Study of Balaghah in the Verse of Jihad: QS Al-Hajj verses 39-40 and QS Al-Baqarah verse 190

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Abstract: *The purpose of this study is to avoid errors in the intended meaning of the speaker delivered to the interlocutor about the jihad verse, explain the semantic rationality of the meaning of the jihad verse, study the style of language which is a method of delivering meaning in the jihad verse, and learn some models of the beauty of stylistics, and the beauty of the sentences used in the jihad verse. Researchers use descriptive methods with a content analysis model (content analysis) that discusses in-depth information obtained and records messages systematically which are then interpreted. The results of balaghah analysis from the Qur'an Surah Al-Hajj verses 39, 40 and Qur'an Surah al-Baqarah verse 190 explain the acts of terrorism committed by some people in the name of Islam, are not justified because they do not have a cause, and the level of crime that has been determined by religion, and because the object being fought is not in accordance with the provisions of religion, and is too far beyond the limit.*

Keywords: *balaghah, terrorism, radicalism and jihad verses.*

INTRODUCTION

Prophet Muhammad preached Islam in the Arabian Peninsula in the 7th century in a friendly, humanistic and polite manner. The example of the prophet Muhammad in preaching was followed by the Wali Songo who preached Islam in Indonesia. Now the friendliness and politeness of Islamic da'wah has been tarnished by acts of radicalism and terrorism. Acts of radicalism and terrorism are carried out by a group of individuals in the name of Islam.

Radicalism and terrorism movements in the name of Islam occurred in various places including the bombing of the WTC building in New York (2001), the Bali bombing (2002 & 2005), the JW Marriot hotel bombing (2003 & 2009)[1], the bombing of the Embassy in Australia (2004).), the Ritz-Calton bombing (2009), the Kepunton Full Gospel Bethel Church bombing in Solo City (2011)[2], the suicide bombing at the Poso police headquarters (2013)[3], the bombing at Plaza Sarinah (2016)[4], suicide bombing at Kampung Melayu (2017), suicide bombing at 3 churches in Surabaya, namely the Indonesian Christian Church, the Church of Santa Maria Immaculate, and the Pentecostal Church (2018), bombing at the Surabaya City Police Resort (2018), suicide bombing in Sibolga (2019) and the suicide bombing at the Makasar Cathedral (2021)[5] .

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[1]Dede Rodin, 'ISLAM DAN RADIKALISME: Telaah Atas Ayat-Ayat "Kekerasan" Dalam Al-Qur'an', *Addin*, 10.1 (2016), 29 <https://doi.org/10.21043/addin.v10i1.1128>; Khairun Nisa and Annas Rolli Muchlisin, 'Ambivalensi Jihad Dan Terorisme: Tinjauan Analisis Semantik-Kontekstual Ayat-Ayat Jihad', *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman*, 17.1 (2018), 41 <https://doi.org/10.18592/al-banjari.v17i1.2004>.

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[3]BBC News, 'Bom Bunuh Diri Meledak Di Mapolres Poso', *BBC NEWS*, 2013 <https://www.bbc.com/indonesia/berita_indonesia/2013/06/130603_bom_bunuhdiri_poso>.

[4]Muhammad Ali, '3 Fakta Di Balik Teror Bom Thamrin Jakarta', *Liputan 6*, 2018 <https://www.liputan6.com/news/read/3289482/3-fakta-di-balik-teror-bom-thamrin-jakarta>.

[5]Iqbal Muhtarom, 'Bom Gereja Katedral Makassar, Ini Rentetan Bom Bunuh Diri 5 Tahun Terakhir', *Tempo.Co*, 2021 <https://nasional.tempo.co/read/1446862/bom-gereja-katedral-makassar-ini-rentetan-bom-bunuh-diri-5-tahun-terakhir/full&view=ok>.

Acts of radicalism and terrorism are threats in the world that have had many negative impacts on victims, families, nations and countries[6].There are many factors that cause radicalism and theorizing, including: (1) misunderstanding or lack of depth in studying Islam and Islamic religious texts[7], (2) and (3) differences in human faith[8], and (3) differences in human faith[9].

The perpetrators of acts of radicalism and terrorism use the Qur'an and Hadith as the legitimacy and basis for their actions. In fact, Islam is a religion that teaches *tasamuh* (tolerance), *tawasuth* (middle), *rahmat* (compassion), *adl* (justice) and *hikmah*(wisdom)[10]. The concept of jihad is the teachings of Islam that are used as justification and legitimacy for acts of radicalism and terrorism. The perpetrators of acts of radicalism and terrorism often use the word jihad when carrying out bombings[11].

