in God or implicitly or explicitly "associates partners with God." *Third*, the concept of *al wala 'wal bara'* (Muslims should dislike non-Islamic and non-Muslim practices, as true Muslims should reject non-Islamic and non-Muslim practices actively and wholeheartedly).³⁶ *Fourth*: in the practice *al-Amar bi al-ma'ruf wa al-nahy 'an al-Munkar* (promoting truth and preventing/prohibiting vice).³⁷ This practice has existed since the Abbasid dynasty (750-1258 CE) and was declared by Ibn Taimiyah as the peak form of Jihad. Wahhabism maintained it to emphasize his harsh moral stance towards society and straighten deviations, such as smoking and worshiping sacred places.³⁸

³⁰ David Commins, *The Wahabi Mission and Saudi Arabia* (London: I.B. tauris, 2006).

³¹ Donald Holbrook, "Using the Qur ' an to Justify Terrorist Violence : Analysing Selective Application of the Qur ' an in English-Language Militant Islamist Discourse," *Perspectives on Terrorism* 4, no. 3 (2010): 15–28.

³² David Commins, *From Wahhabi to Salafi.* " In *Saudi Arabia in Transition* (Cambridge: Cambridge Univ. Press, 2015), 150.

³³ Emma El-badawy, Milo Comerford, and Peter Welby, "Inside the Jihadi Mind: Understanding Ideology and Propaganda EMMA," 2015.

³⁴ Amin al-Rihani, *Tarikh Najd Wa Mulhaqatih* (Beirut: Dar al- Rihani, n.d.).

³⁵ Rofhani Rofhani, "Melacak Gerakan Radikal Islam Dari Wahabisme Ke Global Salafisme," *Religió: Jurnal Studi Agama-Agama* 5, no. 1 (2015).

³⁶ Muhamad Ibtissam Han, "Salafi, Jihadis Dan Terorisme Keagamaan: Ideologi, Fraksi Dan Interpretasi Keagamaan Jihadis," *Jurnal Kordinat* 15, no. 2 (2016): 229–52.

³⁷ Ainol Yaqin, "Rekonstruksi Dan Reorientasi Jihad Di Era Kontemporer; Kajian Tematik Atas Ayat-Ayat Jihad," *OKARA: Jurnal Bahasa Dan Sastra* 10, no. 1 (2016): 10.

³⁸ Michael Cook, *Commanding Right and Forbidding Wrong* (Cambridge: Cambridge University Press, 2000).

Misinterpretation of Salafi Jihadism Towards Jihâd Verses

Ideologically, Salafi Jihadists extend the Salafi (Wahabi) understanding; Ibn Taimiyah, Sayyid Qutb, and other figures believe that the jihâd being carried out today is a war. This understanding is what religious extremist groups such as the Islamic State (IS) do when they interpret the verse of jihad in a literal and narrow sense, as they have done throughout history.³⁹ For example, Ibn Taymiyyah's interpretation of Jihad in the Quran 8:39 is to devote all one's abilities to achieve what is loved by rejecting all that Allah hates.⁴⁰ He argues that *da'wah* (spread Islam) is impossible without fighting the disbelievers. Even though he views that Jihad can be applied through the hands, the heart, *da'wah*, *hujjah*, verbal, ideas, rules, and positive activities that include all forms of physical and spiritual effort that can be categorized as worship.⁴¹

For the Islamic State (IS), jihad with weapons or physical jihad is the essential Islamic law, and their followers are obligated to fight countries that they categorize as "enemies of Islam or *Dar al-Kufr*" as they mentioned.⁴²

"Likewise, as they haphazardly kill Muslims in their war against the mujahidin, it becomes even more obligatory for you to attack the Crusader nations and their citizens in their homelands."

