



The Concept of Jihad for Education

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ABSTRACT

Jihad has a very broad context that encompasses many fields, each with its own definition. The term Jihad is also widely used by Muslims for a positive purpose that is to strive for good to gain the pleasure of God. However, non-Muslims and even some Muslims have a misconception about the true meaning of jihad, conflating it with a violent struggle to uphold one's religious beliefs. In addition, many Muslims and non-Muslims alike give a limited definition of jihad, claiming that it only refers to "Holy War". Therefore, this study will examine the concept of Jihad in general through the views of reliable scholars. In addition, the researcher will specifically examine the merits of Jihad in seeking knowledge based on the arguments of the Quran and Sunnah. This study will use the library database; of which the descriptive analysis of the text will be used as the main mechanism to analyze the content of the text to collect data related to the concept of Jihad. This analysis takes into account the opinions and views of the scholars that they conclude based on the Quran and Sunnah in their books. This study demonstrates that seeking knowledge is a component of Jihad, which is highly demanded by Islam. Furthermore, the study relating to the concept of Jihad demonstrates that Jihad has a very broad scope, encompassing Jihad against lust, the devil, with property for the sake of Islam, and more.

Keywords: Jihad, Concept, Education, Knowledge

INTRODUCTION

Jihad in gaining knowledge involves continuous learning, reflecting, and applying what has been learned in practical ways. It also includes seeking knowledge from various sources and engaging in intellectual discussions and debates to deepen one's understanding.

Prophet Muhammad (peace be upon him) emphasized the importance of seeking knowledge, stating that "the seeking of knowledge is obligatory upon every Muslim". This includes not only religious knowledge, but also secular knowledge that can benefit individuals and society. Jihad, in Islamic teachings, is often understood as striving or struggling in the path of Allah. One form of Jihad is the struggle to gain knowledge, which is considered as a fundamental duty for Muslims. In fact, the pursuit of knowledge is highly encouraged in Islamic teachings and is considered a lifelong journey.

CONCEPT OF JIHAD IN ISLAM

The concept of jihad in Islam basically has a broad meaning beyond the mere meaning of war. Nevertheless, many Muslims do not actually understand the true meaning of jihad. They think that jihad is nothing but fighting with the infidels only. In fact, jihad in Islam is broad and not limited to armed war alone.

The definition of jihad is to sacrifice all possible efforts to eradicate all forms of oppression, tyranny and destruction on God's earth by elevating the religion of God over all systems that are opposed to Islam. It covers all fields, whether it is war jihad against the infidels, preaching jihad and others. Here, the concept of jihad can be seen from various angles as below:

1) Jihad in Etymological and Terminological Terms

Jihad is derived linguistically from the Arabic letters jahada-yujahidu and its Masdar is jihanadan wa mujahadatan, which means effort, earnestness, and difficulty ¹. Ibnu Mandzur in *Lisan al-'Arab* argued that it is derived from the words al-juhd (strength), al-wus'u (effort), and al-masyaqqah (difficulty) ². According to Quraish Shihab, the word jihad is derived from the words jahd (took or tired/difficulty) and jihad (capacity) ³. Jihad requires skill, which should be maximized to the extent possible, as expressed by Muhammad bin Abi Bakar bin 'Abdul-Qadir al-Razi in his work "Mukhtar al-Shahah"⁴. Ibnu Mandzur explains in his book that Jihad is qatala wa jahada fi sabillillah (fighting in the way of Allah SWT) ⁵. According to Mukhtar Al-Shahah's Dictionary, Jihad

¹ Ma'afi, R. H. & Muttaqin, M. (2012), *Konsep Jihad Dalam Perspektif Islam*. Kalimah, 11(1), P.135.

² Ibn Mandzur, M.M (2010), *Lisân al-'Arab*, jilid 1, (Kairo: Darul Ma'arif), P.708.

³ M. Quraish Shihab (2007), *Wawasan al-Quran*, Bandung, Mizan, P.661

⁴ Muhammad bin Abi Bakar bin 'Abdi al-Qadir ar-Razi (1986), *Mukhtar al-Shahâh*, (Beirut: Maktabah Lubnân), P. 48.

