



ADPIKS

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JIHÂD IN THE HADITH (STUDY OF THE INTERPRETATION OF AL-BÛTI IN THE BOOK OF AL-JIHÂD FIL ISLÂM KAIFA NAFHAMUHU WA NUMAÂRISUHU)

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Abstract

The purpose of writing this article is to discuss the concept of jihâd in al-Hadith. This research is a literature review. The researcher collected documents related to the concept of jihâd in al-Hadith by analyzing the views of Muhammad Sa'id Ramadhân al-Bûti through a study of the book al-Jihâd fil islâm kaifa nafhamuhu wa kaifa numârisuhu using a thematic character and descriptive- analytical approach. The research results show that jihâd has various meanings and is not focused on the meaning of war, even though in the verses of the Koran there are meanings that lead to war. However, this is a form of defense, not attack. It is recommended for future researchers to be more selective in choosing the concept and type of jihâd that will be studied so as not to give rise to wrong opinions, especially in maintaining the Islamic view of rahmatallilalamin.

Keywords: *Jihâd; Hadith; Muhammad Sa'id Ramadhan al-Bûti.*

Abstrak

Tujuan penulisan artikel ini adalah untuk tentang konsep jihâd dalam al-Hadis. Penelitian ini adalah telaah Pustaka. Peneliti mengumpulkan dokumen-dokumen yang berkaitan dengan konsep jihâd dalam al-Hadis dengan menganalisis pandangan Muhammad Sa'id Ramadhân al-Bûtimelalui telaah kitab al-Jihâd fil islâm kaifa nafhamuhu wa kaifa numârisuhu dengan pendekatan tematik tokoh dan deskriptif-analitik. Hasil penelitian menunjukkan bahwa jihâd memiliki makna yang beragam dan tidak terpaku dalam makna perang, sekalipun dalam ayat Al-Qur'an terdapat makna yang mengarah pada peperangan. Akan tetapi itu merupakan bentuk dari pertahanan bukan penyerangan. Sebagai saran bagi peneliti selanjutnya agar lebih selektif dalam memilih konsep dan jenis jihâd yang akan diteliti sehingga terhindar dari penggiringan opini yang keliru, khususnya dalam menjaga pandangan Islam yang rahmatallilalamin.

Kata kunci: *Jihâd; Hadis; Muhammad Sa'id Ramadhan al-Bûti.*

INTRODUCTION

Islam, which is based on the Qur'an and al-hadith, contains various rules and guidelines for mankind. These guidelines do not only apply to moral relations, but also include social relations, such as interactions between fellow Muslims, fellow religious believers, and interactions with all mankind. One of the fundamental problems in this case is the issue of jihâd (Zulfikri, 2016). Discourse about jihâd is often interpreted negatively and tends to lead to extremism, in other words, teachings about jihâd seem to know no gentleness. This assumption began when many cases of acts of terrorism occurred in the world, such as the bombing of the WTC building in the United States, the port in Singapore, the American secretariat building in Bali, and others (Hannan, 2016). As a result of these acts of terrorism, Islamophobia in various countries has developed, as if Islam is a religion that is highly dedicated to acts of terrorism. Problems like this are regrettable, because Islam is a religion of mercy (compassion).

There are several hadiths that talk about jihâd, namely: an example is the meaning of the text of the following hadith:

حَدَّثَنَا رَاشِدُ بْنُ سَعِيدِ الرَّمْلِيِّ قَالَ: حَدَّثَنَا مَعْمَرٌ ، عَنْ أَبِي غَالِبٍ ، عَنْ أَبِي أُمَامَةَ ، قَالَ: نَدَى الْجُمُرَةَ الْأُولَى فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الْجِهَادِ ple فَسَكَتَ عَنْهُ ، فَلَمَّا رَمَى الْجُمُرَةَ الثَّانِيَةَ ، سَأَلَ ، وَضَعَ رِجْلَهُ فِي الْعَزْرِ لِيَرْكَبَ ، قَالَ: «أَيُّ السَّائِلِ»

