

HADITH'S PERSPECTIVE ON THE MEANING OF JIHAD AND ITS IMPLEMENTATION DURING THE PROPHET ERA

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Abstract. This paper discusses the meaning of jihad in Islam. Jihad is one of the most discussed themes in the hadith of the Prophet. This fact shows the urgency of the term jihad in the history of the development of Islamic law. The understanding of jihad among Muslims varies, and its implementation varies among Muslims. This study discusses the implementation of jihad at the time of the Prophet's hadith. This study uses a descriptive literature research method using a text study method that examines all hadith texts about jihad. Then the author also conducted a comparative study between the opinions of scholars, both hadith scholars, commentators, and other scholars. The hadith about jihad that is meticulous is not a hadith with the status of a mutawatir hadith but is a hadith that has the status of a hadith. However, all the hadiths studied are authentic hadiths, both from the aspect of the sanad and from the aspect of the eye. The results of this study are expected to provide a correct understanding so that when implementing the hadith about jihad according to its objectives and not only understood in the form of war. Jihad is also understood as a form of non-physical struggle such as jihad against poverty, ignorance, injustice, and doing good to both parents.

Keywords: Hadith, interpretation, jihad, Prophet era.

Abstrak. Tulisan ini membahas makna jihad dalam Islam. jihad adalah salah satu tema yang banyak dibicarakan dalam hadis Nabi. Fakta ini menunjukkan urgensi term jihad dalam sejarah perkembangan syariat Islam. Pemahaman jihad dikalangan umat Islam sangat variatif, dan implementasinya pun berbeda-beda dikalangan umat Islam. Penelitian ini bertujuan membahas implementasi jihad pada masa hadis Nabi. Penelitian ini menggunakan metode kepustakaan (*Library Research*) yang bersifat diskripsi dengan menggunakan metode studi teks yang mengkaji seluruh teks hadis tentang jihad. Kemudian penulis juga melakukan studi perbandingan antara pendapat ulama baik ulama hadis, tafsir dan ulama lainnya. Hadis tentang jihad yang teliti bukanlah hadis berstatus hadis *mutawatir* akan tetapi adalah hadis yang berstatus

hadis *ahad*. Namun semua hadis yang diteliti adalah hadis sahih, baik dilihat dari aspek *sanadnya* maupun dari aspek *matannya*. Hasil penelitian ini diharapkan dapat memberikan pemahaman yang benar, sehingga dalam mengimplementasikan hadis tentang jihad sesuai dengan tujuannya dan tidak hanya dipahami dalam bentuk perang. Jihad juga dipahami sebagai bentuk perjuangan non fisik seperti jihad terhadap kemiskinan, kebodohan, kezaliman dan berbuat baik kepada kedua orang tua.

Kata Kunci:Hadis, Interpretasi, Makna jihad, zaman Nabi.

Introduction

Jihad is a term mentioned a lot in many hadiths of the Prophet. This fact shows the importance of the term jihad in the history of the development of Islamic law. Historically, Islam was developed by a dialectical process where on the one hand, Islam indoctrinated its adherents to spread the mission of Islam with peace without intimidation.^{1,2}Get rid of obstacles with physical efforts for the sake of upholding the mission of Islam.³This situation contradicts the Islamic doctrine of peace as a mercy for the whole world. Islam as a religion of peace has been demonstrated and practiced by the Prophet Muhammad when he was alive and in power. Islam as a religion of peace has also been recorded in the life history of the Prophet Muhammad, who was a wise figure in treating the enemies of Islam.

On the other hand, the history of Muslims also shows that several events of Muslim wars have been carried out utilizing fighting (jihad in physical form) against the Quraysh infidels, such as the Battle of Badr, the Battle of Khandaq, the war of Yarmuk and so on. War events tarnish Islam's religion,

¹Ahmad Nahrawi Abdul Salam, *Al-Imam Al-Syafi'i Fi Mazhabaihi Al-Qadim Wa Al-Jadid*, 1st ed. Rauf Salabi, *al-Jihad fi al-Islam Manhaj wa Tatbiq* Vol. 1, (Beirut: Mansyurat; al-Maktabat al-Asriyah, 1980), 4.