⁵ Ibn Mandzur, M.M (2010), *Lisân al-'Arab*, jilid 1, (Kairo: Darul Ma'arif), P. 710.

is referred to as *badzlu al-wus'i* (exerting ability) ¹. The *Tâju al-'Arus* Dictionary explains that Jihad has two meanings: *al-qitalu ma'a al-'aduwwi kal mujahadah* [fighting the enemy as though fighting], and *muharabatu al-a'da', wa huwa al-mubalaghah wa istifraghu ma fi al-was'i wa al-taqati min qawlin* Wa almurad bi al-niyyah ikhlash al-'amal lillahi ta'ala². Jihad typically involves using all of one's strength to repel attacks and confront invisible foes like lust and the devil, as well as apparent foes like infidels³. Abdurrahman Abdul Mun'im divides the meaning of jihad into four categories in his dictionary *Mu'jam al-Mushthalahat wa al'Fadz al-Fiqhiyah*: the first is to use all one's ability to fight the infidels, the second is to fight from doubt and the temptation of lust, the third is to combat with confidence and effort, and the fourth is to invite to the good and abandoning evil against the wicked. This definition of Jihad is not limited to battle alone⁴.

Jihadism is a Muslim's genuine effort to attain anything that will bring one closer to Allah SWT and separate its believers from anything He prohibits. It is divided into two categories: general and specific. In a general sense, it is fighting the infidels in the context of maintaining the *Kalimatullah*, while in a specific sense it is also fighting the unbelievers in general. According to Islamic Fiqh terminology, Jihad is the use of all abilities and resources to combat infidels⁵, which is the same as the definition provided by scholars of the *Mazhab*. The meaning of jihad in the path of God is to make one's spirit exhausted (perseverance) in devotion to God and in order to elevate His words, which He has made the path to heaven. *al-Jihadu*, Abdurrahman bin Hamad Ali Imran, discussed the importance of Jihad in this work⁶.

2) Definition of Jihad in Quran

Jihad is a term in the *Qur'an* that has multiple connotations, including jihad of desire, jihad of preaching and explanation, and jihad of patience. It is defined by various scholarly viewpoints, such as *al-jihad al-madani* (civil jihad) ⁷. According to Muhammad Solikin, the word jihad appears 41 times in the *Quran* with various variants and is commonly used in the meaning of warfare (*al-qital*) to protect the faith and honour of the people.

¹ Muhammad bin Abi Bakar bin 'Abdi al-Qadir ar-Razi (1986), *Mukhtar al-Shahâh*, (Beirut: *Maktabah Lubnân*), P. 48.

² Muhammad Murtadha al-Husni al-Zabidi (1965), *Tâju al-'Arus*, (Kuwait: Government of Kuwait), P.534.

³ Amini Amir Abdullah (2010), *Pemahaman Sebenar Mengenai Maksud Jihad*, (Serdang: Penerbit Universiti Putra Malaysia), P. 1.

⁴ Abdurrahman Abdul Mun'im (1999), *Mu'jam al-Mustalahât wa al-Faz al-Fiqhiyah*, (Kairo: Dâru al-Fadlah), P. 543.

⁵ Wahbah Al-Zuhaily (1985), *al-Fiqh al-Islami Wa Adillatuhu*, (Damascus: Dar al-Fikr), P. 413.

⁶ Anung Al-Hamat (2015), *Tarbiyah Jihadiyah Imam Bukhari* (Jakarta: Ummul Qura), P. 58.

⁷ Alamî zâdah Faïdhullâhi al-Hasani (2006), *al-Mu'jam al-Mufahras li Kalimâti al-Qur'an al Musamma bi Fathi ar-Rahmân*, (Damascus: Dâr Ibn Katsir), P.67.

Jihad is a term coined by Yusuf al-Qaradhawi to refer to the various forms of warfare in the Qur'an. It has multiple connotations, including jihad of desire, preaching and explanation, and jihad of patience. This sort of jihad is known as civil jihad (al-jihad al-madani)¹.

