



JIHAD IN THE BOOK OF TAFSIR AL-MUNIR WORK AG. H. DAUD ISMAIL

Hasmulyadi

Faculty of Sharia and Law
IAI As'adiyah Sengkang
Email: hasmulyadi.hasan@yahoo.com

Abstract: Jihad is mentioned in the al-Qur'an which is found in several surahs. Term jihad was repeated 41 times in various derivatives. Issue of jihad is one of the most sensitive issues and an interesting debate among scholars, Islamic intellectuals and Western intellectuals, both in the context of the doctrine of fiqh and social politics. Discussion of jihad raises the dynamics of pros and cons in understanding it, there are those who understand strictly so that jihad is understood as mere physical war. There are also those who understand it so loosely that it is understood that jihad is not necessary with physical war. This review discusses how to understand jihad according to AG.H. Daud Ismail is a Bugis charismatic scholar in his work Tafsir Al-Munir. This paper is a study of Tafsir al-Munir by K.H. Daud Ismail is the primary source. The meaning of jihad revealed by AG.H. Daud Ismail is a war and helps believers, be serious, defend the Qur'an and doing good. Jihad is divided into three, jihad against lust, jihad against Satan, and jihad against fellow human enemies.

Keywords: *Daud Ismail, Jihad, Tafsir Al-Munir*

Abstrak: Jihad disebutkan dalam al-Qur'an yang tersebar di beberapa surah. Term jihad terulang sebanyak 41 kali dalam berbagai derivasinya. Masalah jihad menjadi salah satu isu yang sangat sensitif dan menjadi perdebatan menarik di kalangan ulama, intelektual Islam maupun intelektual Barat, baik dalam konteks doktrin fikih dan sosial politik. Pembahasan jihad memunculkan dinamika pro dan kontra dalam memahaminya, ada yang memahami secara ketat sehingga jihad dipahami sebagai perang fisik semata. Ada juga yang memahaminya sangat longgar sehingga dipahami bahwa jihad tidak perlu dengan perang fisik. Penelitian ini membahas tentang bagaimana pemahaman jihad menurut AG.H. Daud Ismail seorang ulama kharismatik Bugis dalam karyanya Tafsir Al-Munir. Penelitian ini adalah penelitian kualitatif dengan menggunakan analisis deskriptif dengan studi kepustakaan (library research). Peneliti mengkaji kitab Tafsir al-Munir karya K.H. Daud Ismail yang menjadi sumber primer. Makna jihad yang diungkapkan oleh AG.H. Daud Ismail adalah perang dan menolong orang-orang beriman, bersungguh-sungguh, mempertahankan al-Qur'an dan berbuat baik. Jihad terbagi tiga, jihad melawan hawa nafsu, jihad melawan setan, dan jihad melawan musuh sesama manusia.

Kata Kunci: *Daud Ismail, Jihad, Tafsir Al-Munir*

Introduction

Al-Qur'an is a holy book that is a way of life for mankind, not only for Muslims specifically. Guidelines or instructions of the Qur'an are called Shari'a. In the Shari'a, there are so many signs or clues that take humans to their destination (Shihab, 2003). This is what causes the Qur'an to have various features. Among the features of al-Qur'an are its beautiful and unique language structure and contain meanings that can be understood by anyone who understands the language, despite their different levels of understanding.

A reviewer of the Qur'an, in understanding a text, is required to have adequate scientific insight. Besides the basic knowledge of the Qur'an, he is also required to have adequate semantic, semiotic, and hermeneutic insights, because if not then the double mistake will be occur. The meaning of a sentence expressed by its owner is often not exactly the same as the user's intent (Umar, 2014). This is where the importance of someone who wants to explore the Qur'an has a good knowledge of science that is directly related to the Qur'an and other sciences that support interpretation.

Among the important teachings of Islam that the Qur'an declares is the doctrine of jihad. The Qur'an expresses the terms jihad in terms of al-jihad, *al-qital*, *al-harb*, *al-gazw*, and *al-nafr*. Expression of the word jihad using these terms is very influential in understanding the substance of the meaning of jihad, so it is often understood partially. Jihad which is understood as a war against infidels or non-Muslims is still quite dominant by some communities. Therefore, jihad still requires a deep and comprehensive understanding so that it does not cause controversy (Mubarak, 2011).

