MISUNDERSTANDING OF THE CONCEPT OF JIHAD IN ISLAM: CRITICISM OF THE JIHADIST CONCEPT OF JIHAD

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Abstract: This research is based on the fact that there are Islamic groups that hold the view that governments in Islamic countries are currently infidels and, therefore, must be fought with armed jihad, then replaced with a caliphate. This research presents the construction of jihadist group thinking related to jihad and then criticizes it. The method used in this research is critical analysis. The data obtained revealed the principles of jihadist thinking about jihad. Next, attack the principles of thought to reveal their weaknesses. This research found that the Jihadist group views the current government in Islamic countries, both the executive, legislative, and judiciary, as well as society in general, as an apostate or infidel government and society. Therefore, it must be faced and replaced with a caliphate through war jihad. This view has several weaknesses. First, viewing the current Islamic government and society as an apostate or disbeliever is contrary to many verses of the Qur’an and authentic hadith, which emphasize that sinful actions do not cause someone to become an apostate or disbeliever. As long as they do not deny the obligation to apply Islamic teachings in their lives, they remain Muslims and cannot be called apostates. Second, the only way to apply Islamic teachings in their lives is not through war jihad. Still, other forms of jihad should be prioritized because they are more in line with the fundamental nature of Islamic preaching, which is full of compassion and friendliness. These forms of jihad include jihad with wealth and verbal. Third, the view that it is mandatory to fight against governments that do not implement Islamic law is a view that is contrary to the prohibition on rebelling against Muslim leaders even if they commit disobedience. The community should also straighten out the government if they find them committing immoral acts. Fourth, considering that it is mandatory to fight all infidels without exception is a wrong view and is contrary to the principle of retaliating when opposed. These are some of the weaknesses and misunderstandings of jihadist groups regarding jihad. This misunderstanding must be faced and straightened together, not just the government’s obligation. The best model for trying to straighten out this misunderstanding is through dialogue.

Keywords: misunderstanding, jihad, straightening
A. Introduction

An essential principle in Islam is that kindness must be achieved well. This principle underlies various problems in Islam, including applying Islamic law. Many verses of the Qur’an and hadiths of the Prophet explain that Islamic teachings must be realized in excellent or peaceful ways. Allah’s word means, “Call to your Lord with wisdom and good advice and argue with those who are better” (QS. al-Nahl/16:125). In this case, this verse’s message is clear: Islam teachings should be realized through wisdom, good advice, and reasonable debate. These suitable methods are not only in the preaching of the Prophet Muhammad SAW but are also characteristics of the preaching of previous apostles. When the Prophets Moses and Harun, for example, preached to Pharaoh, they were both instructed to gently suggest to him, "Go both of you to Pharaoh." He has indeed gone beyond the bounds. So, be kind to them both. Hopefully, he will remember or be afraid." (QS. Thâhâ/20:43–44). This passage contains vital counsel for every preacher; first, no matter how much a person opposes Islamic principles, he must be preached positively. Second, if he preaches to non-believers, he must do so in a good manner, and he must do even better with fellow Muslims.

This principle influenced the Prophet Muhammad SAW’s preaching in Mecca and Medina. He contacted the disbelievers in Mecca using an approach that impacted their ideas and feelings through family, friendship, and tribal relationships. On the other hand, he was told to remain patient in the face of rejection and anger from unbelievers (QS. al-Syûrâ/42:43) and forgiving (QS. al-Zukhruf/43:88–89). In the Medina phase, even though jihad had been prescribed, the principle of preaching in good or peaceful ways still applied. In this context, for example, the Prophet Muhammad SAW continued to invite Jews and Christians with pleasant and kind language, even though Jews were hostile to Islam and Muslims from the beginning of their preaching in Medina. For example, the Prophet’s call to the kings around the Arabian Peninsula:

"Say, O people of the Book, come (hold) to a sentence (decree) that there is no dispute between you and us, that we worship none, but Allah and we shall not associate with anyone." He is with anything, and not (nor) do some of us make others Gods other than Allah. If they turn away, say to them, Witness that we are those who submit to Allah." (QS. Áli 'Imrân/3:64).