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

"Judgement belongs only to Allah." (Q.S: Al-An'âm: 57)

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

"Prepare against them whatever you can of [military] power and war-horses, awing thereby the enemy of Allah, and your enemy, and others besides them, whom you do not know, but Allah knows them. And whatever you spend in the way of Allah will be repaid to you in full, and you will not be wronged." (Q.S: Al-Anfâl: 60)

Abu Abdullah al-Muhajir interprets the verse above is ⁴³ in his book *Matters in the Fiqh of Jihad (al-Masail Min Fiqh al-Jihad)*, also known as the *Fiqh of Blood*.⁴⁴ It is mandatory to prepare everything with *quwwah*, which can strengthen fighting the enemy with all forms of resistance, including in the context of suicide tactics (which have characterized Salafi-jihadist

³⁹ Sajid Farid Shapoo, "Salafi Jihadism-An Ideological Misnomer," *Small Wars Journal* 5, no. 02 (2017): 49.

⁴⁰ Ibnu Taimiyah, *Al - Ikhtiyarat Al - Fiqhiyyah Min Fatawa Syaikh a l - Islam Ibn Taimiyah* (Dar al-Fikr, n.d.).

⁴¹ Darmawan, "Membaca Ulang Konsep Jihad Dalam Al-Qur'an: Usaha Merevitalisasi Islam Rahmat," *Ilmu Ushuluddin* 5, no. 1 (2018): 15-30.

⁴² A R Muhd Imran et al., "Metodologi Penentuan Hukum Islam Golongan Ekstremisme Agama: Satu Pengantar," *Ideology* 3, no. 2 (2018): 13-28.

⁴³ Abu Abdullah al-Muhajir, an Egyptian jihadi-Salafi ideologue whose ideas has influenced the former leader of al-Qa'edain Iraq, Abu. Musab al-Zarqawi.

⁴⁴ Nathan S. French, *And God Knows the Martyrs: Martyrdom and Violence in Jihadi-Salafism* (United State of America: Oxford University Press, 2020) 195-197.

violence for more than a decade now despite the Quran's explicit prohibitions against killing oneself).⁴⁵

Suicide to kill others is not only a theologically sound act, but it is also a commendable one. According to Muhajir, it should be cherished and celebrated regardless of the outcome. The way Muhajir thought about it was simple: He came up with a theological way to get around the Quran's rules against suicide.⁴⁶ Desecration of the blood and property of infidels those who live in the abode of war is permitted,' he declared. Following are some verses that Muhajir uses to support his claim that the exchange between Allah and the believers requires them to die for the sake of Allah, no matter what method they use.⁴⁷

"But when the forbidden months are past, then fight and slay the pagans wherever you find them, and seize them, beleaguer them, and lie in wait for them in every stratagem [of war]; but if they repent, and establish regular prayers and practice regular charity, then open the way for them: for Allah is Oft-Forgiving, Most Merciful." (Q.S: Al-Tawbah: 5)

"Allah has purchased of the believers their persons and their goods; for theirs (in return) is the Garden (of Paradise): they fight in His Cause, and slay and are slain." (Al-Tawbah: 111)

"Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord." (Q.S: Âl 'imrân: 169)

Furthermore, according to Sayyid Qutb, Jihad is an offensive war against the enemies of Islam, a battle to achieve victory and martyrdom, and a total separation of Muslim and non-Muslim relations. He also views Jihad as defensive and offensive, stating that jahiliyyah (Qutb divides the world into two camps, Islam and jahiliyyah) is always evil in whatever form it manifests. Violent Jihad must be used to defeat the corrupt regime and replace it with an Islamic system.⁴⁸

Qutb's interpretation of Jihad in the Quran 9: 16 is that Jihad is war and the natural obligation for all Muslims. Viewed in this way, Jihad becomes worship akin to ritual acts such as prayer, hajj (pilgrimage), and fasting. Furthermore, the war in Islam is not defensive but offensive to realize Allah's law in life.⁴⁹ In Qutb's opinion, the relation of Muslims to non-Muslims reflects exclusive Islam, which can trigger inter-religious relations.⁵⁰ He believes that there is only one law, sharia, and all other laws are human innovations.