²Rusli, R., Hasyim, M. S., & Nurdin, N. (2021). A New Islamic Knowledge Production And Fatwa Rulings: How Indonesia's Young Muslim Scholars Interact With Online Sources. *Journal of Indonesian Islam*, 14(2), 499-518.

³Said Hawiy, *Jund Allah saqafat wa Akhlaqan*, (Beirut: Dar al-Kutub al-Ilmiyyah, 1979), 11, bandingkan dengan Rauf Syalabiy.

namely the internal bloody events of the Muslims themselves during the post-Islamic dynasties of *al-Khulafa al-Rasyidun*.

Some of the historical events of Muslims above have given rise to a negative understanding of Islam. Western countries view Islam as a religion spread through war and bloodshed.¹⁴ Because Westerners understand jihad as one of the teachings of Islam in the form of violence, cruelty, and terrorism. Even today, the Western world still sees and claims that Islam has spawned many terrorists through various Islamic educational institutions or countries.

The Western world views Islam cynically and also sees Islam as an immoral religion. Their understanding is supported by empirical data, namely the existence of a small group of Islamic fundamentalist behaviors who often carry out acts of terror and sow the seeds of unrest and division during world peace and tranquility.⁴

Some Muslims understand Islamic teachings about jihad narrowly. They understand jihad as a form of physical resistance against infidels. This understanding emerged from the Hanafi school of jurisprudence, which saw jihad as an effort to preach against infidels. Hanfiah ideology invites other humans in various ways to embrace Islam, including through war. If they refuse to convert to Islam, these people must be fought. Followers of Imam Malik view jihad as a war of Muslims against infidels to uphold the religion of Islam.⁵

Some Muslims consider jihad an attempt to realize Allah's will expressed through their religion as one of the pillars of Islam that must be implemented. At the same time, such an understanding does not need to happen if Muslims understand the teachings of Islam well and carry out Islamic teachings following what was taught by the prophet Muhammad. Muslims must implement jihad in a sense that fits a more moderate view.⁶

⁴Fred R. Von Der Mehden "American Perception of Islam" in John L Esposito (ed) *Voices Resurgent Islam* (New York: Oxford University Press, 1983), 18-25.

⁵Abd Allah "Azzam, *Fi al-Jihad Adab wa Ahkam* (Beirut: Dar ibn Hazm, 1992), 5-6.

⁶Sayyid Husain Nasr, *a Young Muslim's Guide to the Modern World*, trans. Hasti Tarekat "Dunia Modern, (Bandung: Mizan, 1994), 20.

Muslims need to understand the philosophically correct meaning of jihad, not the textual meaning of jihad. Therefore, this paper will discuss the meaning of jihad and its implementation at the time of the Prophet through the study of the meaning of jihad in the Hadith. In this paper, the author will comprehensively analyze the meaning of jihad to produce the meanings of jihad in the Hadith that are wiser. The Prophet Muhammad applied the wiser and more moderate meaning of jihad in a non-physical form.

Literature Review

Jihad is an absorption word from Arabic, which means "exert all one's potential to do something." The word jihad, with its various derivations, is mentioned 41 times in the Quran, all of which connote war. Not only about "war, but" the term jihad was also introduced by the Prophet Muhammad as an effort to control oneself from lust. The word jihad comes from the word *jihad* which means "tired or difficult." Jihad is considered difficult and causes fatigue. Experts also argue that jihad comes from the root word "*juhd*" which means "ability." This is because jihad requires ability and must be done as much as possible. From this word came the saying "*jahida bir-rajul*" which means "a person is going through a test." The word means tests and trials, so the word jihad is considered a test and trial for one's quality of life.

The book of *al-Jihad fi al-Islam* by Muhammad Said defines the concept of jihad from an Islamic perspective in a complete and profound way. The book is compiled based on the systematics made by the author. The systematics in the book can generally be divided into ten subjects, namely *al-Jihad: bayan am wa khutut 'aridat, al-Insan Baiyn ahadafuha, Dar al-Islam wa al-Mujtama' al-Islam, al-Jihad: al-Hasn al-awwal li himayati al-Mujtama' al-Islamiy wa Dar al-Islami, ma Ba'd al-Haraba: al-Zimmat wa Atkamuha, al-Khuraj 'ala al-Hakim: ahuwa baqhiy am harab am jihad, al- Huwa Khuruj 'ala al-Hukkam am khuruj 'ala Mabadi al-Islam, al-Sa'yu ila Jihad Yahta ila Jihad Sadiq fi Tahqiq Manakhih, Falasthin wa al-Sabil al-Wahid li Istiqadzihat.*

The author of the book outlines the contents not based on the content of the hadith alone but discusses it based on the author's thoughts which are supported by verses of the Qur'an that have to do with the discussion of jihad. In other words, there is an attempt to define the meaning of jihad contextually in various hadiths of the Prophet.