3) Definition of Jihad in Hadith

There are many prophetic hadiths that explain the meaning of jihad, but none that explains explicitly the command to wage jihad by using weapons against infidels or enemies of Islam. In the majority of the Prophet's hadiths, Jihad is focused on fighting for the sake/honour of parents, fighting against ignorance, poverty, and perseveres to obtaining Hajj mabrur.

This can be seen in some of the following hadiths of the Prophet:

عن عبد الله بن عمرو، قال: جاء رجل إلى النبي صلى الله عليه وسلم، يستأذنه في الجهاد فقال: «أحي والدك؟» قال: نعم، قال: «ففيهما فجاهد» (صحيح مسلم: 4531)

It means: "Narrated 'Abdullah bin 'Umar: A man came to Prophet (S.A) seeking his permission to participate in Jihad. The Prophet (S.A) asked, "Are your parents alive?" He replied: yes. The Prophet (S.A) said, "(You should) consider their service as Jihad. (Sahih Muslim, 4531)

This hadith shows clearly that jihad is not limited to the battlefield, but can manifest itself in a variety of ways, including the preservation and taking care of our own parents, which considers a person's priorities and needs based on their current situation, such as a teacher attempting to teach his students until they comprehend is also considered as Jihad.

1) Types of Jihad

According to Imam Raghbi, jihad consists of three types: fighting against visible enemies, invisible enemies², fight against the devil, and fight against lust.³ Dr. Yusuf al-Qaradhawi added Jihad bil-mal.⁴ In fact, there are numerous lesser-known types of Jihad, but the researcher will explain the primary types of Jihads found in the Quran and Sunnah. Jihad can be divided into several categories as follows:

¹ Yusuf Qardhawi (2010), *Fiqh Jihad: Sebuah Karya Monumental Terlengkap Tentang Jihad Menurut Al-Qur'an dan Sunnah*, (Bandung: Mizan), P. lxxv.

² Meaning for enemies who look like infidels, hypocrites and so on. However, researchers will place it as Qital Jihad.

³ Yazid bin Abdul Qadir Jawas (2007), *Kedudukan Jihad dalam Syariat Islam*, (Bogor, Pustaka at-Taqwa), P. 16.

⁴ Yusuf Qardhawi (2010), *Fiqh Jihad: Sebuah Karya Monumental Terlengkap Tentang Jihad Menurut Al-Qur'an dan Sunnah*, (Bandung: Mizan), P. 50.

I. Jihad An Nafs

Jihadun Nafsi is jihad in the construction or tarbiyyah of man towards himself to obey Allah, rejecting the slander of lust and syubahat in carrying out obedience to Allah SWT, even though it is extremely burdensome and undesirable with human lust.¹ As Allah SWT said:

﴿وَمَا أَبْرَأِي نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ﴾ [يوسف: 53]

"And I do not seek to free myself from blame, for indeed the soul is ever inclined to evil, except those shown mercy by my Lord. Surely my Lord is All-Forgiving, Most Merciful". (Qs. Yusuf: 53).

According to M. Quraish Shihab, there are two types of lust that need to be fought. First, al-nafs al-ammarah, or the lust that always leads to evil deeds. Second, al-nafs al-lawwamah, the passion that constantly criticises its owner whenever he makes a mistake that causes regret and promise not to repeat it².

To fight this lust there are four levels: First, combine desire with leadership and faith. Muslim ideology must be studied. Because else, regression will lead to stagnation. Muslims who do not study Islam will feel empty. Second, apply knowledge to fight lust. Hence, unused information is squandered. This won't hurt the knowledge owner. Here, selfishness will harm. And then, fight desire by promoting learning and teaching. The Prophet's (PBUH) admonition about punishing those who conceal knowledge is also relevant to this Jihad. Fourth, fight desire with patience when preaching³.

II. Jihad Syaiton

Jihad against the devil is the rejection of the devil's lust and temptation towards humans. Jihad against the devil by rejecting lust through beneficial knowledge inherited from the prophets until there is firm confidence and a sense of God's fear. As Allah SWT said:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُو حُزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾ [فاطر: 6]

"Surely Satan is an enemy to you, so take him as an enemy. He only invites his followers to become inmates of the Blaze." (QS. Fathir: 6).