⁴⁵ Abu Amjad Tamam, "Kewajiban Mempersiapkan Kekuatan Fisik Untuk Berjihad," *Voalslam*, April 2016.

⁴⁶ Charlie Winter and Abdullah K. Al-Saud, "The Obscure Theologian Who Shaped ISIS," *The Atlantic*, December 2016, <https://doi.org/10.1080/10576100802064833>.

⁴⁷ Orwa Ajjoub, *The Development of the Theological and Political Aspects of Jihadi-Salafism* (Sweden: Swedish South Asian Studies Network (SASNET), 2021), 14-17.

⁴⁸ Sayyid Qutb, *Milestone (Ma'alim Fi Al Tariq)* (Indianapolis: American Trust Publication, 1990).

⁴⁹ (Sayyid Qutb, n.d.)

⁵⁰ Muhammad Chirzin, "Jihad Dalam Al-Quran Perspektif Modernis Dan Fundamentalis," *Hermeneia, Jurnal Kajian Islam Interdisipliner* 2, no. 1 (2003): 95-115.

Furthermore, there is only one system, Islam, and the other system is jahiliyyah.⁵¹ Meanwhile, according to Hassan al-Banna, the founder of the Muslim Brotherhood, Jihad is a God-ordained defense strategy. He stated that most Islamic scholars agree that Jihad is a communal defensive obligation upon Muslims to broadcast calls and that it is an individual duty to repel attacks by people disbelievers over it.⁵²

Sayyid Qutb also said that Jihad is *fitrah* (a natural obligation for Muslims). This gives the meaning that Jihad is valid at all times, unconditionally. Whenever a situation has come out of the Islamic system, Jihad must be upheld, starting from the heart and then presented in real terms. The armed crime must be fought with armed good, and equipped falsehood must be opposed with complete truth. Otherwise, the act of resistance without weapons is suicide and an unbecoming absurdity for believers. The purposes of Jihad, as described in his book *Ma'alim fi al-Thariq*, are to establish the power of Allah on earth; to regulate human affairs on earth based on the proper guidance of God that He has provided (the Qur'an); and destroying satanic forces and satanic systems (jahiliyyah) in human practice.⁵³ If so, this view of Jihad has a broad meaning, seen from its purpose. Jihad is not just fighting those who reject Islam. Jihad is an eternal universal movement to free humans from slavery to other humans and to enforce Allah's rules on earth so that humans are guided by it in their daily lives and free humans from the shade of an ignorant government.

In line with the understanding and meaning of Jihad as understood by Sayyid Qutb, then about the Jihad's object (target), all institutions and organizations are oriented to the jahiliyyah system. In the previous discussion, it was emphasized that the thing of Jihad, in this case, is not the individual who is in the jahiliyyah system but the system that must be changed. To change that, Jihad must be enforced to return humans to their nature, namely to worship and submit only to Allah's rules, nothing else. For this reason, a universal Jihad da'wah is needed to correct and combat all systems contrary to the Islamic system. Luke Loboda, when writing about Sayyid's thoughts, explained that Jihad is enforced by law in two methods, namely da'wah and movement.⁵⁴ The da'wah, meant by Qutb, is an ideological war done by peacefully preaching Islam through lectures, demonstrations, and writings.

According to the Salafi jihadist, the Jihad verse interpretation is too focused on the literal meaning of the verse. It pays less attention to the *asbab al-nuzul* (the cause for the revelation of the Quranic verse) and socio-historical to find the meaning and wisdom of the verse. His interpretations show that they tend to interpret Jihad only to fight, war, and kill. It is necessary to examine the variations of the term Jihad further. In the Qur'an, 41 words are closely related to Jihad, and its meaning spread over 36 verses in 19 surahs and 47 comments consist in the table below:⁵⁵

⁵¹ Sayyid Qutb, *Milestone (Ma'alim Fi Al Tariq)*.