‘Da’wah’ (calling others to Islam), essentially, is offered rather than coerced.¹ Good or peaceful preaching is Islamic compassion in da’wah. Preaching Islam, advocating for the implementation of Islamic law, and advocating for the

¹Ibid., p. 281.
construction of a caliphate by violence and coercion are all behaviors that go against the nature of Islamic compassion. When this occurs, Muslims in enlightened groups are obligated to practice moderation in Islamic da'wah (wasathiyyah al-da'wah).

However, behind the peaceful preaching of Islam, it is clear that there are Islamic groups in society who use violent methods, even armed forces, to implement Islamic law and uphold the caliphate. They call these methods jihad. This kind of view is indeed hazardous; not only does it threaten the continuity of Islamic da'wah, but it also harms the image of Islam and Muslims. The Islamic groups in question are Jihadist groups and groups that have the same views as Jihadist groups.

This article intends to present the thought construction of this Islamic movement, then criticize it in the hope that Muslims will know it and know the aspects of its deviation from moderation in preaching in particular and Islamic moderation in general.

B. The Implementation of Islamic Sharia

There needs to be agreement among Islamic movement activists on what method to use to implement Islamic law. The Muslim Brotherhood congregation, for example, prefers the political path as the path of struggle at this time. The Tablighi Jamaah chose religious advice and guidance as its path of work. Salafiyyah's movement chose the paths of scientific study and religious service as paths of creation. Furthermore, the Hizbut Tahrir movement chose the path of disseminating ideas and contacts with various groups, such as the government, politicians, business groups, and workers, as a way of struggle.

Even though their paths of struggle differ, these groups prefer peaceful or unarmed tracks. In contrast to this, there are Islamic movements that view the only way to implement Islamic law as through armed jihad. This group later became known as the "Jihadist group." According to Abû Mus'ab al-Sûrî, one of the Jihadist group activists, the Jihadist sect is a sect that includes various organizations, groups, associations, ulama, intellectuals, and figures, as well as individuals who adopt the idea of armed jihad against governments which exists in Arab and Islamic countries as a representation of infidel government regimes. In another part of his book, he adds essential characteristics of this school, namely that it carries ideas based on the principles of al-hâkimiyyah, al-walâ' wa al-barâ', and al-mufâshalah:

Jihadist groups, as al-Sûrî mentioned above, consist of various organizations and groups. In Egypt, a Jihadist group was born called Jama'ah Islamiyyah, led by Dr. Umar 'Abdu al-Rahmân and Tanzhîm al-Jihâd under the leadership of Aiman al-Zawâhiri. Meanwhile, in Algeria, al-Jamâ'ah al-Islâmiyyah al-Musallahah emerged, which was formed by Manshûri al-Milyâni in 1992 AD. In Yemen, an armed group led by Abû al-Hasan al-Mihdar under Jaisy 'Aden Abyân. In Afghanistan, the Taliban group emerged, led by Mullah Muhammad Umar. Furthermore, in the Philippines, there is the Abu Sayyaf group.

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3al-hâkimiyyah is to judge only by Allah’s law. al-walâ’ wa al-barâ’ is complete loyalty to Allah and His Messenger, freeing oneself from allegiance to anyone other than them. al-mufâshalah is a strict separation between truth and falsehood. See this view in Abû Mush’ab, The Journey of the Jihad Movement, p. 24.