Meaning: "Has told me Râshid ibn Sa'id ar-Ramli, He said: Has told me al-Walid ibn Muslim, He said: Has told me Hammad ibn Salâmah, from Abi Ghalib from Abi Umamah, He said: A man- A man came to the Messenger of Allah at the time of the throwing of Jumrah al-Ula, then he said: O Messenger of Allah, what is the best Jihâd? then the Prophet did not answer him. While throwing Jumrah as-Saniyah, the man asked again and the prophet did not answer. So when throwing the Jumrah 'Aqabah, the man stretched out his leg to be caught by the Prophet, then the Prophet said: Where is the questioner? The man answered "I am the Prophet", then the Prophet Muhammad said "speak the truth against the tyrannical rulers"(Ibn Majah, Cet 2016)

From the mantûq hadith perspective, it can be understood that the meaning of jihâd tends to lead to the negative stigma of jihâd, namely: fighting. Meanwhile, from the mafhûm perspective, other meanings are wide open for interpretation. This is based on the above hadith having certain elements related to the understanding of the hadith which should not be discarded (al-Bûti, Cet 2013). Imam al-Ghazali explained that in understanding the text, whether the Qur'an or hadith, one must not only consider the

outer side or mantūq of the hadith, but must also look at the mafhūm side contained in the text itself (al-Ghazali, Cet 2017).

Regarding the importance of contextuality in understanding hadith, this is the view of al-Būti in understanding the following hadith:

وَهُوَ الْحَدِيثُ الَّذِي رَوَاهُ الشَّيْخَانِ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيَتِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ. فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَائِهِمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ

It means: Hadith narrated by Imam Bukhâri and Muslim from Ibn 'Umar that the Messenger of Allah said: "I was ordered to fight against humanity until I testify that there is no god but Allah, and indeed the prophet Muhammad is the messenger of Allah, to uphold prayer, to pay zakat. If they do so, the safety of life and property will be guaranteed (al-būti, Cet 2013).

If understood from a textual perspective, the general understanding of the hadith above emphasizes the meaning of war more than other meanings. Al-Būti emphasized that if a hadith is understood from a clear perspective, it will give rise to different meanings, such as the meaning of qitâl (fighting) which is interpreted specifically to follow its siyâq al-kalam (sentence form). (However, please note, jihâd was originally a term that had multiple interpretations (interpretable) and tended to be an issue that was mukhtalâf fih (debated) (al-Būti, Cet 2013). However, recently, a group has emerged that justifies only one truth, namely the truth is This is the prerogative of their group. This group was later called the extremist group (fundamentalism) (Irsyad, 2016). This often legalizes acts of violence or names religion as its doctrine.

Problems like this result in the basic meaning of jihâd becoming closely related to war. Orientalists on the European continent often refer to jihâd as a holy war. This negative stigma has not only spread to European society, but has spread to eastern countries and finally entered the Indonesian nation. This can be proven by the fact that when the phrase "jihâd" is uttered, the initial stigma is the meaning of jihâd in a negative sense such as terrorism, radicalism and others (Irsyad, 2016). This extreme understanding of Jihâd is clearly opposed by the Qur'an and hadith. In the Qur'an there are many verses that explain Jihâd, but not all of them are related to war, even though they are related to war, what is meant is not as radical as is understood by most Muslims (al-Qardhawi, Cet 2014).

Meaning non-radical jihâd is apparently supported by the explanation of Sheikh Ramadan al-Bûti in his book *Al-Jihâd Fil Islam Kaifa Nafhamuhu wa Kaifa Numârisuhu*. In this book there is an interesting discussion about the correct concept of jihâd, because it displays a more modern approach and does not follow the classical approach, in other words usually the concept of jihâd only focuses on the problem of fighting against the enemies of Allah, but in this book it is explained in detail how to understand the hadith jihâd in a way that is in accordance with the spirit of the Shari'a (al-Bûti, Cet 2013).

Therefore, the author feels it is important to discuss and explain in detail the analytical aspects of understanding the jihâd hadith contained in *al-Jihâd fil Islam Kaifa Nafhamuhu wa Kaifa Numârisuhu*, so that you can find out the content and systematization of the explanations used by Sheikh Muhammad Sa'id Ramadân al-Bûti and aims to show the advantages of this book compared to other books in terms of explanations.