Discussions of jihad in partial terms are found in various kinds of literature. For example, Harifuddin Cawidu's book, *The concept of kufr in the Qur'an: A Theological Study with a Theological Interpretation Approach*, discusses jihad as a complementary study.⁷ In this paper, the discussion of jihad is carried out by discussing various hadith- jihad hadith as a whole. Then the discussion is carried out in full and in-depth, both textually and contextually, to avoid misunderstandings about the true meaning of jihad. This study cannot eliminate existing differences of opinion, but this paper is expected to provide a good and moderate understanding of jihad according to the context. Thus, this paper is expected to prevent the occurrence of irrelevant understandings and erroneous views on the meaning of jihad.

Research Methodology

This study uses library research methods⁸. In other words, this study uses data sourced from written references that have been published in the form of books, journals, and research results. These references are then analyzed using content analysis⁹, which is then discussed descriptively^{10,11} so that it does not

⁷Harifuddin Cawidu, *Konsep Kufr dalam al-Qur'an: Suatu Kajian Teologis dengan Pendekatan Tafsir Tematik* (Jakarta: Bulan Bintang, 1991), 216-217.

⁸Suharsimi Arikunto, *Prosedur Penelitian, Suatu Pengantar Praktek*, 7th ed, (Jakarta: Bineka Cipta, 1992), 10.

⁹Nurdin, N. (2021). Employing Online and Offline Qualitative Interpretive Case Studies in Understanding E-Procurement Effectiveness. *International Journal of Quantitative and Qualitative Research Methods*, 9(1), 23-41.

¹⁰Lexy Moeloeng, *Metodologi Penelitian Kualitatif*, 6th ed, (Bandung: PT. Remaja, Rosdakarya, 1995), 3, juga Kuntjaraningrat, *Metode-Metode Penelitian Masyarakat*, 11th ed, Jakarta: Gramedia Pustaka Utama, 1991, 31.

¹¹Nurdin, N., & Pettalongi, S. S. (2022). Menggunakan Paradigma Studi Kasus Kualitatif Interpretatif Online dan Offline Untuk Memahami Efektivitas Penerapan E-Procurement. *Coopetition: Jurnal Ilmiah Manajemen*, 13(2), 155-168.

require a hypothesis as in "verificative" research. The steps in this research include a text study that examines all hadith texts related to the issue of jihad and verses of the Qur'an related to the issue of jihad. Then a historical study by tracing and reconstructing the historical traces of the Prophet's struggle in carrying out jihad. Furthermore, a comparative study by comparing various opinions of scholars, both hadith scholars, commentators, and other scholars by looking at the similarities and differences^{12, 13} in views on the meaning of jihad. Then a study was conducted on various reasons for the differences and similarities of opinion on the meaning of jihad.

Result and Discussion

Background The Importance of Hadith Criticism

Islam has the primary source of teaching, namely the Qur'an, and the Prophet Muhammad, as the bearer of hadith, was given the authority by Allah to explain to his people the revelations received from Allah. This explanation of the Prophet is known as the Prophet's Hadith or *Sunnah*.¹⁴ This Hadith or *Sunnah* is the second source of Islamic teachings after the Qur'an. Almost all scholars and Muslims know this fact.¹⁵ Therefore, to practice the teachings of Islam purely and consistently, it must always be guided by the Qur'an as the main source of Islamic teachings and must also be guided by the hadith of the Prophet.

¹²Ermawati, E., Musyahidah, S., & Nurdin, N. (2021). Muslim Society Perspective on Islamic Banking Corporate Social Responsibility in Indonesia (Based On Qur'an and Hadits Economic Themes). *International Journal of Business and Management Review*, 9(3), 29-40.