The term jihad has been controversial lately, when there are some groups who want the establishment of an Islamic government system in Indonesia with the concept of the khilafah. so that the

emergence of violent phenomena in the name of Islam in the name of jihad (war) such as bombing, intimidation, destruction etc. This act is interpreted as glory because it was carried out in the name of jihad according to religious instructions. This strict and extreme understanding of religion is due to textual understanding of the religious texts of the Qur'an and Hadith. On the other hand, there are those who understand jihad with a very loose understanding, so that those who think that jihad does not need to go to war, just struggle against the passions.

The Government of Indonesia through the Ministry of Religion instructed in a circular letter that all subjects containing khilafah and jihad content in Islamic religious subjects in the madrasah be immediately withdrawn. The instruction was affirmed in Circular Letter B-4339.4/DJ.I/Dt.I.I/PP/.00/12/2019 signed by the Director of Curriculum, Facilities, Institutions, and Student Madrasah Ministry of Religion. The aim is to prevent the understanding of radicalism because of an incorrect understanding of jihad. This decision drew a lot of protests from the Muslim community because they considered that the word jihad specifically was the language of the Qur'an which could not be eliminated.

Starting from here, the theme of jihad is very interesting to study according to the interpretation of AG. H. Daud Ismail in Tafsir al-Munir's local language, Lontara Bugis. AG. H. Daud Ismail is a highly charismatic Bugis scholar, especially in South Sulawesi, whose knowledge is no doubt. He is a moderate ulama ahlu sunnah who always prioritizes the benefit and goodness of Muslims in accordance with the situation of the times of his society.

A. Description of Jihad

Jihad is a multi-interpretation term and its meaning is still being debated, jihad has a religious meaning. Jihad is interpreted as a holy war. This interpretation was influenced by the concept of the Crusades that had been carried out by Christians. On the other hand, jihad can mean seriousness in getting closer to Allah (Umar, 2006). The term jihad in the Qur'an is found in 41 verses in several surahs (al-Baqiy).

Jihad in the Big Indonesian Dictionary is defined as: 1) Efforts with all efforts to achieve goodness; 2) Strive to defend the religion of Islam at the expense of property, life and body; 3) Holy war against infidels to defend Islam. Jihad means fighting in the way of Allah; fight (Departemen Pendidikan Nasional, 2008). The word jihad comes from the root of the word *jabada – yajbadu - jabdan/ jhdan*, which means *jadda* and *balaga al-masyaqqah* (Anis, 1972) which means to be serious, to reach difficulties.

Al-Qurthuby in interpreting the word jihad in QS. Al-Hajj: 78 explains that what is meant by jihad is jihad against the infidels. Besides that, jihad can mean carrying out all the commands of Allah and avoiding all His prohibitions. Allah commands that jihad with oneself in obedience and deter from the negative influence of lust, against Satan by avoiding his whispers, against tyranny and against unbelievers by rejecting it (al-Qurthuby, 2006).

The meaning of jihad in the Tafsir Al-Misbah is interpreted by devoting all abilities or taking sacrifice and being serious. Interpretation of the meaning of jihad by devoting all abilities and all that it has based on the interpretation of the QS. Al-Baqarah (2): 218. or whatever he has until he gets what he wishes, that is, God's grace (Shihab, 2007).

Jihad in Islam has a purpose, including:

- a. Expanding the spread of Islam
During the period of the Prophet's preaching in Mecca, jihad was prescribed by spreading the teachings of the Qur'an which contained the teachings of aqeedah. This jihad was very big for the Messenger of Allah and Muslims at that time because it was contrary to the beliefs of the general public who were polytheists.
- b. Preventing tyranny
Islam does not condone tyranny and crime. If that happens, then jihad is permitted. Injustice is contrary to human values and justice. Injustice can ruin the fabric of human life.
- c. Maintain agreement and peace

The concept of peace according to the Qur'an is universal and is not limited to certain religions. Muslims can make peace with anyone. Islam respects peace that has been mutually agreed upon. Therefore, people who violate the peace agreement may be fought. The alternative to maintaining peace is to carry out jihad. With jihad, peace can be maintained well.

d. Get the pleasure and guidance of Allah

Very noble aim of jihad is to gain the pleasure of Allah as confirmed in the QS. Al Mumtahanah (60): 1.

