

The Meaning of Jihad in Social Life: A Study of Hadith Takhrij and Syarah

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Abstract

This study aims to discuss the hadith about the virtue of jihad. This research uses a qualitative approach by applying the descriptive-analytical method. The formal object of this research is the science of hadith, while the material object is the hadith about jihad in the Hadith narrated by Bukhari No. 2578. The results and discussion of this study indicate that the status of the hadith is *shahih li dzatihi* which meets the qualifications of *maqbul* for the practice of Islam. This study concludes that the Hadith narrated by Bukhari No. 2578 is relevant to be used as motivation, reminder, and guidance in implementing the meaning of jihad in social life.

Keywords: Hadith; Jihad; Syarah; Takhrij

Introduction

Jihad is the highest worship in Islam to uphold the sentence of Allah. In Islam, jihad is the pinnacle of teachings, the guardian of the fundamentals of religion, and also the protector of the State and Muslims (Asmara, 2016). Jihad in the hadith perspective refers to the effort made by individual Muslims to struggle and strive physically, intellectually, and spiritually to defend religion, uphold justice, and fight for goodness. The Hadiths of the Prophet Muhammad provide explanations and instructions on the correct and responsible jihad. In the context of jihad in the hadith perspective, the Prophet Muhammad emphasized the importance of carrying out jihad in a just manner and based on humanitarian principles. He stated that indiscriminate killing or harming innocent people does not constitute righteous jihad (Hanafiah & Saidah, 2021). Jihad in Islam does not aim to conquer or harm others but to fight for justice and protect the religious

values it upholds (Sumarmono, 2022). Unfortunately, the concept of jihad is often misinterpreted and misused to commit violence or terrorism. This is due to a misunderstanding of Islamic teachings and ignorance of the principles of jihad from the hadith perspective. Therefore, Muslims need to learn and understand jihad in the right context, namely as a struggle to improve themselves and society positively. Based on this description, researchers are interested in discussing jihad from the perspective of hadith.

A framework needs to be developed to answer the question of how hadith about jihad. Etymologically, jihad comes from the Arabic language, namely *jahada-yujāhidu* which means earnestness or strength. There are several definitions of jihad including according to the *madzhab* of Imam Shafi'i Al-Banjuri said that al-Jihad is fighting in the way of Allah (Hartini, 2019). Meanwhile, according to the Big Indonesian Dictionary (KBBI), jihad can be interpreted as an effort with all efforts to achieve goodness in the way of Allah either with property, soul, or body (Firmansyah, 2015). The concept of jihad in Islam can be understood through the Prophet's hadith. Hadith is the second source of Islamic teachings after the Qur'an which attributes everything to the Prophet Muhammad, both words, actions, agreements, and characteristics that occurred before and after his prophethood (Hartini, 2019). There are many Hadiths about jihad, including the Hadith narrated by Bukhari No. 2578, Abu Sa'id Al Khudry told, asked the Messenger of Allah, who is the best human being? So the Messenger of Allah said, "A believer who strives in the way of Allah with his soul and property" (Saltanera, 2015). The discussion of hadith about jihad is a field of study of hadith science. Hadith science is one of the disciplines that lead Muslims to understand the interpretation of hadith correctly and easily. Hadith about jihad can be explained through the science of hadith about the status, understanding, and control of hadith (Darmalaksana, 2018). Based on this discussion of hadith science, it can be concluded that jihad is according to the hadith.

The results of previous research on the concept of jihad have been presented by several researchers. Handoko, Agus, (2014), "Konsep Jihad dalam Perspektif Al-Qur'an," *Mizan: Jurnal Ilmu Syariah*. This research aims to discuss the concept of jihad in the Qur'anic perspective. This research method is qualitative through a literature study with a tafsir approach. The results and discussion of this research include the definition of jihad, the concept of jihad in the al-Qur'an, jihad according to Az-Zamakhsyari in the interpretation of al-Kasysyaf, the virtues of jihad and hijrah in the way of Allah, the rewards for those who jihad and those who do not want to jihad, and others. This study concludes that jihad is a serious effort to overcome personal interests for the sake of truth which becomes the foundation of a Muslim's personality with all his soul and property. According to Sheikh Abdullah bin Muhammad bin Hamid, Allah obliges Muslims to fight and