RESEARCH METHODS

This research uses library research or text study, namely research that emphasizes searching for data taken from various reading sources, especially books, journals and other academic books related to the discussion of the research being carried out (Tim Iain Jember, 2020). The primary source in this research is the book *al-jihâd fil islam kaifa nafhamuhu wa numârisuhu*, and the secondary sources are various books or journals that are closely related to the research context. When viewed from its nature, this research is analytical descriptive, namely by trying to explain and present research data with in-depth and comprehensive analysis and comparing them with one another's views, so as to obtain satisfactory results, especially to reveal a comprehensive understanding of hadith. jihâd in the book *al-jihâd fil islam kaifa nafhamuhu wa kaifa numârisuhu* (Sugiyono, Cet 2016).

RESULTS AND DISCUSSION

Biography and Works of Muhammad Sa'id Ramadan al-Bûti

Al-Bûti is a scholar from Syria, and is also one of the most influential figures in the Islamic world. He is a figure who really inherited the enthusiasm shown by the

ulama'-ulama in the medieval period. The reputation of the Islamic world was welcomed under the wave of his hand. Having the real name Muhammad Sâ'id ibn Mulla Ramadân ibn Umar al-Bûti, he was born in 1029 in Jilika Village, Butan Islands. His family was an ideal and very religious family, his father was a very influential ulama figure in Syria, and had the title Sheikh Mulla al-Bûti. Meanwhile, his ancestor was a farmer who spent his time under the hot sun around the Euphrates River in Syria. Al-Bûti is the second of four children (al-'Aridi, 2018).

In 1933, he moved with his father to Damascus to coincide with the major coup that took place in Turkey, where at that time the leader was Kemal Attaturk. The aim of al-Bûti and his family in leaving Turkish determinism was to escape the trap of secularization advocated by at-Taturk there. He and his family live in Damascus near the Damascus ar-Rukn Mosque. In 1924, his mother became ill and passed away to Rahmatullah. Al-Bûti was a very intelligent and humble young man, even his father often praised al-Bûti's morals because he often did things that young people at that age rarely knew about (Muhammad 'Alauddin al-Biruni, 2018).

Al-Bûti grew up under the supervision of Sheikh Mulla al-Bûti, namely: his father. Since al-Bûti was a child, Sheikh Mulla continued to instill a love of religious knowledge with a very disciplined love. He began studying religion, such as learning Arabic and mathematics at Madrasah Ibtida'iyah in Zuquq al-Qarmani. There he was taught about basic knowledge in religion, namely the Science of Monotheism, Fiqh Science, Bayan Science, and others. After completing Ibtidaiyah, he continued at Ma'had al-Taujih al-Islami in the Damascus area, under the direction of Sheikh Habannakan and Sheikh al-Maradhani. During that time, al-Bûti's knowledge increased rapidly, even surprising all the teachers who taught him at the madrasa (al-'Aridi, 2018). After completing his tsanawiyah education, al-Bûti continued his education at al-Azhar University majoring in sharia law and completed his studies in 1956. Then he continued his studies at the diploma level and graduated two years later. After completing his studies at al-Azhar, al-Bûti earned a doctorate with a dissertation which was very popular at that time, namely *Dawâbith al-Maslahat fi Syari'ât al-Islâmiyyah*. Al-Bûti's works include the following: First, *al-Mazhab al-Iqtishâd baina al-Syuyu'iah wa al-Islâm*. Second, *Tajruba al-Tarbiyah al-Islâmiyah fi Mizân al-Bahs*. Third, *Difa' 'an al-islâm wa al-Târikh*. Fourth, *Al-Lamazhabiyyah*. Fifth, *Silisilah Abhas fi al-Qimmah*.

Sixth, Al-Jihâd fil Islam Kaifa Nafhamuhu wa Kaifa Numârisuhu. Seventh, *Hadza Huwa al-Jihâd*.

Textual and Contextual Understanding of Hadith al-Bûti

There are two methods commonly used in understanding hadith, namely textual and contextual methods. Al-Bûti in this book uses both to understand the hadith comprehensively, namely sometimes understanding the hadith textually and at other times understanding the hadith contextually (al-Qardhawi, Cet 2014). For more details, it will be explained below:

First, namely: Textual method. This method was used by al-Bûti to understand the hadith in accordance with the dilâllah kalimah (designation of propositions). According to al-Bûti, it must be based on in-depth linguistic analysis, one of which is the issue of dilâlah al-kalimah (al-Bûti, Cet 2013). The reason is that lafadz in Arabic not only have certain meanings which are limited in nature, but in one pronunciation it can have different meanings according to the context of the sentence. This kind of reality means that understanding hadith by studying the issue of dilâlah al-kalimah (denotation of propositions) is a necessity, so that the position of the meaning of the words in a hadith can be understood thoroughly, so as to minimize errors in interpreting the hadith.