B. Biography AG. H. Daud Ismail

AG. H. Daud Ismail was born in Cenrana, Lalabata sub regency, Soppeng Regency on 30 December 1908, and died on 27 Rajab 1427/21 August 2006 M. (98 years old) (Martan, 2006). He was born to the couple H. Ismail and Hj. Pompola. AG. H. Daud Ismail began his education by learning to recite the Qur'an to his parents and studying with several teachers, then continued his education at the Sengkang Islamic boarding school. He studied at AG. H.M. As'ad and became one of the assistants in teaching the santri.

In 1942, when the World War occurred, AG. H. Daud Ismail was appointed as High Priest at Lalabata, Soppeng, while teaching at Amiriyah Madrasah in Soppeng. He was also a private teacher for the family of Datu Pattojo, precisely in 1944. Recognized as a scholar of broad and deep knowledge, he was appointed as *Kadbi* in Soppeng Regency in 1947 replacing Sayyed Masse for six years (Gusmian, 2019). He held this position until 1951. Then between 1951-1953, he served as an employee in the field of knowledge at the Office of the Religion Department of Bone Regency.

AG. H. Daud Ismail leads the Madrasah Arabiyah Islamiyah with AG. H. Yunus Martan after the death of AG. H.M. As'ad at the request of Wajo community leaders in 1953-1961. In 1961 he returned to Watangsoppeng and founded Yayasan Perguruan Islam Beowe (YASRIB) Soppeng. He led the YASRIB Islamic Boarding School since 1982 until his last breath. Five years after returning to live in Watansoppeng, he was appointed *Kadbi* (for the second time) in Soppeng Regency, which was also held until the end of his life. He also served as Chairman of the Indonesian Ulema Council of Soppeng Regency in 1993-2005 (Martan, 2006).

C. Background of Writing Tafsir Al-Munir

Writing of the Tafsir Al-Munir is influenced by the background of the social conditions of the society in which the writer is located. Writing of Tafsir Al-Munir by AG. H. Daud Ismail is motivated by several things, i.e.:

- a. There was no Bugis Tafsir book at that time that could be read by the Bugis Muslim community. AG. H. Daud Ismail considered that it was very important to write a Bugis Tafsir book as in other regions in Indonesia.
- b. Bugis community can learn the contents of the Qur'an that uses the Bugis language. This can help those who are not or have not been able to understand the Qur'an through the original language, Arabic. In addition, this book of tafsir helps people who do not have much time to come to hear lectures in studying religious knowledge. This does not mean to influence the community to be lazy to follow the recitation, With the Tafsir book, it is hoped that the community can repeat and relearn religious lectures that have been heard by reading the Tafsir book.
- c. To introduce to readers the Tafsir of both the local, national and international scale that the Bugis tribe through their language representations is a community that has a rich cultural and religious appreciation.
- d. In order to become guidelines and instructions for the Bugis generation in translating Arabic into Buginese. In translating Arabic into Bugis language certain rules are needed because Arabic has many figurative languages / majaz which must be adjusted according to the structure of the Bugis language.
- e. So that the Bugis language still exists in the midst of society. He saw the phenomenon that there were many Bugis who could not speak the Bugis language, let alone the generations to come. If this condition continues, then the Bugis language will be used less and even disappear. If the language disappears then the ethnic group is gone or the name is still there but the essence is gone (Ismail).