the command of jihad is very firm and strong as Allah says in Q.S. At-Taubah: 41 (Handoko, 2014). Ma'afi, Rif'at Husnil, (2013), "Konsep Jihad dalam Perspektif Islam," *Kalimah: Jurnal Studi Agama dan Pemikiran Islam*. This research aims to discuss the concept of jihad in the Qur'anic perspective. This research method is qualitative through a literature study with a tafsir approach. The results and discussion of this research include the definition of jihad, jihad in the Qur'an, and the division of jihad. This research concludes that the misunderstanding lies in the meaning and concept of jihad. As understood by some people jihad is war in the way of Allah (*fi sabilillah*) only. Ibn Qayyim mentions that there are 13 levels which are divided into 4 parts and one of them is jihad against the infidels. (Ma'afi & Muttaqin, 2013).

Current research and previous research have similarities, namely discussing the concept of jihad. However, there are differences between current research and previous research. Previous research discussed the concept of jihad from the perspective of the Qur'an and Islam, while current research discusses jihad according to hadith.

The theoretical foundation is needed for the theoretical foundation in conducting the discussion. This research applies the theory of hadith science. The theory of hadith science used is hadith scribe and hadith takhrij. According to Mahmud al-Thahhan (1979), takhrij hadith can be defined as tracing the location of the hadith in its sources by mentioning the hadith along with its sanad and then assessing the quality of the hadith (Rahman, 2017). The method of takhrij hadith used in this study is the index method of the name of the companion, this method is used when the name of the companion narrator is known. Previously, the researcher must first know and be sure of the companions who narrated the traditions to be traced and then conduct a hadith search in the literature used with the methodology of writing the traditions based on the order of the names of the companions. This method applies to the books of *Musnad*, *mu'jam*, and *athraf*. Meanwhile, Hadith commentary is an attempt to explain the meaning of the Hadith and find the meaning and *istinbath* by explaining memorization or difficult sentences to make it easier to understand (Juriono, 2022). There are several main methods of hadith interpretation, namely *ijmali* (global), *tahlili* (analytical), and *muqarram* (comparative). In this study, the *ijmali* method is used because this method plays a role in explaining or describing the traditions according to the order in the book of traditions in al-Kutub al-Sittah in a concise manner but can represent the literal meaning of the traditions in a language that is easy to understand and easy to comprehend. (Darmalaksana, 2020a).

The main problem of this research is the takhrij of hadith about jihad. The formulation of the problem of this research is how the takhrij of hadith about jihad. This study aims to discuss the takhrij of hadith about jihad.

Theoretically, this research can contribute to the science of hadith by presenting new information related to jihad and interpreting the traditions in the Islamic context. Practically, this research can provide practical guidance for Muslims in implementing the meaning of jihad in daily life based on Islamic teachings.

Research Methods

This research uses a qualitative approach by applying the descriptive-analytical method (UIN Sunan Gunung Djati Bandung, 2020). This type of research data is qualitative data, namely data that is not in the type of numbers. The data sources for this research include primary sources and secondary sources. Primary data sources in this study are *Ensiklopedi Hadits Kitab 9 Imam* (Saltanera, 2015). Secondary data sources are literature related to the topic of this research sourced from articles, journals, books, and others. Data collection techniques are carried out through library research. Data analysis techniques are pursued through the stages of inventory, classification, and interpretation (Darmalaksana, 2022). Specifically, the descriptive-analytical method in this study is taken from the field of hadith science, including the method of takhrij hadith and the method of hadith commentary.

Results and Discussion

1. Research Results

The stages of takhrij hadith require the issuing of hadith from the hadith book which is then examined for its validity. After tracing the hadith with the keyword "glorifying guests" in the Encyclopedia of Hadith Book 9 of Imams, the hadith of Bukhari No. 2578. The editorial text of the hadith is below:

حَدَّثَنَا أَبُو الْيَمَانِ أَحْمَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ أَنَّ أَبَا سَعِيدٍ
الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ قَالَ قِيلَ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَفْضَلُ فَقَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ قَالُوا ثُمَّ مَنْ قَالَ مُؤْمِنٌ فِي شِعْبٍ مِنْ
الشَّعَابِ يَتَّقِي اللَّهَ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ

Abu Sa'id Al Khudriy (may Allah be pleased with him) narrated that he said, "It was asked of the Messenger of Allah, who is the best of mankind?" The Prophet said, "A believer who strives in the cause of Allah with his soul and wealth." They asked, "Then who else?" He replied, "A believer who lives among the hills of a mountain range,

fearing Allah and forsaking men from their vices.” (H.R. Bukhari No. 2578)

The next stage is the assessment of the *rawi* and the continuity of the *sanad* as shown in the table below:

Table 1. List of Rawi dan Sanad

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's Comment		Circle
		L	W			-	+	
1	Sa'ad bin Malik bin Sinan bin 'Ubaid	-	74 H	Medina	Abu Sa'id	-	Ibnu Hajar al-'Asqalani: Friend	Friend
2	Atha' bin Yazid	-	107 H	Medina	Abu Muhammad	-	An-Nasa'i: <i>Tsiqah</i> ; Ibnu Hajar: <i>Tsiqah</i> ; Adz-Dzahabi: <i>Tsiqah</i>	Tabi'in among the middle-class
3	Muhammad bin Muslim bin 'Ubaidillah bin 'Abdullah bin Syihab	-	124 H	Medina	Abu Bakar	-	Ibnu Hajar al-'Asqalani: <i>Faqih hafidz mutqin</i> ; Adz-Dzahabi: a character	Tabi'ut Tabi'in among the middle class
4	Syu'aib bin Abi Hamzah Dinar	-	162 H	Syam	Abu Bisyr	-	Ahmad bin Hambal: <i>Tsabat shalih</i> ; Yahya bin Ma'in: <i>Tsiqah</i> ; Ya'kub bin Syaibah: <i>Tsiqah</i> ; Al-'Ajil: <i>Tsiqah</i> ; Abu Hatim: <i>Tsiqah</i> ; An-Nasa'i: <i>Tsiqah</i> ; Ibnu Hibban: disebutkan dalam <i>'ats-Tsiqah</i> ; Ibnu Hajar al-'Asqalani: <i>Tsiqah</i> ahli ibadah; Adz-Dzahabi: <i>Hafizh</i>	Tabi'ut Tabi'in among the elderly
5	Al Hakam bin Nafi'	-	222 H	Syam	Abu Al Yaman	-	Yahya bin Ma'in: <i>Tsiqah</i> ; Abu Hatim ar-Rozy: <i>Tsiqah Shaduuq</i> ; Al-	Tabi'ut Tabi'in among the ordinary people

							'Ajli: la ba'sa bih	
6	Muhammad bin Ismail al- Bukhari	194 H	256	H	Bukhara	Imam Bukh ari	Imam Hadis	<i>Mukharrij</i>

Table 1 shows that Bukhari's Hadith No. 2578 was narrated by five narrators. All the narrators are known by their deaths only. The scholars gave positive comments.

According to the theory of hadith science, the first *rawi* means the last *sanad* and the first *sanad* means the last *rawi*. (Soetari, 2015). The beginning of the *sanad* or the beginning of the *sanad* is where the *rawi* who recorded the hadith, namely Abu Al Yaman number 5 (five) in Table 1. The end of the *sanad* is in the place of the person who was before the Prophet, namely Sa'd bin Malik bin Sinan bin 'Ubaid a companion at number 1 (one) in Table 1. The above Hadith is *muttashil* (continuous) in terms of *sanad* continuity. The requirement for *sanad* continuity is that the teacher who transmits the hadith and the student who receives the hadith meet (Soetari, 2015). *Liqā* can be seen from their contemporaries, in the same profession, and in the same region. Seen from the country, they are in a neighboring area. Teachers and students could be said to be contemporaries although most of them had unknown birth years. According to the theory of hadith science, the hadith narrators can be assumed to be around 90 years old (Darmalaksana, 2020b). So it is predicted that the narrators in the chain of transmission might have met as teachers and students. The text of the above hadith is neither awkward nor flawed. It is not odd in the sense that it does not contradict the Qur'an, stronger traditions, and common sense, while it is not flawed in the sense that there are no insertions, subtractions, or changes (Soetari, 2015). Although it is not in the same form, the hadith report of Bukhari No. 2578 is supported by the content of other hadith, namely H.R. Muslim No. 3501, H.R. Muslim No. 3502, H.R. Abu Daud No. 2126, H.R. Tirmidzi No. 1584, H.R. Nasa'i No. 3054, H.R. Ibn Majah No. 3968, H.R. Ahmad No. 10701, H.R. Ahmad No. 10894, H.R. Ahmad No. 11109, H.R. Ahmad No. 11411, H.R. Ahmad No. 14404, H.R. Ahmad No. 16998, H.R. Ahmad No. 17359 (Saltanera, 2015). In other words, the hadith has a *syahid* and a *muttabi'* (Mardiana & Darmalaksana, 2020).