Al-Bûti also explained that a lack of understanding from a linguistic perspective could influence the meaning or interpretation of the text of the text itself. He also stated that judging from the linguistic context, it is actually impossible for jihâd to be directed only at the context of war. In this case, the connotation of the meaning of jihâd is protected by the situation of the text and the connotation of the subsequent meaning, which makes it impossible to understand only the textuality of the meaning. An example is the following hadith:

قَوْلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَفْضَلُ الْجِهَادِ كُلِّ"

Meaning: "The hadith of the Prophet Muhammad is: "The best jihâd is to uphold justice against tyrannical rulers"(al-Bûti, Cet 2013).

The hadith text, if understood without using a linguistic approach, can be interpreted conservatively as "war". The reason is that the general meaning of the hadith does not exclude the meaning of radicalism, such as the meaning of jihâd being directed at the context of fighting against tyrannical rulers. However, this kind of understanding results in the meaning of jihâd tending to be radical and not in accordance with the goals of the Islamic religion itself, namely the religion of peace. The risk of splitting religious communities based on this understanding is very possible, this is the reason al-Bûti emphasized that textual understanding or mantûq is not recommended without clear direction.

Second, namely: Contextual method, al-Bûti also uses a contextual method to understand hadith, namely a method for understanding the hadith of the Prophet by considering and studying its connection with the events when the hadith appeared, including the asbabul wurud approach, linguistic approach, ushul rules approach and others (Karnedi, Cet 2013). It is called contextual, because al-Bûti uses the following methods: a). Understanding hadith with asbab al-wurud, b) understanding hadith with other texts (al-Qur'an, Ijma' and Qiyas), c) understanding hadith with ushul theory (al-Bûti, Cet 2014).

Understanding the hadith of the Prophet with an *ushul fiqh* approach is very necessary, especially those related to legal hadith. In this context, the Prophet was very concerned about social, cultural conditions and what was happening at that time, that is why we find that at certain times the Prophet forbade certain actions, but at certain times the Prophet even recommended these actions (al-Aziz, 2013).

In the context of jihâd hadith, al-Bûti believes that understanding jihâd hadith with ushul fiqh is a necessity and something that cannot be abandoned. The reason is that the reality is that often the meaning of jihâd in a hadith is applied generally and there are no limitations to this meaning, on the other hand, the connotation of the specific (specific) meaning of jihâd is not really taken into account. An example can be taken, if the general meaning of jihâd is war. This meaning, if understood without using the ushul theory, will have a serious impact on the negative stigma of Islamic teachings themselves. Therefore, in rejecting the radical meaning in the jihâd hadith, al-Bûti uses an ushul fiqh approach, an example of which is this jihâd hadith:

وَهُوَ الْحَدِيثُ الَّذِي رَوَاهُ الشَّيْخَانُ نَ أَقَاتِلِ النَّاسَ حَتَّى يَشْهَدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَيُؤْتُوا الزَّكَاةَ.

Meaning: Hadith narrated by Imam Bukhari and Muslim from Ibn Umar that the Messenger of Allah said: "I was ordered to fight humanity until I testify that there is no god but Allah, and indeed the prophet Muhammad is the messenger of Allah, upholding prayer, paying zakat. If they do so, the safety of life and property will be guaranteed." (al-Bûti, Cet 2013)

In understanding the hadith above, most radicals direct it to the general meaning, namely: the obligation to strive for jihâd for all humans without exception. The foundation used is the meaning of the word an-nash as the word 'am. According to al-Bûti, this kind of understanding method lacks depth in analyzing the ushul fiqh side of the above hadith. Al-Bûti emphasized that in performing istidlal one should not only look at one side of the scientific field. For example, it is true that the lafadz an-nash is a lafaz in the 'am (general) category, but if we examine it through asbab al-wurud it turns out that the background of the hadith is related to the betrayal of the Quraysh against Muslims in Medina. According to al-Bûti, the context of the asbab al-wurud hadith above is influential in terms of the meaning of the hadith (al-but, Cet 2013).