4See the description of the Jihadist group factions in al-Sûrî, pp. 113–185. See also Afadlal et al., Islam and Radicalism in Indonesia (Jakarta: LIPI Press, 2005), pp. 69–98.
In their own country, Jihadist groups have emerged with many factions. CNN Indonesia, when dissecting the traces of terrorism in Indonesia, stated that there are at least five-armed extremist or terrorist groups in Indonesia, namely Jemaah Islamiyah, Jamaah Ansharu Tawhid, Mujahidin East Indonesia, Jamaah Indonesia Barat, and Jamaah Anshar Daulah Khilafah Nusantara, which are affiliated with ISIS.\(^5\)

Jihadist groups, even though they have many factions, have the same doctrine, namely armed jihad as a way to enforce Islamic law. Abdurrahman Ayyub, a Jihadist group combatant and now a working partner of the National Counterterrorism Agency (BNPT), said that the Jihadist group is a group that believes everything must be resolved through jihad, which means war. Their thinking and method in upholding Islam is jihad, which means war. Fertile land is developed in conflict areas, and they carry out cadre formation there.\(^6\)

It is essential to know that in Indonesia, there are Islamic groups that are very vulnerable to being recruited by jihadist factions. The group in question is the Indonesian Islamic State (NII). The vulnerability is because this group has many doctrines in common with Jihadist groups. Both of them see the obligation to implement Islamic law; the system that governs Islamic society today is the thāghūt system (everything that is worshiped other than Allah); a community that does not comply with Allah’s law is an infidel. Meanwhile, the difference between the two is that NII does not take the path of armed confrontation because it is currently in the initial preaching phase, the same as the Mecca phase during the time of the Prophet. The NII group divided Indonesian society into Meccan society and Medina society. Indonesian culture in the Mecca category does not use Islamic law as a pagan, although praying, giving zakat, and fasting are not accepted. Meanwhile, Indonesian society in the Medina category uses Islamic law; the community is Muslim, and prayer, zakat, and fasting are accepted.\(^7\)

According to a former NII activist in Jambi, there are two categories of Indonesian society: the infidel category and the Islamic category. Those who fall into the category of infidels are groups of people who have not migrated to Islamic law. This group of people is included in the category of Meccan people—people who have not emigrated. Meanwhile, those who fall into the Islamic category are groups of people who have migrated to Islamic law. This group is included in the category of Medina people, people who have emigrated.\(^8\)

C. Construction of Jihadist Thought of Jihadist Groups

It has been previously mentioned that the path chosen by jihadist groups to implement Islamic law is armed jihad. Becomes a question of what their construction of jihad was. For Jihadist groups, as well as several other Islamic groups, implementing Islamic law and upholding the caliphate is obligatory for Muslims. In this regard, Muhammad 'Abdu al-Salām Faraj, an ideologue of the Jihadist group, said that establishing an Islamic state and restoring the caliphate is 'fardhu'. This conclusion is based on the mandatory command to implement Islamic teachings, which, among other things, are found in the QS. al-Maidah/5:44, 49; al-

\(^6\)Source: Abdurrahman Ayyub's lecture on extreme Terrorist/Radical and political development was covered by al-Iman TV on May 26, 2015.
\(^7\)Hartono Ahmad Jaiz, Heretical Religions and Beliefs in Indonesia (Jakarta: Pustaka Al-Kautsar, 2012), p. 54.
\(^8\)Source: results of dialogue with a former NII activist in Jambi on September 13, 2017.
Nûr/24:1. According to him, if enforcing Allah's laws on earth is obligatory for Muslims, then establishing an Islamic state is also mandatory because something becomes obligatory if its obligations are not carried out except with it. Likewise, if an Islamic state cannot be established except by war, then war becomes mandatory.⁹ This thought can be formulated in a formula: implementing Islamic law is mandatory. It can only be implemented if an Islamic state supports it. In conclusion, establishing an Islamic state to protect the implementation of Islamic law is required.

As a result, because the laws currently applied in Muslim countries are infidel laws, the existing government is an infidel government. Regarding governments in Muslim countries, Faraj said:

فحكام هذا العصر في رده عن الإسلام تربوا على موائد الاستعمار.. سواء الصليبية أو الشيوعية أو الصهيونية – فهم لا يحملون من الإسلام إلا الأسماء وإن صلى وصام وادعى أنه مسلم.