¹ Ibrahim, M. Y. (2019). *Jihad And Its Implementation In The Contemporary Reality*, International Journal of Humanities, Philosophy and Language, P.3.

² M. Quraish Shihab (2009), *Tafsir Al-Mishbâh*, Vol. 6, (Ciputat: Lentera Hati), P.123.

³ Al-Jauziyyah, Ibn Qayyim(2005), *Zâd al-Ma'âd*. (Beirut: Dâr al-Kutub al-'Arabi), P. 415.

The Quran states that the devil is a serious threat to people. Hence, we must strive to resist Satan's temptations as a Jihad to obey Allah. Ibnul Qayyim al-Jauziyah says Satanic Jihad has two stages. Eliminate religious uncertainties to fight jihad. This means people should avoid the devil's sceptical whispering.

Second, oppose the devil's whispered wishes and damage. This implies mankind must resist the devil, which always tempts desire. Fasting can combat this temptation. Fasting restrains desire spiritually ¹.

III. Jihad Al Mal

Money and property sacrifices are also included in jihad fi sabilillah, which can be performed by anyone. For the wealthy, it is possible to financially support the jihad on the battlefield. Saidina Abu Bakar, for instance, gave up his property so that it could be used as a lethal weapon by Muslims in the Jihad war in the name of God. As Allah SWT said

﴿انفروا خفافا وثقالا ۚ وَجَاهِدُوا بِمَالِكُمْ وَانفُسِكُمْ فِي سَبِيلِ اللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾ [توبة: 41]

"(O believers!) March forth whether it is easy or difficult for you and strive with your wealth and your lives in the cause of Allah. That is best for you, if only you knew." (Qs At- Taubah: 41).

Syihabuddin Sayyid Mahmud Alusi states in Tafsir Ruhul Maani in Tafsir al-Quran Al-Azzim Wasabu al-Masani that this jihad is performed by spending resources on defence and war supplies ².

Hence, people should use their property as the main tool for Jihad Fi Sabilillah and never become miserly and hungry for riches. Al-Quran constantly commands believers to spend their income on jihad Fi Sabilillah. Surah Hujurat 15, An-nisa 95, As-saaf 11.

IV. Jihad Qital

Qitâl (قِتَالٌ) is the mashdar form of the root word qatala (قَتَلَ) which means war (المعركة) battle or (الحرّ) ³. Dr. Yusuf Al-Qaradhawi explains in his book "Fiqh Jihad" that Qital is a form of mashdar with wazn (scale) fi'al from qatala-yuqatilu-qitalan-

¹ Ibn Qayyim al-Jauziyyah (2005), *Zâd al-Ma'âd*, (Beirut: Daarul-Kutub al-'Arabi), P. 415.

² Shihabuddin Sayyid al Alusi (1994), *Ruh al Amani fi Tafsir al Quran al Azim Wassaabahu al Masani*, (Damsyik: Dar al Fikr), P.69.

³ Junaidi, M. (2016). *Perang dan Jihad dalam Perspektif Fiqh Siyâsah Dauliyah (Telaah Historis Berbasis Teks Suci)*. Law and Justice, P. 67.

muqatalan and a form of musytaq from the word qatala-yuqtulu-qatlan, which means to remove another person's soul ¹. As it is stated in Allah's Word:

يَسْأَلُكَ عَنِ الشَّهْرِ الرَّامِ قُتِلَ فِيهِ قُلٌّ قُتِلَ فِيهِ كَيْسَرٌ ۖ وَصِدٌّ عَنْ سَبِيلِ الْهِلَالِ وَكُفْرٌ بِهِ وَالْمَسْجِدَ الرَّامِ وَالْخُرَاجَ
 أَهْلُهُ مِنْهُ الْكَسْبُ عِنْدَ الْهِلَالِ ۖ [البقرة: 217]

We must distinguish two words that might lead to an unfavourable view of jihad in holy war. Al-qatl (murder) and al-qital (war). Distance is huge. Murder is attempted with a weapon. The victim and killer are assumed. Peace needs just one party to start hostilities, unlike war. Each side tried to kill the other. Jihad means battle, not peace (murder). Hence, Islamic jihad is to struggle, not murder. That is, fighting off an enemy's onslaught.