Types of Jihâd according to al-Bûti

Al-Bûti divided the types of jihâd into three types, namely jihâd of da'wah, jihâd against lust, and jihâd of qitâl (war). In this case, al-Bûti emphasized that these types of jihâd should be understood in a sequential manner. The consideration emphasized is that jihâd qitâl (warfare) must be used for urgent situations and there is no way out of not choosing this type of jihâd. Therefore, according to al-Bûti, jihâd is a term that can actually make Muslims grow a sense of love for the world of Islam itself (al-Bûti, Cet 2013). The explanation is as follows: Firstly, Jihâd Da'wah, Islam is essentially to bring about change, those who are originally bad become good, those who are dirty become clean, those who are from disbelief become believers. Therefore, Islam should have a system that can support the form of vision and mission as a pillar for upholding the Islamic religion. The support for realizing all of this is jihâd with a background of da'wah as its manifestation (Taufiq Azami, 2020). In fact, al-Bûti emphasized that preaching jihâd was the main and core of the division of other types of jihâd, long before jihâd was prescribed in the sense of Qitâl. Jihâd da'wah is a method often used by the prophet to invite infidels to convert to Islam. Al-Bûti strengthened his argument

by citing Imam Nawawi's opinion that the prophet, before going to war with the polytheists, first used his tongue as a medium for preaching.

Second, Jihâd fights lust. Like jihâd in war, jihâd against lust is a form of self-readiness to reject all evil that originates from the individual. If the soul is allowed to follow its desires without being fortified by a spirit of patriotism as the meaning of jihâd, it will deviate from the straight path. Jihâd against lust was prescribed in the Mecca period where many verses of the Qur'an explain it, but in the Medina period, jihâd against lust had another important role, namely to protect oneself after carrying out qital jihâd (al-Bûti, Cet 2013).

Third, Qital jihâd (war). Al-Bûti emphasized that most people always associate jihâd with war. Every time the phrase jihâd is mentioned, it seems as if only war appears as the meaning (al-Bûti, Cet 2013). This kind of claim was also made by Yusuf al-Qardâwi, he emphasized that the fundamental error in the meaning of jihâd is that it is only associated with war that will harm the Islamic religion itself (al-Qardhawi, Cet 2017). The context of al-Bûti's jihâd in the meaning of Qital is closely related to the periodization after the hijrah of the Prophet Muhammad saw. This is because the prophet's period in Medina required military strength as a force to spread Islam throughout the region and fight Jewish rebels in Medina (al-Bûti, Cet 2013). However, there are two important points that Al-Bûti wants to convey in the relationship between jihâd and war. This important point is what differentiates al-Bûti's views from other extremist scholars who only relate jihâd from the war side as long as the arguments appear in the city of Medina, even Wahbah Az-Zuhaili in al-Ushul praises Al-Bûti's views as very visionary.

CONCLUSION

Based on the explanation of the results of the previous discussion, several conclusions can be concluded as follows: First, al-Bûti's methodology in understanding jihâd hadiths is to use textualist and contextualist methods. This method was used by al-Bûti based on the needs of a text. In another sense, the textual method is used by al-Bûti to understand word analysis which is expected to be adapted to understanding the interpretation of words and Arabic language rules, while the contextual method is used by al-Bûti to understand hadith which requires an understanding of the ins and outs

surrounding it. a hadith, such as the jihâd hadith for example. Al-Bûti emphasized that this hadith cannot be understood textually, because it can reduce the range of interpretations regarding the development of an era that always yearns for peace.

Second As a result of understanding the hadiths of jihâd, al-Bûti divided jihâd into two, namely Jihâd Khuluqiyyah (Morality), and Jihâd Da'wah at-Tâmmah (Perfect Da'wah), in which there are several levels of jihâd, namely jihâd da'wah, jihâd with the heart, jihâd with power, and jihâd Qitâl. Each of these types of jihâd must be used or applied differently, where the jihâd of da'wah is the connotation of the first meaning that must be achieved by all Muslims to achieve Islamic treasures, while the jihâd of lust is used as a further connotation that this model of jihâd is applied to fortify self, while finally, jihâd qitâl is used as the final option where Muslims have been forced to not be able to choose any jihâd except war.

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