D. Writing Method of Tafsir Al-Munir

Based on the writing methodology, AG. H. Daud Ismail used the *tablili* method, which is interpreting the Qur'an based on the composition of the mushaf starting from Surah al-Fatihah to Surah al-Nas. He also sometimes quotes the interpretation of the famous exegete, this way he can be said to be a *muqaran* method. In explaining a verse or group of verses, he sometimes refers to other verses. AG. H. Daud Ismail compiled every 3 chapters in one volume so that the interpretation of 30 chapters was compiled in the Qur'an along with the translation. The systematic in interpreting the Qur'an, namely: 1) Verses of the Qur'an are written alongside, the translation of the verses of the Qur'an written in the right column and the Bugis translation in the left column; 2) mention the order of the surah and the verse at the beginning of the discussion. Interpretations of one, two, or several verses of the Qur'an are arranged so that they are considered one group; 3) Providing understanding of verses globally, so that readers can know the meaning of verses in general; 4) Using Bugis language, AG. H. Daud Ismail presents an interpretation of the Bugis language so that it can be understood by the Bugis community; 5) At the end of juz, AG. H. Daud Ismail gave explanations and words of wisdom and made a list of contents to make it easier to find verses and explanations.

E. Tafsir Jihad Verses in Al-Munir Tafsir

There is some discussion about jihad in the Tafsir Al-Munir namely the meaning of jihad, the types of jihad and the reward for those who carry out jihad. Jihad can mean several things, including:

a. War and Help Believers

AG. H. Daud Ismail explained the meaning of jihad with war and helped believers according to the QS. Al-Baqarah (2): 218. When translating the word *wa jabadu fi sabilillahi* in the verse, AG. H. Daud Ismail translated it with "*sininna tau mamusu sabele'e ri lalenna Fnang Allah Ta'ala*", which means people who fight in the way of Allah. There is an impression that the word *jabadu* is defined as a person who is at war. When interpreting QS. Al-Baqarah (2): 218, He explained that those who will obtain the mercy of Allah in addition to the believers and those who emigrate with the Prophet are those who devote all their ability to deal with unbelievers and help believers, "*makkotoparo tau palaowengi akkulle-ullena mewai kapere'e nenniya pewatangini tau mateppe'e*"

From this explanation it can be seen that AG. H. Daud Ismail understood the word jihad in verse by devoting abilities to two things, 1) confronting unbelievers who interfere with patience, not by taking up arms because this verse is still related to the period of the Prophet's migration, 2) help believers who need help. This explanation is almost the same as the explanation in Tafsir al-Maragi which explains that *jabadu* means that people devote all their ability to deal with unbelievers and strengthen believers (al-Maragi, 2001).

"*Wa jabadu bi amwalihim wa anfusihim*" in this verse be interpreted "*na mamusu sibawa warangparanna nenniya alena mennangro*". The verse is explained by AG. H. Daud Ismail that a person who strives is a person who fights with his wealth and soul. They left their hometowns because they wanted to save their religion from infidels, sought the pleasure of Allah, and helped the Prophet. His explanation gave understanding that jihad in this verse could mean war with property or with the soul. Even in certain circumstances jihad can be carried out by avoiding war.

In the next explanation, AG. H. Daudi Ismail explained the form of jihad with assets, namely: 1) help each other and spend his wealth during the hijrah and help the religion of Allah and His Messenger, 2) leaving their property in their hometown when they migrate. There are two forms of jihad with the soul, namely: 1) facing the enemy of Allah without regard to the number of opponents and their weapons more, 2) before fighting while still in Mecca, they have tried to be patient for all the suffering that comes and goes, even among those who died.

Command to fight with infidels and munafiq is more clearly explained in the QS. Al-Taubah (9): 73, and QS. Al-Tahrim (66): 9. The verse instructs to fight with all his might against two groups, namely the unbelievers and the hypocrites around the Muslims, if they want to destroy you, it must be even harder than them. As for hypocrites, it cannot be as hostile to hostile to unbelievers, unless they display their apostasy or do not want to carry out the pillars of Islam.