⁵² Hassan al-Banna, *Risalah Al - Jihad* (Kuwait: al-Ittihad al-'Alami li al-Munazamat al Tullabiyyah, 1985).

⁵³ Sayyid Qutb, *Ma'alim Fi at-Thariq* (Egypt: Kazi Publication, 1964), 49.

⁵⁴ Luke Loboda, *The Thought of Sayyid Qutb* (t.t: Charles E. Parton Award, 2004).

⁵⁵ M. Fuad Abd al-Baqi, *Al - Mu'jam Al - Mufahras* (Cairo: Dar al-Hadith, 2007).

Table 2: Words of Jihad in the Qur'an

Number	Word	Place of The Verse	Place of The Verse
1	3 words the word جَاهِد	Al-Taubah: 19	Madaniyah
		Al-Ankabut: 6 and 8	Makkiyah
		Luqman: 15	Makkiyah
2	11 words the word جَاهِدُوا	Al-Baqarah: 218	Madaniyah
		Ali Imran: 142	Madaniyah
		Al-Anfal: 72, 74, and 75	Madaniyah
		Al-Taubah: 16, 20, and 88	Madaniyah
		Al-Nahl: 110	Makkiyah
		Al-Ankabut: 69	Makkiyah
		Al-Hujurat: 15	Madaniyah
3	5 words تَجَاهِدُونَ or يَجَاهِدُونَ	Al-Haqqah:11	Makkiyah
		Al-Ankabut:6	Makkiyah
		Al-Taubah:44 and 81	Madaniyah
		Al-Maidah:54	Madaniyah
		At-Taubah: 73,	Madaniyah
4	7 words جَاهِد	Al-Tahrim: 9	Madaniyah
		Al-Furqan: 52,	Makkiyah
		Al-Maidah: 35,	Madaniyah
		Al-Taubah: 41, and 86,	Madaniyah
		Al-Hajj: 78	Makkiyah and Madaniyah
		Al-Maidah: 53	Madaniyah
		Al-An'am: 109	Makkiyah
5	6 words جُهْد and جُهْدٌ	Al-Nahl: 38	Makkiyah
		Al-Nur: 53	Madaniyah
		Fathir: 42	Makkiyah
		At-Taubah: 79	Madaniyah
		At-Taubah: 24	Madaniyah
		Al-Furqan: 52	Makkiyah
6	4 words جِهَاد	Al-Mumtahanah: 1	Madaniyah
		Al-Hajj: 78	Makkiyah and Madaniyah
		Al-Nisa': 95	Madaniyah
7	2 words مُجَاهِدُونَ or مُجَاهِدِينَ	Muhammad: 31	Madaniyah

The meaning of Jihad is growing in several words that accompany and are continued in a series of purposes. In the Quran, the word Jihad has a variety of purposes depending on what word will accompany it. Of the 41 words of Jihad contained in the Quran, most of them give meaning to struggle.⁵⁶ The meaning of this struggle will always be with the word *fi sabilillah* (in the way of Allah). This word connection in the Quran consists of 15 words *fi sabilillah* which is located before and after it, and will then be explained with the word *bi amwali* (with wealth) and the word *anfus* (body), which consists of 10 words connecting with Jihad. Most other Jihadi words, are taken from the root word *jahada*, not interpreted as

⁵⁶ Muhammad Chirzin, "Jihad Dalam Al-Quran Perspektif Modernis Dan Fundamentalis."

struggling if *fi sabilillah* does not accompany it. As the word *jahda* (sincerely) is always connected to the words *aqşam* and *aiman* (oath).⁵⁷