¹³ Rusli, R., & Nurdin, N. (2021). Understanding Indonesia Millennia Ulama Online Knowledge Acquisition and Use in Daily Fatwa Making Habits. *Education and Information Technologies*. doi:10.1007/s10639-021-10779-7.

¹⁴Ajjāj al-Khat al-Khātib, *Usūl al-Hais Ulūmuh wa Musthalahu* (Beirut: Dār al-Fikr, 1975), 19 dan M. Suhudi Ismail, *Kaedah-Kaedah Kesahihan Sanad Hadis* 1st ed, (Jakarta: Bulan Bintang, 1988), h. 24 – 25, da Subhi al-Sāleh, *Ulūmul al-Hadis wa Musthalahuh* 1st ed, (Beirut: Dār al-Ilm li al-Malāyīn, 1959),10, M.M. Azāmi, *Studies Hadis Methodology and Literature*, trans. M. Yamin from *Metodologi Kritik Hadis* 2nd ed, (Bandung: Mizan, 1996), 17-20.

¹⁵ Mustafa as-Sibāiy, *al-Sunnah wa Makānatuhū fi al-Tasyrī' al-Islāmiy* (Dār al-Qawniyah, t. th), 128-167

By the time the Prophet was alive, the Qur'an had been documented by the scribes (kuttāb) of revelation. Besides that, the companions of the Prophet were also very focused on memorizing the Qur'an, so their memorization became a support for the writings of the kuttābs. So the various hadiths of the Prophet have been preserved both in written form and in the form of memorization. Even the bookkeeping of the Qur'an was carried out during the time of Caliph Abu Bakr (d. 13 H/634 AD), then perfected and re-booked during the Caliph Usman bin Affan (d. 35 H/656 AD), and the records of the Prophet's companions remain perfectly preserved.¹⁶ Meanwhile, the Prophet's hadiths are not as well preserved as the Qur'an because not all of the Prophet's hadiths were written well at the time of the Prophet.

Well-written hadiths are officially in the form of letters from the Prophet to non-Muslim rulers to invite them to convert to Islam.¹⁷ There are also unofficial records in the form of notes made by friends on their initiative and personal records, which are still acknowledged to exist even though the number is minimal.¹⁸

The delay in writing the hadith of the Prophet was caused, among other things, by the prohibition of the Prophet from writing his hadith. Then not all of the Prophet's companions were good at writing, but they were very good at memorizing. Furthermore, not all of the Prophet's hadiths were revealed in public. Some of the Prophet's hadiths are only spoken in front of certain people. For example, the hadith about household matters in general, the Prophet said in front of his wives only. Lastly, the writing of hadith is not easy to write when a person is still alive.¹⁹

¹⁶ M. Syuhudi Ismā'il, *Pengantar Ilmu Hadis* (Bandung: Angkasa, 1991), h. 130

¹⁷ Abdullah bin Qayyim al-Jauziyyah, *Zād al-Ma'ād*, Vol. 1, (Mesir: Mustafa al-Bāb al-Halabiy, 1970), 456, juga Muhammad Husein Haykāl, *Hayat Muhammad* (Kairo: Maktabah al-Nahdat al-Misriyah, 1968), 382-384.

¹⁸ Al-Asqalāniy *al-Isābat fi Tamyiz al-Sahābat*, Vol. 4, (Beirut: Dār al-Fikr, 1978), 236-237 dan al-Hasan bin Abd al-Rahman al-Rāmaharmuziy, *al-Muhaddis al-Fāsil bayn al-Rāwi wa al-Wā'ī* (Beirut: Dār al-Fikr, 1984), 366.

¹⁹ M. Syuhudi Ismā'il, *Metodologi Penelitian Hadis Nabi* (Jakarta: Bulan Bintang, 1992), 11-12.

Another factor behind the importance of hadith research is the view that the Prophet's Hadith is the second source of Islamic teachings after the Qur'an. As the bearer of revelation, the Prophet Muhammad was given the authority by Allah to explain to humankind that Allah's revelations need to be explained through his Hadith or Sunnah.²⁰ Then many hadiths circulating in several hadith books are still in doubt about their authenticity because of the collection process (*tadwin*). Hadith in the books of Hadith took a long time after the Prophet's death, approximately 90 years.