Hadith narrated by Bukhari No. 2578 is declared to be of *shahih* quality because it fulfills the conditions of saheeh. This hadith also has *syahid* and a *muttabi* so that its degree rises and gets stronger to become *shahih li dzatihi* and is *maqbul* as evidence for practicing Islam.

2. Discussion

Hadith narrated by Bukhari No. 2578 is maqbul in the sense that it is accepted as evidence. It is mentioned in the translation of Fathul Baari volume 16, in the narration of Imam Ahmad and Bazzar from the hadith of an-Nu'man bin Bashir from the Prophet, that people who strive in the way of Allah can be compared to people who fast during the day and pray at night in getting rewarded for every movement and silence. The example of a fasting and praying person is one who never stops worshiping so that the reward gained increases continuously. Just like with people who do jihad, no time is wasted without reward. According to the Hadith, a mujahid will have good deeds written for him for every movement of his horse. This Hadith tells us that Allah, the Almighty, says: "Whoever among My servants goes out for Jihad in My way to seek My pleasure, Allah will guarantee him, and if I return him, I will return him with what he has earned in the form of rewards or spoils of war" (Fathul). In this sense, the text of H.R Bukhari No. 2578 is worthy of being accepted as a motivation to arouse the spirit within ourselves to continue to strive in the way of Allah seriously without hesitation, and always spread, uphold, and defend Islam wherever we are.

The results of previous research conducted by Kamarudin (2008) stated, that in the texts of the Prophet's hadith, there was no command to carry out jihad by taking up arms or physically fighting against the enemies of Islam by using tools such as swords or others, as most Westerners understand. In the study of the Prophet's hadith, the meaning of jihad in question is the recommendation to reveal the truth to unjust leaders, even though the rebuke feels heavy to do, but according to the Prophet, it is a form of jihad in the way of Allah. (Kamarudin, 2008).

Jihad is also one of the concepts that is widely understood, especially by Western experts and observers. The discussion about the concept of jihad that is put forward has undergone many changes that are adjusted to the context and their respective thoughts. From Islamic religious thought itself, some people define jihad with only one meaning, namely a struggle for weapons that offers an alternative to a noble life or martyrdom. For them, the struggle to defend Islam using weapons is the first and most important step in jihad in the path of Allah Swt. (Handoko, 2014).

The main function of jihad is to carry out the main purpose of man, namely to uphold the religion of Allah or it can be said otherwise to keep this religion upright in a way that is by the struggle of the Prophet. The jihad carried out by the Prophet is to preach so that people return to the rules of Allah and stay away and leave polytheism, purify the heart from many diseases, and educate other humans to remember the purpose of their creation, which is to be the Khalifah of Allah on this earth (Rahman, 2018).

Judging from the context of the Hadith narrated by Bukhari No. 2578, according to Allah, one of the most important people is a believer who strives in the way of Allah because the function of jihad itself is to uphold the religion of Allah and keep the religion of Allah upright in an appropriate manner. Even the Companion Abdullah bin 'Umar said that the best of deeds after prayer is jihad in the way of Allah.

Conclusion

Hadith narrated by Bukhari No. 2578 explains that the most excellent person is a believer who strives in the cause of Allah with his soul and property and a believer who lives between the hills of a mountain range with devotion to Allah and forsaking people from their vices. The results of this study indicate that the validity status of H.R Bukhari's No. 2578 regarding jihad is considered *shahih li dzatihi*. The discussion of this study explains that Hadith No. 2578 is *maqbul* to be used as an argument or proof in social life today. This research is expected to be useful as an enrichment of the knowledge of hadith criticism in implementing the meaning of jihad in social life at this time. This study has the limitation of conducting a hadith commentary without including the views of classical commentaries and a review of the causes of the hadith as well as an in-depth analysis, so further research is needed by applying a more holistic academic perspective. Before really delving into this topic, the researcher recommends searching for more in-depth references related to the topics discussed in this article.

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