Wahbah differentiates between jihad and harb as a result. Jihad, as defined by fiqh, is a conflict between Muslims and non-Muslims to defend Islamic values. The origins of jihad in Islam can be traced back to various wars fought during the time of the Prophet Muhammad ². While a war is a conflict between two nations, it can also involve non-state actors. This war's context can also be seen in Islamic history, when Islamic countries or kingdoms defended their respective countries.³

Jihad Al-Thalab (Offensive Jihad) requires Muslims to retreat to Islamic land if the enemy's army is far bigger than theirs. If the Muslim army is threatened by the fighting, retreat is advised. Jihad Al-Dafi wa Al-Muqawamah (Defense Jihad).

Jihad for defence and resistance (Jihad al-dafi Wa al-muqawaah) is done when an adversary attacks, not by choice. Its main objective is to keep the adversary from entering Islamic land or evict him if he has. This struggle to safeguard land, power, and Islam's purity costs soul and body, if it doesn't threaten all Muslims.

JIHAD FOR EDUCATION

Education is very important part of every Muslim. Muslims must seek knowledge till they die, not simply in school. In a Hadith, "Seek knowledge from the cradle to the grave.

Yet, religious knowledge must be the top concern for every Muslim because we must equip ourselves with both conventional and religious knowledge so that our lives have purpose in the sight of Allah SWT. *"Verily, Allah hates those who are rough-hearted (cruel and hard), proud, arrogant, loud in the market (public places) at night like carcasses and during the day like donkeys, knowing the affairs of this world but ignorant (stupid and ignorant) of the affairs of the hereafter."* (HR. Ahmad).

¹ Yusuf Qardhawi (2010), *Fiqh Jihad: Sebuah Karya Monumental Terlengkap Tentang Jihad Menurut Al-Qur'an dan Sunnah*, (Bandung: Mizan), P. 72.

² Wahbah al-Zuhaili (1963), *Âtsâr al-Harb al Fiqh al islami*, Damsyiq: Dar al Fikr, P. 42.

³ Marshall G.S. Hodgson (2002), *The Venture of Islam*, Jakarta: Paramadina, P.273.

1) Definition of Jihad in Gaining Knowledge

The Arabic word 'ilm ('alimaya'lamu-'ilm) means insight, yet what we have is knowledge gained from what we learn (al-ma'rifah)¹. Next, comprehend significant things.² Knowledge is multifaceted. So, we must comprehend our subject matter.

In Islam, knowledge is substantial and can only be obtained via serious efforts (ijtihad) by scholars on worldly and ukhrawi issues utilising Allah SWT's revelation³. Jihad seeks to improve religious knowledge, a basic human need, therefore charity and jihad are based on it.

"Jihad" means "struggle" or "effort" in Arabic and can mean several types of effort or resolve. "Jihad" can mean a person's struggle to learn Islam⁴. "Jihad" might mean studying the Qur'an, Hadith, and other religious literature, attending classes and lectures, discussing and debating, and seeking direction from scholars and teachers. Learning is sometimes compared to fighting.

In essence, "jihad" in the context of seeking knowledge refers to a person's fight to understand Islam, which is seen as a kind of devotion and a way to approach Allah.

2) Jihad Qital and Jihad in Gaining Knowledge

Jihad Qital and Jihad in Seeking Knowledge are Two Different Types of Jihads That Have a Very Close Relationship. If we look attentively, you'll realise that these two types of Jihads are distinct from one another but have a very close connection. In this section, the researcher will investigate the distinctions and similarities between these two different kinds of Jihad. In addition, the researcher will determine the law that should be implemented for either of the two forms of jihad.

i. The Differences

There are some very significant differences between these two types of Jihads, one of which is from the point of view of understanding or definition for both, Jihad of war (jihad al-qital) is physical fighting for religion, nation, or human rights. The definitions of these two forms of Jihad differ greatly. This may be done to defend against an enemy attack or overthrow an unjust system. The war must follow Islamic Sharia and not slaughter people or employ unnecessary violence⁵.