Furthermore, there was competition among the companions of the Prophet, namely political disputes between Ali, Muawiyah, 'Aisyah, Talhah, and Az-Zubair, who had been involved in the war (slander). This incident tarnished the history of the development of Muslims so that the justice of the companions as a whole could not be accounted for.²¹

Finally, several groups of people deliberately make false hadiths because of their displeasure with Muslims. These people try to obscure the news that comes from the Prophet. Then there are also several hadiths of the Prophet which were narrated based on personal opinion, which caused differences in understanding the meaning and purpose of these words. According to personal opinion, the explanation of hadith causes the need for careful research on hadith to avoid the use of hadith, whose validity cannot be accounted for.

After Caliph Umar bin Abd al-Aziz died, hadith writing activities continued until the middle of the second century of Hijrah, which gave birth to various kinds of hadith collections with different methods, styles, and forms, for example, al-Muatta', *Musnad* books, *Jami* books, and the *Sunan*.²² As a result, the Prophet's hadith is documented in various books with varying quality.

The Development of the Meaning of Jihad

²⁰M.M. Azmi, *Studies Hadis Methodology and Literature*, diterjemahkan oleh A. Yamin dengan judul *Metodologi Kritik Hadis*, 2nd ed, (Bandung: Mizan, 1996), 17-20.

²¹Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis* (Jakarta: Hikmah PT. Mizan Publika, 2009), 53.

²²Ali Mustafa Ya'qub, *Kritik Hadis* (Jakarta: Pustaka Firdaus, 1996), 76.

The term jihad comes from the root words, ج, ه, د, which has the basic meaning of *al-masyaqqat wa ma yuqarribuh*, "difficulty that has a close meaning with it." The root word form is *al-Jahdu, al-majhud, al-juhdu*, meaning *al-taqah*, "ability." While the word *al-majhud* means *al-laban al-lazi ukhrija zabdahu*, "milk that is extracted from the essence." The milk is tough to remove except with hard and earnest effort. While the meaning of jihad has closeness to the meaning of the word "hard, and earnest."²³

According to Boedi Abdullah, the word jihad comes from the root words *jahada, yajhadu, jahdan*, which means the same as *jadda* or being severe or trying as much as possible. The root of the word *jahada* is formed into *sulasi mazid* by adding *alif* after *fa fa'il*, so that it becomes *jahada, yujahidu, mujahatan*.²⁴

This root word explains that Jihad means a serious effort, a strenuous effort, or a maximum effort, hard and strong. Therefore, the initial hypothesis of the meaning of Jihad is a challenging endeavor and requires maximum sincerity, strength, and ability. Likewise, in lexical analysis, the word jihad has the meaning of ability and difficulty, in line with the words of Ibn Manzur, in the "*Lisan al-Arab*" dictionary, Jihad:

هو المبالغة في ستفراغ مافى الواسع والطاقة في قول او فعل.³

'Jihad is trying and finishing all power and strength, both in the form of words and saying.'

Based on the semantic analysis above, it can be concluded that jihad is a difficulty, ability, sacrificial power, test, and the peak of the problem. Jihad is said to be difficult because many obstacles and enemies are tough to overcome without ability, both physical abilities, such as a healthy body, and material abilities and non-material abilities, such as scientific or intelligence.

²³Abu Husain Ahmad bin Faris bin Zakariyah, *Mu'jam Maqayis al-Lughah*, (Jilid; Beirut: Dar al-Fikr, 1979), 487.

²⁴Boedi Abdullah, *Taktis Jihad dalam Islam*, (Bandung: PT. Al-Ma'arif, 1978), 11.

Jihad requires power and sacrifice. The power in question is the control of the person who strives for the problems he faces or will overcome. In addition, carrying out jihad requires the sacrifice of property, family, and other sacrifices needed in the jihad. On the other hand, Jihad is a test for those who carry it out because, in this jihad, a person is truly tested for his scientific abilities, physical abilities, and faith.

Based on the meaning, jihad is not only limited to physical struggle against infidels and hypocrites, but the meaning of jihad also means struggle against non-physical enemies, such as against lust that invites you to do harmful things. Jihad can also be understood as a struggle against ignorance that can hinder the development of intellectual dynamics and against enemies that cannot be seen by the eye, such as against shaitan.