The sentence structure in the series of words Jihad in the Qur'an shows that ideologically the word Jihad will mean struggle if it is connected with *sabilillah* (the way of Allah). However, there is an explanation of the meaning that cannot be separated, namely *amwal* and *anfus* (property and body). Of course, this sentence structure legitimizes the sociological interests of Muslims to provide welfare, prosperity, and peace to each other., it is also necessary to Paying attention to the period when the verses were revealed is necessary to avoid misunderstanding the Jihad verses. The Quran was revealed in two holy and historical places in Mecca (Quran Makkiyah/Islamic Mecca period) and Medina (Quran Madaniyah/Islamic Medina period).⁵⁸ No verse of the Makkiyah Qur'an talks about Jihad because that phase was the phase of the prophetic da'wah of Muhammad in Mecca, where Muslims at that time were in a weak condition both in terms of quantity and quality.⁵⁹ Therefore, the role of the Qur'anic verses of the Makkiyah period was to encourage Muslims to be patient and defend themselves in a good way.

In contrast, almost half of the Qur'an in the Medina period was themed about Jihad in various terms. At that time, Islam was already in a strong position so that Muslims would not remain silent in the event of an attack.⁶⁰ The Jihad verses in the Madaniyah period came down in different phases. Meanwhile, Islamic law revealed in Medina was quite diverse and developed according to the diversity of society and the development of events that followed it, such as Jihad, worship, social, political, economic, and family.⁶¹ Most Madaniyah verses are the basic principles or limitations of the Shari'ah.⁶² So, not just Jihad, but Jihad within the limits of the Shari'a.

Understanding the context of the verse and the history verses revelation, as mentioned above, will give an understanding of Jihad by the interpretation principle that prioritizes *asbab al-nuzul* and socio-historical to find the meaning and wisdom of the verse. Because the Qur'an was revealed in two holy and historical places in the *Hijaz* land, namely Mecca (Al-Qur'an Makkiyah) and Medina (Al-Qur'an Madaniyah), it distinguishes Islam from the Mecca period and Islam from the Medina period. In Mecca, in terms of existence, Muslims are in a weak and minority condition, while from a teaching point of view, Mecca is a period of Da'wah. In such a situation, general principles are needed, especially in faith and worship rules and guidelines.

⁵⁷ Abu Ja'far Muhammad Bin Jarir Al-Thabari, *Jami' Al - Bayan Fi Ta'wil Alquran*, 2 Edition, (Beirut: Dâr al-Fiqr, 1922).

⁵⁸ Muhammad 'Izzah Darwazah, *Sirah Al-Rasul Surah Muqtasabah Min Al-Qur'an Al-Karim*. (Beirut: Mansyurrah al-Maktabah al-'Asriyyah, n.d.).

⁵⁹ Nasaruddin Umar and Miftachul Chusnah, "Deradikalisasi Pemahaman Al-Quran Dan Hadis," *Aspirasi* 5, no. 2 (2014): 173–79.

⁶⁰ Yaqin, "Rekonstruksi Dan Reorientasi Jihad Di Era Kontemporer; Kajian Tematik Atas Ayat-Ayat Jihad."

⁶¹ Aksin Wijaya, *Sejarah Kenabian Dalam Perspektif Tafsir Nuzuli Muhammad Izzat Darwazah* (Bandung: Mizan, n.d.).

⁶² Muhammad 'Izzah Darwazah, *Al-Tafsir Al-Hadith Tartib Al-Suwar Hasbu Al-Nuzul*, Vol.9 (Bayrūt: Dâr al-Gharb al-Islâmi, 1961).

On the contrary, in Medina, the people of Islam began to be strong and became the ruler of Medina, where the sharia-based government system was needed. Both Makkiyah and Madaniyah verses and principles are interconnected. The principles of Islam descended in Mecca as the basis/foundation of religion. In contrast, Islam descended during the Medina period as technical and practical development of regulations that exist in Mecca called Sharia.⁶³ Among the characteristics of the *makkiyyah* verse related to the theme of Jihad is the style of language that is strong, effective, varied, and also dialogical when the Makkiyah Quran reveals the basic principles of Islamic teachings.⁶⁴ All verses contain a solid spirit to face the Quran with knowledge obtained from the Prophet as a weapon. The use of the term Jihad and its derivation in the Mecca period emphasized Jihad in preaching, namely dialogue with the Quraysh of Mecca with good conversation so that Islamic teachings can be accepted correctly and adequately.