Translation: Today’s government has moved away from Islam; they were educated by the colonizers, whether Christian, Communist, or Zionist, so they do not have Islam except in name, even though they pray, fast, and declare themselves to be Muslims.¹⁰

Faraj’s conclusion is based on Ibn Taîmiyah’s and Ibn Katsîr’s opinions. According to Ibn Taîmiyah, as quoted by Faraj, it is apparent in the Islamic religion that it is permissible for anyone to follow a religion other than Islam or a Shari’a other than the Shari’a of the Prophet Muhammad. Then he is an infidel.¹¹ A similar opinion was expressed by Ibn Taîmiyah’s student, Ibn Katsîr. According to him, as quoted by Faraj, Allah denies anyone who does not comply with His law and turns to opinions and various terms that are used without support from Islamic law, which is then made into a direction that is followed more than the Qur’an and the Prophet’s hadith. Whoever does this is an infidel and must be fought until he returns to the law of Allah and His Messenger.¹²

Faraj’s view is the general view of the Jihadist group. For them, the governments currently in Muslim countries are apostate or infidel governments. In this regard, As-Sûrî said that Jihadist group activists see all ruling regimes in Arab and Islamic countries as apostate regimes because they make laws other than Islamic law, rule with laws other than those revealed by Allah, and are loyal to the enemy. Enemies of Islam and Muslims who have disbelieved. Likewise, they see three institutions of power: the executive, legislative, and judiciary, which are infidel institutions. The high-ranking officials who sit in the three institutions have become infidels and apostates.¹³

Some Jihadist factions, such as Jamâ’ah al-Muslimîn or the more popular Jamâ’ah al-Takfîr wa al-Hijrah in Egypt, have a further view that all levels of society are infidels because they do not comply with Allah’s law. According to this group,
the government is infidel because it does not judge by Allah’s direction, the society is infidel because it accepts laws other than Allah’s law, and the ulama are infidel because they believe governments and organizations that judge by other than Allah’s law. Because they view all levels of an organization as infidels because they do not obey the laws of Allah, this group requires its members to emigrate to places where they think there is true Islamic life.14

On the basis that the current government, or even all levels of society, are infidels, they must be fought because they have apostasy or are infidels. In connection with this, Faraj said that the current government is the same as the Tartar government, even more apostates from Islam because it prohibits zakat and refuses to abandon usury. Therefore, anyone who doubts the obligation to fight is the most ignorant person regarding the religion of Islam. Because they must be fought, they must be fought.15 This view is based on Ibn Taymiyah’s fatwa and Ibn Katsir’s opinion in his interpretation of the infidelity of the Tartar government and its obligation to fight it. For Faraj, compared to the Tartar government, the current government is more clearly infidel or apostate from Islam.

There is another Jihadist faction whose concentration is on fighting everything related to America and its allies, including the civilians of these countries. Imam Samudra, a member of this faction, said in his book, "Aku Melawan Teroris" That:

"Obviously, the Bali bombing was a jihâd fî sabîlillâh because the main targets were colonial nations such as America and its allies...The colonial nations who slaughtered the weak and innocent babies are what are called the polytheists (infidels) who have the right to be fought as stated in the words of Allah, "And fight all the polytheists as they fight all of you, and know that Allah is with those who fear Allah." (At-Taubah: 36).”16

In another part of his book, referring to the Prophet’s hadith about the Prophet being sent with a sword at the end of time, Samudra says, "War continues to be fought so that there is no polytheism in this world."17 Next, concerning the Prophet’s hadith about the command to fight the man until the shahadah, he said, "...war is fought until all humans make the shahadah, admit that there is no Ilâh (God) other than Allah, and testify that the Prophet Muhammad is the Messenger of Allah..."18

Strictly speaking, for jihadist groups, armed jihad must be carried out to overthrow infidel regimes and liberate the Islamic world from infidel aggressors (America and its allies) on the one hand. On the other hand, these regimes could be replaced with an Islamic state or caliphate. The question is, why did they choose armed jihad as a way to enforce Islamic law? From the previous explanation, it can be concluded that what is behind the choice of armed jihad for this group is, firstly, that what they are currently facing are apostates whom they think must be fought.