The term jihad in Cyril Glasse's *The Concise Encyclopedia of Islam* is considered to be derived from the Arabic word *jihad*, which means the same as the meaning "effort," which also means:

'Divine institution of warfare to extend Islam into the dar al-Harb (the non-Islamic territories which are described as the "abode of struggle" or of disbelief) or to defend Islam from danger. Adult males must participate if the need arises, but not all of them provided that "a sufficient number" (*fard al-kifayah*) take it up.²⁵

The meaning of jihad mentioned in the literature above, namely the struggle or holy war against the enemies of Islam, has undergone derivation and has been reduced from the more comprehensive meaning of jihad. Thus the meaning of jihad does not only mean a struggle or holy war against unbelievers, but the meaning of jihad also means striving to learn science. If we look at the language of the Qur'an when discussing jihad, we find various kinds of meanings related to jihad, such as in the QS. Al-Ankabut (29): 8

²⁵Cyril Glasse, *The Concise Encyclopedia of Islam*, (London: Stacey International, 1989),209.

ووصينا الانسان بوالديه حسنا فان جاهداك لتشرك بي ما ليس لك به علم فلا تطعهما. . . .

'And we oblige humans to do good to their parents. And if both of them force you to associate with Me with something of which there is no knowledge of it, then do not follow them.'²⁶

Based on the verse above, jihad can be understood as devotion to both parents. The jihad in the verse does not call for physical war, but what is needed is jihad for the love of a child to their parents. For example, a young man asked the Prophet Muhammad for permission to participate in jihad in the war. However, the Prophet Muhammad knew that the young man had both living parents, so the Prophet Muhammad ordered the young man to fight for his parents alone without having to go to war.

According to the hadith, doing good to both parents is one form of jihad recommended by the Prophet. According to Sayyid Sabiq, a child who serves both his parents and takes care of his parents well, their actions and devotion are classified as people who carry out jihad according to Allah's orders.²⁷ Then the notion of jihad, according to the Prophet's hadith, can also have implications for a ruler who can say and do the right thing. A preacher who conveys the messages of Islam correctly also includes jihad, as explained in the following hadith:

عن عبد الله بن مسعود ان رسول الله صعم قال: ما من نبي بعثه الله في امة قبلي الا كان له من امة حواريون واصحابه يأخذون بسنة ويقدون بامرهم ثم انها تخلف من بعد هم خلوف يقطلون ما لا يفعلون ما لا يؤمرون فمن جاهد هم بيده فهو مؤمن جاهد بلسانه فهو مؤمن ومن جاهد بقلبه فهو مؤمن وليس وراء ذلك من الايمان حبة خردل.⁹

From Abdullah bin Mas'ud, indeed the Messenger of Allah said: "There was not a prophet who was sent by Allah to the people before me, except among them the Hawariy (faithful followers) and friends who held fast to Allah's commands. Then came several generations who said what they did not do and did what they were not told to do. Whoever fights with

²⁶Departemen Agama RI., *Al-Qur'an dan Terjemahnya*, (Jakarta: Yamunu, 1974), 6.

²⁷Sayyid Sabiq, *Fiqh al-Sunnah*, 2nd ed, (Beirut: Dar al-Kitab Arabiy, 1392 H), 625.

his hands is a believer, and whoever fights with his words is a believer and whoever fights with his heart is a believer.”

In the Qur'an and the hadith of the Prophet, there is not a single word of jihad that refers to the meaning of physical warfare. However, the word jihad means more than physical war. That is, the word jihad is understood as a struggle to fight the enemy in physical form and an invisible form, such as jihad against lust and fighting ignorance. Al-Asfahaniy argues that the notion of jihad can be explained by three forms of struggle: jihad against infidels and hypocrites, jihad against lust, and jihad against shaitan. Al-Asfahaniy further stated that jihad is also a mind struggle against ignorance.¹⁰ Of the three forms of jihad mentioned above, none of the meanings of jihad are related to the physical form of warfare. In other words, the meanings of jihad vary and depend on the object of study.