The verse with the root words *jahada* and their derivation, has appeared since the Mecca period. In that period, there is not a single verse of Jihad that mentions the problem of war, but Jihad by preaching to the Quraysh who have not accepted the teachings of Islam, like in surah al-Furqan: 52.⁶⁵ To find out the purpose of Jihad in that verse is to examine the interpretation of the scholars about the *mustatir dlamir* (saved pronoun). Ibn Kathir interprets that the *dlamir* returns to the Quran because the Prophet Muhammad was sent on this earth to preach and convey the Quran to humanity.⁶⁶ Based on the absence of war orders in the Mecca period, there was also no coercion aimed at the inhabitants of Mecca to embrace Islam because religion is based on the heart and cannot be forced to assume a particular faith. This is under the fragment of God's word in the al-Baqarah: 256: "There is no compulsion to (enter) religion (Islam)."

Unlike the case with the verses revealed in Medina, the poetry of the Al-Qur'an Madaniyah have characteristics, one of which is an invitation to do *Jihad fi sabilillah*.⁶⁷ In this period, Islam was formed in an organized and neat order, so there was a need for a strategy to defend oneself to realize a safe and peaceful Islamic society. The war order was not revealed directly at the beginning of the Medina period, but the verse was revealed after there was interference from the opponent so that Muslims could defend themselves from the attack.

After the Prophet emigrated to Medina, the verses of the Qur'an containing the essential words *jahada* still show the meaning of sincerity, namely sincerity in defending oneself to stay in the way of Allah.⁶⁸ As known from historical literature, the Muslims of Medina were said to be victorious at the time of the Prophet, but did not mean that they

⁶³ Muhammad 'Izzah Darwazah, *Sirah Al-Rasul Surah Muqtasabah Min Al-Qur'an Al-Karim*.

⁶⁴ Muhammad Izzat Darwazah, *Al-Tafsir Wa Al-Hadith* (Beirut: Dar al-Gharb al-Islamy, 2000), 265.

⁶⁵ Abdul Fattah, "Memaknai Jihad Dalam Al-Qur'an Dan Tinjauan Historis Penggunaan Istilah Jihad Dalam Islam," *J-PAI: Jurnal Pendidikan Agama Islam* 3, no. 1 (2016): 78–79.

⁶⁶ Al- Aẓīm and Anggi Wahyu Ari, "Jihad Menurut Ibn Kathīr Di Dalam Tafsīr Al-Qur' Ān," n.d., 122–43.

⁶⁷ Muhammad Izzat Darwazah, *Al-Tafsir Wa Al-Hadith*.

⁶⁸ Fattah, "Memaknai Jihad Dalam Al-Qur'an Dan Tinjauan Historis Penggunaan Istilah Jihad Dalam Islam."

were without obstacles in terms of religion. In Medina, the Muslims were side by side with the Jews and the hypocrites who were quite coloring social life at that time; the existence of the Jews and the hypocrites was a trial for their hearts to keep their faith strong and not waver.⁶⁹ Al-Ankabut verses 6, 8, and 69 contained the word *jahada*, the first Madaniyyah verse to be revealed. In Surah al-Ankabut verse 6, there are two words of Jihad using the redaction *jahada* and *yujahidu*, both of which mean seriousness. This verse motivated Muslims at that time; namely, by doing Jihad, they would get a reward for what they fought for. The benefits of their Jihad will return to themselves, not Allah. In verse, the Jihad is referred to as Jihad against their passions by being patient in obedience and preventing disobedience.⁷⁰