17Ibid., p. 133. The hadith referred to, “I was sent on the eve of the Day of Judgment carrying a sword so that Allah will be worshiped alone and he will have no partners...” See this hadith in Ahmad ibn Hanbal, Musnad Ahmad (al-Riyâdh: Bait al-afkâr al-dauliyah li al-nasyr wa al-tauzi‘, 1998), 5667th hadith, p. 441.
18Samudra, Op. Cit., p. 134. The hadith in question says, "I was ordered to fight man until they testified that there is no god but Allah and that indeed Muhammad is the messenger of Allah, and they established prayer." See this hadith in Al-Imâm Bukhârî, Sahîh al-Bukhârî (al-Riyâdh: Bait al-afkâr al-dauliyah li al-nasyr wa al-tauzi‘, 1998), 25th hadith, p. 28.
Second, the aggressors (America and its allies) attack Muslims with weapons, so they must respond with firearms. Third, an Islamic state cannot be established currently except by force of arms. If the Islamic State cannot be enforced except by force of arms, then using force of arms is obligatory. This conclusion is based on the rule that "everything where an obligation cannot be fulfilled unless something is done so that something becomes mandatory."

D. Criticism of the Jihadist Thought of Jihadist Groups

Implementing Islamic law is mandatory in Islam and is the ulama’s consensus (jīmā'). Meanwhile, there is conflicting opinion regarding establishing an Islamic state or caliphate. Most people believe that upholding the caliphate is obligatory. Al-Mawârdî, for example, said that the imâmah must be kept, and that was the consensus of the ulama except al-‘Asham.19 Apart from al-‘Asham, in modern times, an al-Azhar cleric, Ali Abdu al-Râziq, also saw that establishing the caliphate was not a religious obligation. He, for example, said that the Islamic religion is independent of the caliphate that is generally known by the Muslim community. Likewise, let go of the lure, attempts to scare, glory, and power associated with this problem. This issue is not in the slightest a religious issue, not a judicial issue, and not an issue relating to the duties of the government and the centers of state power.20

Groups that make it mandatory, including Jihadist groups, believe that the implementation of Islamic law will not be implemented without the auspices of the caliphate. On this basis, establishing the caliphate is obligatory. As mentioned previously, the syllogism formula is that applying Islamic law is mandatory. This can only be implemented if an Islamic state supports it. In conclusion, establishing an Islamic state to protect the implementation of Islamic law is required.

On the issue of implementing Islamic law and upholding the caliphate, the Jihadist group has the same view as the majority of ulama and other Islamic groups, namely that it is obligatory. However, they then differ in two ways: first, for the current government, Jihadist groups, or even all of society because they do not apply Islamic law, are infidels, while the majority of ulama and other Islamic groups do not position them as infidels. Second, for Jihadist groups, armed jihad is the only way to implement Islamic law and uphold the caliphate, while other groups, such as the Muslim Brotherhood, Hizbu Tahrir, and Salafiyah, choose the path of da’wah, education, politics, economics, and society as a path.