AG. H. David Ismail tells the reason why the Prophet was ordered to fight against the unbelievers and the hypocrites. The unbelievers used to hurt the Prophet of Allah with various painful sentences. When they met the Messenger of Allah, they replaced the pronunciation of "*al-salam*" which means salvation with the pronunciation of "*al-sam*" which means that you may get death. They prayed for the Prophet to die. As for the hypocrites, they insulted the Messenger of Allah by saying "*udzun*" which means the handyman quoted the conversation of others. That is what caused the Messenger of Allah against them. This verse expressly commands to fight the infidels and hypocrites even by being more assertive, but this command applies if they are hostile and want to hurt the Muslims. In this case, war orders apply when there is a reason.

b. Jihad means to be serious

Jihad is understood by AG. H. Daud Ismail with meaning seriously based on QS. Al-Hajj (22): 78. This verse is translated by AG. H. Daud Ismail, "*nenniya to ajihadko (at attongeng-tongekko mennang) ri religion Puang Allah Ta'ala sitongeng-tongenna jihade*". Jihad in this verse is interpreted by him as *mattongeng-tongeng* or serious. So jihad can be interpreted as a serious effort to defend the religion of God at the expense of wealth, body and soul.

c. Jihad with the Qur'an

Jihad with the meaning of jihad with al-Qur'an is explained based on the QS. Al-Furqan (25): 52. This verse is interpreted by AG. H. Daud Ismail, "*na aja lalo muturusivi wawang kapere'e, nenniya musui mennangro nasaba akorange amusu maraja*". This verse prohibits Muslims from following the wishes of the infidels who are wrong. Jihad with the Qur'an can be carried out by defending according to the guidance of the Qur'an and giving them warnings about the condition of the previous people who perished because they denied the apostles sent to them. AG. H. Daud Ismail interpreted jihad in this verse as jihad with the Qur'an, not jihad by taking up arms, because it was understood that at that time the condition of the Muslims was still very weak. Jihad with al-Qur'an is emphasized at the end of the verse with "*jihadan kabira / jihad battoa*".

d. Jihad with doing good

This explanation can be seen in QS. Al-Ankabut (29): 69. People who truly stand for the religion of Allah will always get straight directions, various kinds of goodness and Allah is always with people who do good. Doing good has a broad understanding, including doing good to religion, doing good to God, to both parents, and to fellow human beings. Jihad in the sense of defending the religion of God can be done by doing good (*ihsan*), by referring to the end of the verse, that God is always with those who do good. In QS. Al-Hajj (22): 78, AG. H. Daud Ismail emphasized the meaning of the verse with an explanation, you should maximize your ability / be serious in dealing with enemies so you can win. There are three things that need to be opposed, namely:

- a. Jihad against lust and desire, this is the greatest and most difficult enemy, because it is within us. In the hadith that was narrated by al-Baihaqy from Jabir, "you return from a small war to a big war, friends asks: which war do you mean? Rasulullah answered, that is against lust". This jihad against lust is emphasized in the QS. Al-Ankabut (29): 6 and QS. Al-Naziat (79): 40-41. One of the meanings of jihad revealed by AG. H. Daud Ismail in this verse is a jihad against lust.
- b. Jihad against Satan. The war against satan is revealed in other verses other verses, such as QS. Al-Isra (17): 53.
- c. Jihad against fellow human enemies, such as against the unbeliever who will expel the Muslims from their village. Jihad against the enemies of fellow humans, including against the unbeliever and hypocrites and all who can do oppression and damage to others.
- d. From the explanation of this verse, it can be understood that the understanding of jihad AG. H. Daud Ismail is not only limited to war against fellow human beings, but war can be understood as a fight against the passions and the real enemy of humans, namely the devil.

Jihad is one of the content of teachings in Islam which has an important position. There are many verses in several surahs that express jihad in the form of orders, even with strict orders. Besides the command of jihad itself, there are many rewards for those who strive in the way of Allah. Among the reward or reply, namely:

1. Goodness and Great Rewards, QS. Al-Nisa (4): 95
Allah exalts the rewards of those who go to war in the way of Allah compared to those who do not join in the war without obstruction. As for those who did not go to war because of old age such as blind, disabled, elderly people, sick people, etc., the reward is still promised if they intend to join the war if healthy
2. Commerce that saves, QS. Al-Shaff (61): 10-11
AG.H. Daud Ismail does not explain too long about jihad in this verse. He only gives an explanation of the reward of believers and jihad is better than the world for those who know it, as an interpretation of the previous verse about good trade with Allah.
3. Got a high degree, QS. Al-Taubah (9): 20
AG.H. Daud Ismail interpreted the verse "*naiya sininna tau mateppe'e napada mallekke dapureng napada mammusu parasabbele sibawa warangparanna nenniya watakkalena, iyana meannangro tau kaminang maserro tanre pangka'na nenniya kaminang maserro raja alebbirangna ri sesena Puang Allah Ta'ala, nenniya maserro raja to appalanna*". People who believe and emigrate and strive in the way of Allah are the highest degree and most glorious in the sight of Allah and the greatest reward. The verse explains so much the reward of those who strive in the way of Allah.
4. Get luck, QS. Al-Maidah (5): 35
AG.H. Daud Ismail translated the word *jahiduu* with "*pada jibade'ko mennang*", jihad, you guys, with a translation of the Arabic language that is spoken. The verse reveals the reward of those who strive to be lucky. The promised fortune is the fortune of the world with victory and the fortune of the hereafter by being placed in heaven.

Conclusion

Based on the description that has been described above, there are several points that can be used as conclusions, i.e.

1. The meaning of jihad understood by AG. H. Daud Ismail is almost or can be said to be the same as the opinions of other commentary scholar. Jihad is generally understood to mean "*matotongeng-tongeng*" seriously in defense of Allah's religion. Besides this meaning, jihad is also understood as a war against infidels and polytheists and helps those who believe. In his explanation, AG. Daud Ismail talked more about jihad in the second sense, which is to help believers. The meaning of jihad is also meant by doing good.
2. Jihad can seriously be applied in three ways, namely: jihad against lust and desire which is a large and difficult jihad, jihad against Satan as a real enemy for humans, and jihad against fellow human enemies, both infidels, musyrikin and munafiqin .
3. People who strive in the way of Allah can get many things, including: great kindness and merit, commerce that saves, gets a high degree, and gets good luck.

References

- Al-Baqiy, Muhammad Fu'ad Abd. tth. *al-Mujam al-Mufabras li Alfadz Al-Qur'an al-Karim*, Indonesia: Maktabah Dahlan.
- Al-Maragi, Ahmad Mustafa. 2001. Tafsir al-Maragi, Juz. I., Cet. I, Beirut: Dar al-Fikr.
- Al-Qurthuby, Abu Abdillah Muhammad bin Ahmad bin Abu Bakar. 2006. *Al-Jami' li Abkam al-Qur'an*, Juz. XIV, Cet. I, Lebanon: Al-Resalah.
- Anis, Ibrahim. 1972. *Al-Mu'jam al-Wasith*. Kairo: tp.
- Departemen Pendidikan Nasional. 2008. Kamus Besar Bahasa Indonesia, Edisi IV, Vet.I; Jakarta: PT. Gramedia Pustaka Utama.
- Gusmian, Islah. 2019. Tafsir Al-Qur'an dan Kekuasaan di Indonesia. Cet.I, Yogyakarta; Yayasan Salwa.
- Ismail, AG. H. Daud. tth. Tafsir Al-Munir. Ujung Pandang: CV. Bintang Selatan.
- Martan, M. Rafii Yunus. 2006. Membidik Universalitas, Mengusung Lokalitas: Tafsir al-Qur'an Bahasa Bugis karya AG. H. Daud Ismail. Jurnal ISQ. vol. 1(3).

- Mubarak, Zulfi. 2011. Tafsir Jihad: Menyikap Tabir Fenomena Terorisme Global, Malang: Um-Malik Press.
- Shihab, Quraish. 2003. Membumikan al-Qur'an, Cet XXI, Bandung: Penerbit Mizan.
- , 2007. Tafsir Al-Misbah, Jakarta: Lentera Hati.
- Umar, Nasaruddin. 2006. Mengurai Makna Jihad dalam Kata Pengantar Gamal al-Banna, *Jihad* yang diterjemahkan oleh Tim Mata Air Publishing, Cet. I; Jakarta: Mata Air Pulishing.
- , 2014. Islam Fungsional: Revitalisasi dan Reaktualisasi Nilai-Nilai Keislaman. Jakarta: PT. Elex Media Komputindo.