The direction of understanding jihad, which is only in war, is essential to return to its original meaning, that jihad is the courage to truly live in the way of Allah, for example, by sincerely helping people in need, avoiding divisions, and endless debates. Helping others does not need to be seen by religion. That is why Muslims who are the majority in this country can widen their assistance, can be extended to all citizens, strive to help those in need, and protect themselves as provocateurs who divide the ummah is one of the definitions of jihad that is relevant to be applied in the current context. What is also essential is intellectual jihad because it is known that all religions, especially *samawi* religions, teach sincerity in studying theology. Even Islam encouraged, at the beginning of the revelation of the Quran, to carry out intellectual jihad, which is ordered to read thoroughly and comprehensively. After all, the sentence that is a command to read at the beginning of Surah *al-Alaq* does not mention what object should be read.⁷¹ It is also necessary to see things from many sides and perspectives. In linguistic rules, an order that does not mention a specific object indicates general objects. Read and see anything, not only the Quran but all readings that can add insight, even including reading social and natural phenomena. This means that Islam is an intellectual religion and prioritizes academic teachings.⁷²

Referring to the central teachings of Islam, how many religious texts encourage us to carry out intellectual jihad.⁷³ It is not appropriate for the believers to all go to the Jihad (war); they also need to deepen their knowledge of religion and warn their people when they have returned to it to take care of themselves.⁷⁴

Conclusion

⁶⁹ Aksin Wijaya, *Sejarah Kenabian Dalam Perspektif Tafsir Nuzuli Muhammad Izzat Darwazah* (Bandung: Mizan, 2016), 31.

⁷⁰ Wahbah Zuhaily, *Al-Tafsir Al-Munir* (Damaskus: Dar al-Fikr, 2009), 561.

⁷¹ Irham Irham, "Hadis Populer Tentang Ilmu Dan Relevansinya Dengan Masalah Pendidikan Islam," *AL QUDS : Jurnal Studi Alquran Dan Hadis* 4, no. 2 (November 2020): 235, <https://doi.org/10.29240/alquds.v4i2.1704>.

⁷² A. Alya, F., Hana, M. S., & Veladita, "Keseimbangan Antara Dunia Dan Akhirat Berdasarkan Teorema Limit Kanan Limit Kiri," in *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 1, 2018, 163–165.

⁷³ S. S. Al-Hadi, "Konsep Ilmu Menurut Perspektif Syed Sheikh Ahmad Al-Hadi," *Islamiyyat: Jurnal Antarabangsa Pengajian Islam; International Journal of Islamic Studies* 38, no. 2 (2016): 93–102.

⁷⁴ Riki Muhammad Fahmi, "Menuju Ma'rifat Dan Hakikat Melalui Jihad Dalam Menuntut Ilmu: Studi Syarah Hadis," *Jurnal Rieset Agama* 1, no. 2 (2021): 264–66, <https://doi.org/10.15575/jra.v1i2.14565>.

Islam has been regarded as a religion that commands violence and a terrorist religion due to the existence of ideologies and individuals who often use verses about Jihad, which are often misunderstood as a justification for committing violence and killing anyone deemed not in line with Islamic principles. Some of the things that cause Salafi Jihadist misunderstandings in interpreting the verses of the Quran about Jihad are their rigid ideology, inviting Muslims to return to fundamental Islamic principles, with the belief that Islamic doctrine is complete, perfect, and covers all kinds of issues. They reject pluralism, relativism, historical and sociological developments. They commit to strict religious practice, a commitment to apply the Shari'a practiced in the era of the Prophet Muhammad in Medina, a commitment to obeying the text as it is, to justify enmity with all who reject their views to deny any good in them. Without needing to be reinterpreted according to changing times. In fact, many aspects need to be considered in understanding the verses of Jihad, especially the *asbab nuzul* and the socio-historical context when the verses was revealed.

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