While Jihad refers to the labour and struggle involved in obtaining knowledge, it also refers to the act of sacrificing property, time, and even one's home to

¹ Kosim, M. (2008). Ilmu Pengetahuan dalam Islam: Perspektif Filosofis Historis. *Jurnal TADRIS*, 3, P.122.

² Al-'Azdi, ' b.-H.-H. (1986). *Al-Munjid fi al-Lughah wa al-A'lām (Beirut : Dār al-Masyriq)*, P. 527.

³ Kosim, M. (2008). Ilmu Pengetahuan dalam Islam: Perspektif Filosofis Historis. *Jurnal TADRIS*, 3, P.122.

⁴ Ma'afi, R. H. & Muttaqin, M. (2012), *Konsep Jihad Dalam Perspektif Islam. Kalimah*, 11(1), P.135.

⁵ Ibrahim, M. Y. (2019). Jihad dan Perlaksanaannya dalam Realiti Kontemporari. *International Journal of Humanities, Philosophy, and Language*. 2(8), P.8.

do whatever it takes to get the knowledge that would bring us closer to pleasing Allah (SWT). This encompasses the study of religion, the practise of teaching and preaching, as well as the provision of assistance and instruction to other people.

The way these two Jihadists die in war and in pursuit of knowledge also distinguishes them. In his book *Syarah Imam Muslim*, Imam Al-Nawawi divides martyrs into three categories: the Martyr of the World with recompense in the hereafter, who died in the battle to maintain Islamic Sharia or Jihad Fi Sabilillah with sincerity and only hope for God's favour.

The second type is the Martyr of the community without a reward in the afterlife. This *Jazanah* are not required to be prayed (*salat janazah*), are not required to be washed, and are also not required to be shrouded.

The second group is the Martyrs of the Afterlife without martyrs in the world, such as those who died of stomach sickness, cholera, fallen buildings, and others. They receive afterlife rewards as martyrs, but not as much as the first category (Martyrs of the world and the afterlife). The world's law is the *Janazah* has to be bathed, covered in shroud, and prayed *salat Janazah*..

Among the hadith regarding the Martyr category other than dying in war are:

عن أبي هريرة، قال قال رسول الله ﷺ صلى الله عليه وسلم " ما تَعُدُّونَ الشَّهيدَ فَيُكَمِّمُ " . قالوا يَـ رسول الله ﷺ من قُتِلَ
 فِي سَبِيلِ اللَّهِ ﷻ فَهُوَ شَهِيدٌ قال " إِنَّ شَهِداءَ أُمَّتٍ إِذَا لُقِيتُ " . قالوا فَمَنْ هُم يَـ رسول الله ﷻ قال " مَنْ قُتِلَ فِي سَبِيلِ
 اللَّهِ ﷻ فَهُوَ شَهِيدٌ وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ ﷻ فَهُوَ شَهِيدٌ وَمَنْ مَاتَ فِي الطَّاعَةِ فَهُوَ شَهِيدٌ وَمَنْ مَاتَ فِي الْبَطْلِ فَهُوَ شَهِيدٌ " .
 قال ابنُ مِقْسَمٍ أَشْهَدُ عَلَى أَبيكَ فِي هَذَا الدِّينِ ﷻ أَنَّهُ قَالَ " وَالْعَوِيقُ شَهِيدٌ " (صحيح مسلم: 1915).

It has been narrated on the authority of Abu Huraira R.A The Messenger of Allah said: Whom do you consider to be a martyr among you? They (the Companions) said: Messenger, of Allah, one who is slain in the way of Allah is a martyr. He said: Then (if this is the definition of a martyr) the martyrs of my Umma will be small in number. They asked: Messenger of Allah, who are they? He said: One who is slain in the way of Allah is a martyr; one who dies in the way of Allah, is a martyr; one who dies of plague is a martyr; one who dies of cholera is a martyr. Ibn Miqsam said: I testify the truth of your father's statement (about this tradition) that the Prophet said: One who is drowned is a martyr. (Sahih Muslim, 1915).