The narrow definition of jihad has given rise to many anarchist attitudes. Coupled with the views of most Muslim leaders that the peace verses of the Qoran had been *nasikh*(removed) by the verses of the sword. As far as the author's reading, there are indeed some verses of the Qur'an that use the term jihad which refers to the meaning of war, but not all, considering that the Qur'an is the primary source of Muslims in which there is the term jihad which is often an affirmation of the case. terror, then this study discusses this issue more deeply. The author will examine the verses of jihad in the Qur'an by using balaghah analysis.

The following are some previous studies that discussed acts of radicalism, terrorism and jihad verses, namely the

[6]Reni Windiani, 'Peran Indonesia Dalam Memerangi Terorisme', *Jurnal Ilmu Sosial*, 16.2 (2018), 135 <https://doi.org/10.14710/jis.16.2.2017.135-152>.

[7]Nisa and Muchlisin; Yusuf Alqardhawi, *As- Sahwa Al-Islamiyah Bayna Al Juhud Wa At- Tatarruf* (kairo: Dar As- Syuruq, 2001).

[8]Nisa and Muchlisin.

[9]John L. Esposito, *Unholy War: Teror Atas Nama Islam* (Yogyakarta: ikon, 2003).

[10]Rodin.

[11]Zulfi Mubarak, *Tafsir Jihad: Menyingkap Tabir Fenomena Terorisme Global*, ed. by UNSPECIFIED (Malang: UIN-Maliki Press, 2011).

research of Ismail, et al in 2016 with the title Abdullah bin Al-Mubarak's Jihad Concept and Global Jihad. This study discusses the issue of jihad according to Abdullah bin Al-Mubarak's opinion[12].

The second research is a research conducted by Suryani with the title Introduction to Understanding Islamic Fundamentalism and Terrorism and Deradicalization. This study discusses the definition of radicalism and terrorism according to experts and the relationship between radicalism and terrorism[13].

The third research is the research that has been conducted by Nisa and Annas (2018) with the title Ambivalence of Jihad and Terrorism: A Review of Semantic-Contextual Analysis of the Verses of Jihad. This study discusses the verses of jihad in terms of the *interpretation of the Qur'an* with various opinions from the *commentators*[14].

The fourth research is a study that has been conducted by Triana (2018) with the title Tafsir Verses of Jihad in the Al-Qur'an'. This study discusses the verses of jihad in terms of thematic interpretation in the Qur'an[15]. And finally, a research conducted by Rangkuti (2016) with the title Islamic Educational Values in Tafsir Verse Jihad[16]. This study discusses the interpretation of the jihad verse and the educational values contained therein.

From the five studies, it can be seen that previous studies only discussed radicalism, terrorism, jihad, jihad verses and the interpretation of the Qur'an from jihad verses. So far, there has been no research that discusses the verses of jihad in terms of science. Therefore, the researcher wants to discuss the Balaghah Study in the Jihad Verse (QS al-Hajj verses 39-40 and QS al-Baqarah verse 190). Balaghah analysis in the jihad verse is expected to be able to find out the meaning contained in the

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[12]Ismail Yahya and Muh Nashiruddin, 'Konsep Jihad Abdullah Bin Mubarak Dan Jihad Global', 01 (2016), 147–80.

[13]Suryani.

[14]Nisa and Muchlisin.

[15]Rumba Triana, 'Tafsir Ayat-Ayat Jihad Dalam Al-Qur'an', *At-Tadabbur*, 2.2 (2017), 292–318.

[16]Suheri Sahputra Rangkuti, Nilai-nilai Pendidikan Islam, and Tafsir Ayat Jihad, 'Nilai-Nilai Pendidikan Islam Dalam Tafsir Ayat Jihad …', 12.1 (2018), 184–201.

jihad verse and its literary studies so that there is no misunderstanding and there is no ambiguity in understanding these verses. In addition, this study aims to avoid mistakes in the meaning that speakers want conveyed to the interlocutor about the jihad verse, explain the semantic rationality of the meaning of the jihad verse, study the style of language which is a method of conveying meaning in the jihad verse, and study several models of beauty. *stylistic,* and the beauty of the sentences used in the jihad verse.

METHODS

Researchers used a descriptive method with content analysis models*(content analysis)*that discussed information gained in depth and systematically recorded messages which are then interpreted. In this study, the researcher analyzed the Qur'an of Surah al-Hajj verses 39-40 and the Qur'an of Surah al-Baqarah verse 190 using the glasses of science *balaghah*.

This study uses data collection techniques in the form of literature studies or literature studies with content analysis patterns. The researcher collects primary or secondary data and reads, analyzes and examines it. The researcher uses reference sources that support the research, including the results of previous research, the book *balāgah*, and the commentary.