Here primarily lies the point of criticism directed at Jihadist groups by various parties. Syêkh Jâd al-Haq ‘Ali Jâd al-Haq, former Grand Shaykh of al-Azhar Egypt, in his book Naqdh al-Farîdhah al-Ghâibah, when responding to the disbelievers of people who do not obey Allah’s law by the Jihadist group, that leaving some of Allah’s commandments or doing what is forbidden while believing in the truth of those commandments and prohibitions and believing that they must be carried out are all acts of sin and wickedness, not disbelief.21 He further said that to disbelieve the government for abandoning some of Allah’s laws and not implementing them is something that has no basis in the Qur’an and the Prophet’s hadith. The text emphasizes that the perpetrator only sinned and did not make him leave Islam. 22

22Ibid., p. 28
Syêkh Jâd al-Haq’s rebuttal is based on a number of verses from the Qur’an and hadiths of the Prophet, which show that committing sins does not cause a Muslim to leave the teachings of Islam. Allah, for example, says, “Indeed, Allah does not forgive the sin of associating partners with (anything) with Him, and He forgives sins other than shirk for whom He wills. Whoever associates (anything) with Allah, then indeed he has gone astray.” (QS. al-Nisâ'/4: 116). Meanwhile, the hadith of the Prophet was quoted as saying, “Anyone from my ummah who dies and does not associate anything with Allah will enter heaven. I (Abû Dzar) asked, even though he committed adultery and stole. He answered, even if he commits adultery and steals” (HR. Bukhari). He also quoted a hadith from the Prophet, which shows that faith, even if good deeds do not accompany it, makes a person a Muslim and keeps a person out of Hell, “I was ordered to fight against humans until I say the shahada to no god but Allah and believe in me and in what I have brought. If they do that, then they keep their blood and property except for their rights, and their account returns to Allah” (HR. Bukhari). Another hadith says, “Out of the fire of Hell is whoever says "lâ ilâha illallâh," and in his heart, there is goodness even though it weighs an atom.” (HR. Bukhari). According to him, these verses from the Qur’an and the Prophet’s hadith are the basis for a person who commits a sinful act as a result of violating the provisions of Allah and His Messenger, as long as he believes in its truth and believes that it is obligatory to carry it out, this does not make him leave Islam. Therefore, it is not halal to disbelieve a Muslim because of the sins he commits, whether for ignoring obligatory orders or doing what is prohibited.23

It is stated in the book Bayân li al-Nâs Min al-Azhar al-Syarîf, a book published by Egypt’s al-Azhar University, that several verses from the Qur’an and hadiths of the Prophet show unequivocally that those who commit sins other than shirk are still called believers. Allah, for example, says, “And if there are two groups of those who believe at war, let you make peace between them!” (QS. al-Hujurât/49: 9). This verse still refers to the two parties who committed immorality by fighting as believers. Meanwhile, the hadith of the Prophet is related; in addition to the hadith narrated by Abû Dzar mentioned previously, there is also a hadith narrated by ‘Ubâdî ibn al-Shâmit, which states that people who commit sins can have their sins erased because they are sanctioned or because Allah forgives them.24 In another part of this book, it is stated that ignoring one Islamic characteristic or behavior does not result in infidelity and the death penalty. It is the consensus that ulama should not kill immoral people just because they abandon one Islamic behavior.25

It is further emphasized that Islam forbids converting someone unless there are reasons for which the truth is not in the slightest doubt. According to Imam Malik, anyone who comes out of himself may be a disbeliever with 99 possibilities, and one option is that he is still a believer, so the one that follows is the possibility of being a believer.26 Apart from that, it is not permissible to convert and fight

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24Al-Azhar, Op. Cit., p. 123 & 124. The hadith in question says, “... then whoever carries it out, Allah will bear the reward, and whoever is punished in the world, then it becomes kiffârat (penance for sins) for him, and whoever violates, then his sins are covered by Allah, and his business returns to Allah; if He wants to punish him, then He tortures him; and if He wants to forgive him, then He forgives.” (HR. Bukhari). See this hadith in Bukhari, Shahâh al-Bukhârî kitâb al-Fitan, bâb Bai‘ah al-Nisâ’ (al-Riyâdh: ‘Abdul Qâdir Syaibah al-Hamd, 2008), vol. 4, p. 650.
26Ibid., things 141 & 143.
against society, no matter how immoral, as long as there is still a mosque in their midst and the call to prayer is still being said.\textsuperscript{27} 

In my opinion, disbelieving the government or even all of society is counterproductive to the nature of Islamic \textit{da'wah}, in which a \textit{da'i} (jihadist) should invite the public towards the religion of Allah instead of condemning them as infidels just because they committed immoral acts. Apart from that, \textit{da'wah} begins with a good prejudice towards society and the hope that there is the potential to become a good person. Meanwhile, pronouncing a verdict of infidelity on the community closes the door to hope that society can improve.