The development of the meaning of jihad in the Meccan period

The term jihad when the Prophet was in Mecca or before moving to Medina is more defined as a form of action that leads to jihad in a non-physical form. For example, the Prophet's companions spent much time studying and memorizing the Qur'an at the beginning of Islam's development. So, in general, the jihad carried out by the Prophet during the Mecca period was non-physical jihad because a lot of his time was spent building aqidah and the community's morals by increasing religious studies. As explained in the hadith of the Prophet Muhammad, as follows:

أَخْبَرَنَا عُثْمَانُ بْنُ الْهَيْثَمِ حَدَّثَنَا عَوْفٌ عَنْ رَجُلٍ يُقَالُ لَهُ سَلِيمَانُ بْنُ جَابِرٍ مِنْ أَهْلِ هَجَرَ قَالَ قَالَ
ابْنُ مَسْعُودٍ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَلَّمُوا الْعِلْمَ وَعَلِمُوا النَّاسَ تَعَلَّمُوا الْقُرْآنَ وَعَلِمُوا
النَّاسَ تَعَلَّمُوا الْقُرْآنَ وَعَلِمُوا النَّاسَ .¹¹

Usman bin Haisam reported us, and we were conveyed by 'Auf from a man, it was said to him that Sulaiman bin Jabir from the family of Hajar had said: Saying ibn Mas'ud, the Messenger of Allah has said to me: Learn your knowledge and teach it to people, learn the science of fara'id and teach people, learn the Qur'an and teach it to people.

In the early days of the development of Islam, the Prophet Muhammad gave more motivation to his friends to study science. He argues that seeking religious knowledge is of equal value to those who strive for jihad according to Allah's command. Because of the importance of learning science and teaching it to others, the Angels pray for people that Allah will bless those who learn science. Likewise, creatures in the heavens and on earth, even fish in the sea, pray and ask forgiveness for those seeking Allah's knowledge. Muhammad Usman Najati added that the Messenger of Allah placed the people of knowledge higher. The degree of a knowledgeable person exceeds the degree of a person who diligently worships without knowing.²⁸

The Prophet encouraged people to learn a lot because knowledge is essential for humans to live well. At the beginning of the development of Islam in Mecca, knowledge about Islam was still minimal, and the people of Mecca at that time still lived in ignorance. The early period of Mecca was also the beginning of Islam's development, which focused more on developing knowledge about Islam, not on jihad in the form of war against non-Muslims. Indications of an emphasis on jihad to learn Islamic science can be seen in the early development of Islam, where the Prophet forbade his companions to write his hadith because he was concentrating on understanding the Qur'an as stated in the following hadith:

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ حَدَّثَنَا هَمَّامٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ
الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَكْتُبُوا عَنِّي وَمَنْ كَتَبَ عَنِّي غَيْرَ الْقُرْآنِ فَلْيَمْحُهُ وَحَدِّثُوا
عَنِّي وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ قَالَ هَمَّامٌ أَحْسِبُهُ قَالَ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ (رواه مسلم)¹⁵

²⁸Muhammad Usman Najati, *al-Hadisun al-Nabawiy wa ulum al-Hadis*, 4th ed, (Kairo: Darusyuruq, 2000), 197.

The Messenger of Allah said: Do not write anything other than the Qur'an. Whoever has written from other than the Qur'an should be erased. Just tell me what was received from me, it is okay. Let him take his seat in hell, whoever lies on my behalf intentionally.

The Prophet's prohibited from writing his hadith because of the concern that there would be a mix between the hadith and the verses of the Qur'an. So, at that time, the Prophet and his companions focused more on collecting verses of the Qur'an by rote memorization and writing.²⁹ According to Ibn Hajar al-Asqalani, there is a prohibition on writing the prophetic hadith because the hadith and the Qur'an cannot be written in one suhub. In other words, hadith may be written but must be written in a different suhub from the Qur'an. The prohibition on writing the hadith is intended for people who are strong in memorizing hadith so that there is no worry of forgetting. However, for people who are worried that it is easy to forget or lack solid memory, it is permissible to record the hadith in writing.³⁰

The Development of the Meaning of Hadith in the Medina Period

The development of the meaning of jihad in the Medina period is different from the meaning of jihad in the Meccan period. The Prophet's companions spent more time studying and memorizing the Qur'an in the Mecca period than in the Medina period. The Prophet's companions focused more on the development of knowledge and on expanding the territory of Islam. The first verse of the Qur'an is included in the Madaniyah verse, namely QS. 'Ankabut (29): 8. The term jihad is included in the form of the word *jahadu*. The word is similar to the words *tusyrika* and *ilm* which means to force hard to associate partners with Allah. Our attitude towards compulsion when we understand its meaning is to disobey Allah even if forced by our own parents. While the word *'ilm* is an *illat* for disobedience to coercion to associate partners with Allah even though our parents force it.