The third type comprises of martyrs who died entirely in this world, typically regarded as those who participated in battles merely to get the spoils (Ghanimah). This *Janazah* died without needing to be prayed *Salat Janazah*, shrouded and washed after the death, making him a martyr for mankind. In the afterlife, they are not considered martyrs, thus they do not receive the full martyr's reward, and their woes are between them and Allah, the Highest ¹.

The first and third types of martyrs, including Jihad Qital, their *janazah* do not need to be prayed (*salat janazah*), bathe, or covered in shroud. Since those who died

¹ Nawawi, I. (1431). *Al-Minhaj syarah sahih Muslim*. Beirut: Dar 'ihya' al-Turath al-'Arabi. V.2. P.164.

while seeking knowledge are termed as Martyrs of the Hereafter, Sheikh Wahbah Zuhayli states in his book that Martyrs of the Hereafter are only those who died while seeking knowledge ¹. Their janazah must be bathed, shrouded, and prayed like Muslims.

In all cases, the bodies of those who perished in the conflict should be treated respectfully and according to Islamic law.

ii. The Relationship

Jihad war and seeking knowledge in Islam have a close relationship. Both are vital in the appropriate context and can help a person comprehend and practice Islam correctly. Jihad for education is considered more important than jihad for war. Knowledge is the foundation for understanding and applying Islamic teachings. Nevertheless, these two types of *jihad* are only necessary in the right context and cannot be carried out without a firm basis to obtain Allah's approval.

Muslims need to learn general and religious knowledge such as the knowledge of the distribution of war booty and the knowledge of the law of killing people who should and should not be killed in war. Demanding information on war property distribution and other jihad-related matters ensures that booty and other resources obtained during the conflict are distributed justly and in accordance with Sharia law. This ensures effective and Muslim-friendly resource use.

By understanding fully the Islamic traditions, jurisprudence, history, and booty division, this would ensure that all loot and other riches are distributed properly and according to Islamic norms. To ensure that any war or jihad activity is Sharia-compliant and does not violate human rights, you must exhibit this awareness. This will ensure that Muslims know what they may and cannot do during war or jihad and that their acts are reasonable and humane. Jihad war is used in emergencies like self-defense or overthrowing an oppressive government. Yet, Islamic Sharia requires that conflict does not hurt civilians or employ needless violence.

Knowledge jihad is nonviolent. This jihad involves religious studies, da'wah, and helping others. Knowledge is considered a kind of devotion in Islam and a way to connect with God. As understanding and following Islamic principles is key to jihad success in war, the two styles of jihad complement each other. Every Muslim has to seek Islamic knowledge to get important information.

iii. Hukum

Qital Jihad and Jihad in seeking knowledge are obligations for every Muslim, regardless of whether they are male or female, child or adult. Jihad in war, on the other hand, is only obligatory for men in the event of a war to defend and expand Islamic territory. However, a son who still has parents, does not have to go to war, because he is required (his jihad) to be devoted to his parents.

¹ Wahbah Al-Zuhaili (1985), *al-Fiqh al-Islami Wa Adillatuhu*, (Damascus: Dar al-Fikr) V.2, P. 699-700.

When Islam is threatened, Jihad fi sabilillah is necessary. Fardu Kifayah and Fardu 'Ain comprise this need. Fardu Kifayah requires hostile non-Muslims who want to destroy Islam in their country. Muslims must frequent the site. To fight for Islam, one must be a Muslim, have achieved puberty, be rational, autonomous, masculine, healthy, and motivated to fight. In this situation, you need combating skills, supplies, money, weapons, and to be physically fit and trained to fight. When the adversary attacks Islamic land¹, Al-Qurthubi says every Muslim must fight physically (war)².

For fardu 'Ain, the fights is obligatory when an infidel occupies Muslim land forcefully. If it is already in this situation, the circumstances of battle in the fard kifayah war above fall away since every inhabitant, men, women, and children who are willing to fight, must protect themselves and oppose the aggressor.