Another view of the Jihadist group, which has received much criticism, is that armed jihad is the only way to implement Islamic law and establish the caliphate. Criticism focuses on two things: first, the interpretation of the term jihad solely as meaning war. Second, their call to fight the government, civil society, and citizens of the aggressor countries (America and its allies). In relation to the first, Jâd al-Haq said that the term jihad, both in terms of language and ‘\textit{shararik}, is not limited to the meaning of war. Even fighting infidels involves jihad with hands, possessions, words, and hearts. All of this must go through the path of \textit{da'wah} as described in the \textit{Qur'an}, namely with wisdom, good advice, and better debate (QS. al-Nahl/16: 125). To prove that the meaning of jihad is not limited to the sense of war, he, for example, quotes the hadith, "Fight the polytheists with your wealth, your hands and your tongue" (HR. Ahmad and Abû Dâud).\textsuperscript{28} Furthermore, he saw that the meaning of jihad in the way of Allah was limited to the sense of war, violating the principle of no compulsion in embracing Islam (QS. al-Baqarah/2: 256; QS. Yûnus/10: 99). It also violates the fundamental nature of the bearer of the message of Islam, the Prophet Muhammad, who was full of compassion and gentleness (QS. 21: 107). On the other hand, interpreting jihad in the way of Allah as merely meaning war means confirming the accusations of Orientalists that the sword spread Islam.\textsuperscript{29}

Regarding the second, the Jihadist group’s call for the obligation to fight the government because they have become apostates or infidels, he said that Islam does not justify people rebelling and fighting a government that still adheres to Islam and practices it, even if it is limited to offering prayers. When the government violates Islamic teachings, the people should advise and call them out in good ways.\textsuperscript{30} The same thing is stated in the book \textit{Bayân Li al-Nâs Min al-Azhar al-Syarîf}, that whoever ignores the law according to Allah’s law, or uses other laws but does not deny the truth or abuses it is a person of immorality, wicked, and cruel to oneself. He is not a disbeliever. Therefore, he will remain eternal in Hell, and the punishment of disbelievers in this world will not apply to him.\textsuperscript{31}

Regarding the view of the Jihadist group, which equates the current government with the “Tartar” government in terms of infidelity and must be fought against, he said that it is very wrong to equate the two because the Tartar government is infidel and not Muslim. Even if someone utters Islamic sentences (shahadah), it is to deceive Muslims. Jâd al-Haq’s conclusion was based on Ibn Taymiyah’s fatwa, which positioned the Tartar government clearly as infidels. This is certainly different from the Egyptian army, which won with shouts of “\textit{Allâhu Akbar}” during Ramadan, fasting, and ulama-led prayers. In the military barracks, there are mosques, and there are imams who always remind and teach them

\textsuperscript{27}Ibid.\
\textsuperscript{28}Sheikh, Op. Cit., p. 18 & 19.\
\textsuperscript{29}Ibid., p. 19.\
\textsuperscript{30}Ibid., p. 30.\
\textsuperscript{31}Al-Azhar, Op. Cit., p. 163.
In my opinion, the difference between the two lies in the fact that the Tartar government was born after destroying the Islamic system and replacing Islamic legislation, while the current government is implementing the plan and legislation left behind by the colonialists. Then, the government changed to adapt to society’s demands and did not infrequently introduce laws and regulations nuancing Islam.