²⁹Subhi Shalih, *Membahas Ilmu-Ilmu Hadis* (Jakarta: Pustaka Firdaus, 1995), 27.

³⁰Jalal ad-Din Abd ar-Rahman bin Abi Bakar as-Suyuti, *Tadrib ar-Rawi fi Syarh Taqrib an-Nawawi* (Beirut: Dar al-Fikt, 1988), 67.

While the verses of jihad, which meant physical warfare against the infidels of Quraish at that time, can be seen in the verses of the Qur'an about Allah's permission to fight physically against the infidels. Permission to fight from Allah is mentioned in the QS. Al-Haj (22): 39. The verses revealed after this period was understood as permission for physical war against the unbelievers. However, not all of the verses of the Qur'an after the verse of the war permit physical jihad of war. In the verses that came down after the permission of the war, among others, there is a verse QS. al-Taubah (9): 73, and QS. al-Tahrim (66): 9. In both verses, the word jihad is defined as a physical war against infidels and hypocrites.

In other verses of the Qur'an, there are still verses that were revealed after the Prophet migrated to Medina, which contain the term jihad, which is included in the form of jahdu, which means seriously, as in QS. al-Maidah (5): 53 and QS. Al-Nur (24): 53. Both verses contain the word *jahda*, which goes hand in hand with the aim of "oath." Thus the meaning of jihad in the context of this verse is a solemn or valid oath.

Based on the explanation of the meaning of jihad contained in the Qur'an, both Makiyah and Madaniyah verses, it is clear that the meaning of jihad is not limited to the meaning understood by most Westerners or certain Muslim groups as a form of war. Physically against the enemies of Allah, but the word jihad has a general and comprehensive meaning. In the Makiyah verses, there is no word jihad, which means physical warfare against infidels, but the word jihad means a sincere effort to do good and patience in the face of pressure.

The Position of Jihad in Hadith

The views of the Qur'an and the Prophet's hadith on jihad are pretty crucial for the development and progress of Islam. Jihad is a strenuous effort and requires sacrifice by mobilizing all the capabilities of each individual to fight the enemies of Islam that can destroy and distance humans from Allah.

Therefore, Allah commands humans to carry out jihad to improve their lives in this world and in the hereafter.

Many hadiths of the Prophet encourage people to do jihads, such as jihad against ignorance, jihad against poverty, jihad against injustice, and jihad in doing good things or taking care of parents. All of these jihad commands mean non-physical struggles. Based on the language of the Prophet's hadith and the language of the Qur'an, humans are always encouraged to carry out jihad well. Allah's command to humans to carry out jihad in a non-violent way.

Conclusion

The focus of the discussion in this paper is the concept of jihad in the Prophet's hadith, so it has been discussed that jihad is one of the essential themes in various Prophetic traditions. So far, some Muslims still understand the word jihad in a limited way. This paper finds that the term jihad does not only mean physical war against infidels but the word jihad also means more of a willingness to work hard to do various good deeds for the advancement of Islam and the advancement of human life itself. Various hadiths and verses of the Qur'an discussed in this study also show that Allah and the Prophet Muhammad ordered his people to be serious about doing good, such as seeking knowledge, respecting parents, and doing various policies to prosper humans.

This study also concludes that the meaning of the word jihad provides information that jihad is a serious effort that requires sacrifice and the ability possessed by humans to achieve a particular goal. The meaning of the word jihad in the Prophet's hadith since the period in Mecca and Medina has experienced a dynamic shift in meaning according to the times. Lost in the Mecca period, the word jihad was more associated with war, so in the Medina period and after, the word jihad underwent a significant change in meaning, which included the meaning of hard work and struggle to do something good.

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