The fard kifayah war circumstances disappear if it is already in this state³. Three situations need fard 'ain, the war rule. First, an enemy invades Muslim land and defames Muslims. Second, when the state leader instructs Muslims to fight in a war. Finally, Muslims cannot escape the battlefield while the enemy troops are in front of them⁴.

Imam Al-Ghazali said Muslims must pursue knowledge. He separates knowledge into two categories: religious knowledge and non-religious information. "Al-ulum al-shar'iyah" is religious knowledge. Imam Al-Ghazali called it Fardu 'ain⁵, meaning every Muslim must learn it. It includes basic knowledge (usul), which includes al-quran, al-sunna, al-ijma', and atsar sahaba; a branch (furu'), which includes jurisprudence and heart knowledge; introduction (muqaddimat), which includes linguistics and grammar; and complementary (mutammimat), which includes sciences related to the Qur'an and al-hadith⁶.

Al-Ghazali categorized as non-religious related knowledge Fard Kifayah⁷. The praiseworthy sciences (al-'ulum almahmudah) are the first of three categories, and fardhu kifayah forbids their study. Accounting and medicine are examples. Accounting, like medicine, protects the body and distributes inheritances fairly. Second, permissible sciences like poetry and history, and third, reprehensible sciences like witchcraft, astrology, and divination. Al-Ghazali forbids these sciences because they can harm the owner or others⁸.

¹ Shohihul, H. (2012). The art of Islamic war. Solo: Muhammadiyah University Press, P.197.

² Al-Qurthubi. (1964). Al-Jami' Li 'Ahkam al-Quran. Cairo: Dar al-Kutub al-Misriah. V.3. P.39.

³ Harahap, S. H. (2016). Perang Dalam Perspektif Al-Quran. Program Studi Tafsir Hadis, P.131.

⁴ Shohihul, H. (2012). The art of Islamic war. Solo: Muhammadiyah University Press, P.198.

⁵ Al-Ghazali. (1431). 'Ihya 'Ulum al-'Addin . Beirut: Dar al-Ma'rifat. V.1. P.14.

⁶ Mhd. Rafi'i Ma'arif Tarigan, Y. H. (2020). Pembahagian Ilmu Menurut Al-Ghazali (Tela'ah Buku Ihya' 'Ulum ad-Din). Al-Fikra: Jurnal Ilmiah Keislaman, P.194.

⁷ Al-Ghazali. (1431). 'Ihya 'Ulum al-'Addin . Beirut: Dar al-Ma'rifat. V.1. P.16.

⁸ Mhd. Rafi'i Ma'arif Tarigan, Y. H. (2020). Pembahagian Ilmu Menurut Al-Ghazali (Tela'ah Buku Ihya' 'Ulum ad-Din). Al-Fikra: Jurnal Ilmiah Keislaman, P.194-195.

CONCLUSION

Based on the results of this study, jihad should not just be restricted to war. The true meaning of jihad goes beyond war. Each Muslim must complete each jihad level according to their abilities. Jihad against Satan, heresy, and the true enemy follows jihad nafs, or self-improvement. The apostles, companions, and sages preached with knowledge, culture, and wisdom to spread Islam. Thus, Islam only supports war when necessary to defend Islam and its people.

Islam encourages knowledge-seeking jihad. This jihad strengthens faith and expands religious knowledge, making people become better citizens. Muslims must seek knowledge to obey Allah. Knowledge helps people understand Islam and follow its teachings. This draws them closer to Allah and improves their faith. However, education requires a lot of effort and dedication. Thus, a Muslim must be eager to learn and strive to succeed in this jihad.

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Mesbahul Hoque (Formal analysis; Writing; Supervision; Visualisation)

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CONFLICT OF INTEREST

The authors declare no conflicts of interest.

ETHICS STATEMENT

This study did not involve any human participants, animals, or sensitive data requiring ethical approval. The authors confirm that the research was conducted in accordance with accepted academic integrity and ethical publishing standards.

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