Another view of the Jihadist faction that needs to be criticized, as previously mentioned, is that it is permissible to attack civilians from aggressor countries (America and its allies) as a fitting response to attacks by American troops and their allies against Muslim countries. This view is based, among other things, on the words of Allah, "...and fight all the polytheists as they fight all of you, and know that Allah is with those who fear Allah." (At-Taubah: 36). The explanation of the verse, according to this faction, is that on the basis that all of them (the disbelievers) are fighting all of you, then you must fight all of them.

This view is undoubtedly hazardous because it declares war on all infidels without distinguishing between the infidel groups. It is even more dangerous when using verses from the Qur’an and the hadith of the Prophet as justification. This view has a weakness because it views Islam as being spread by force, namely by the power of the sword, even though Islamic teachings related to this are apparent; Islam was not spread by force, QS. al-Baqarah/2: 256. When interpreting this verse, Ibn Katsîr quoted the reason the verse was revealed, "This verse was revealed concerning a man from among the Anshâr from Banî Sâlim bin ‘Auf, named al-Hushainî. He has two children who are still Christians, while he has converted to Islam. He then asked the Prophet SAW, did I not force them both because they refused to convert to Islam and remained in their religion? So, this verse came down (HR. Ibn Jarir)." Departing from the reason this verse came down to see that it is not permissible to force adherents of other religions to adhere to Islam. Sayid Quthub, a person whom Jihadist groups often refer to in interpreting verses from the Qur’an, in his commentary book Fî Zhilâl al-Qur’ân, said that freedom of belief is the first human right. Having faith means depriving oneself of one’s first human side when robbed of freedom. Islam is a religion that states that there is no compulsion to embrace Islam. He forbade his adherents to force adherents of other religions to convert to their faith.

Another weakness is that this view violates a vital principle relating to war in Islam, namely fighting people or groups who fight against Islam and Muslims, "And fight in the way of Allah those who fight you and do not exceed the limits..." (QS. al-Baqarah/2: 190). In connection with verse 36 of surah al-Taubah/9, which is used as the basis for the obligation to fight all infidels, this needs to be criticized. Some pilgrims, such as Sayyid Quthub, believe that this verse orders fighting all polytheists without exception as they fight you without exception. This opinion refers to the principle of retaliating in kind for the hostility of all polytheists towards all Muslims. Another view is that the command in this verse is an order for Muslims to unite in

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32Ibid., p. 36.
35Ibid.
fighting the polytheists as they unite in fighting the Muslims. Ibn Katsir, when interpreting this verse, said fight all you polytheists as all the polytheists are fighting you. A similar opinion was expressed by Muhammad Mutawallî al-Sya’râwî, where he said that as falsehood unites its forces with one another, so you believers and those who possess the truth join your forces to fight the falsehood of the disbelievers and polytheists.

Even though the commentators have different opinions regarding the understanding of this verse, what is clear is that they agree that the polytheists mentioned in the verse fought because they first fought the Muslims. Here, the principle of responding in kind to what the enemy does is applied. Therefore, this verse cannot be used as a basis for the obligation to fight infidels or polytheists who do not fight Muslims. In Islam, unbelievers are grouped into three groups: kâfir harbi, kâfir dzimmi, and kâfir musta’min. Kâfir Harbi is an infidel who fights against Muslims. Kâfir dhimmi are infidels living in Islamic areas who do not fight Muslims. Kâfir musta’min are infidels who ask for protection from Muslims, where they are not hostile to Muslims.

E. Closing
As previously said, misunderstandings and similar issues must be addressed concurrently. Dealing with this can be accomplished, among other things, by explaining the misconceptions conceptually and practically. Allowing such mistakes will only hurt and damage the image of peace and friendliness of Islam and Muslims. Apart from that, jointly campaigning for a moderate understanding of da’wah as stated in QS al-Nahl/16: 125. It needs to be emphasized that facing this and other misunderstandings should prioritize dialogue and discussion, as in dealing with the Khawarij group in the early period of Islam.

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