This research goes through several data analysis processes which include:

a. Reviewing the interpretation of the Qur'an Surah al-Hajj verse 39-40 and the Qur'an Surah al-Baqarah verse 190 based on the description.
b. Determination of the meaning of verses that contain elements of *balagha.*
c. Interpretation by interpreting the results of data analysis based on the rules of science *ma'āni, bayan badi* and.
d. Conclusions or summing up the overall results of research conducted with reference to the formulation of the problem.

RESULTS AND DISCUSSION

There are several verses that are used as the basis for terrorist acts, including the Qur'an Surah Al-Hajj verse 39-40 and the Qur'an Surah Al-Baqarah verse 190.

Balaghah analysis of the Qur'an surah Al-Hajj verses 39-40

أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُواْ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ٣٩ ٱلَّذِينَ أُخْرِجُواْ مِن دِيَٰرِهِم بِغَيْرِحَقٍّ إِلَّا أَن يَقُولُواْ رَبُّنَا ٱللَّهُ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا {الحج:39,40}

أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُواْ

part of the verse includes *majaz mursal. Mursal* is a *majâz* where the relationship of meaning is not similar. (Banna': without year). The figurative relationship model in *Majâz Mursal* in this verse is a causal relationship. Because war is because it has been oppressed. Sentenceبِأَنَّهُمْ ظُلِمُواْusing the word بِأَنَّهُمْwhich is *amil nawasikh* functioning as taukid, or reinforceظُلِمُواْmadhi verb meaning the act that has been happening. So, because there is a person or group of people who have really been wronged, God allows war.

وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

This sentence includes the *word khabar*, because this sentence gives newsabout Allah's help. This sentence uses the word which functions as taukid, showing that Allah really has the power to help people who fight because they are oppressed.

ٱلَّذِينَ أُخْرِجُواْ مِن دِيَٰرِهِم بِغَيْرِحَقٍّ إِلَّا أَن يَقُولُواْ رَبُّنَا ٱللَّهُ

The part of the verse ٱلَّذِينَ أُخْرِجُواْ مِن دِيَٰرِهِم بِغَيْرِ حَقٍّis badal kul min kul from the part of the previous verse, namelyبِأَنَّهُمْ ظُلِمُواْ. This section explains that the oppressed person is the person who was expelled from his hometown without a valid reason. This verse explains the level of cruelty that occurred so that Allah allowed war to occur. The sectionإِلَّا أَن يَقُولُواْ رَبُّنَا ٱللَّهُshows the great degree of tyranny because they (Muslims) were expelled just for saying that their god is Allah. This verse is included in *kalam khabar*, where Allah provides information about those who are oppressed.

وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا

This paragraph shall include the*InsyaThalabi* section. *At-Tamanni.* Lafadzوَلَوْلَاin this paragraph is *Adat*not *Ashliy*

Tamanni. *Tamanni* is demanding something that is liked but the demand is difficult or even impossible (Sagala: 2016). This sentence means that if Allah had not rejected the ferocity (not having the characteristics of Rahman and Rahim) between some humans and others, Christian monasteries, churches, Jewish houses of worship and mosques would have been torn down. called the name of Allah. This is not possible, or impossible to happen, because it is impossible for Allah not to have the attributes of Rahman and Rahim.

From the Qur'an Surah Al-Hajj verses 39 and 40 it can be concluded that this verse explains the reason why it is permissible to fight is because it has really been oppressed, and the level of injustice that a person is allowed to wage war on is that he has reached a great tyranny, that is, until he is expelled. from his home, country, and region for no apparent reason. From this verse it is clear that acts of terrorism committed by some people in the name of Islam are not justified because they do not have a cause and level of tyranny that has been determined by religion.

Analysis balaghah Quran surah Al-Baqarah verse 190

وَقَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمۡ وَلَا تَعۡتَدُوٓاْ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ {سورة البقرة,190}

وَقَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُم

The paragraph section is included in *Insya Thalabi*. *Insya Thalabi* is a sentence that requires a request that has not been obtained when asking (Banna: without year). This part of the verse is included in the *Insya Thalabi Al-Amr*. *Al-Amr* is asking for the implementation of a job to the interlocutor with the superiority of the speaker to carry out the command (Banna: without year). The form of *Al-Amr* used in this verse is *Fiil Amr,* namely وَقَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ of the verse has the meaning of Allah's command to fight in the way of Allah. In this verse Allah shows the type of war that is ordered, namely war in the way of Allah. No war except in the way of Allah. The part of the verse ٱلَّذِينَ يُقَٰتِلُونَكُم is the *Maf'ul* of قَٰتِلُوا which shows the object being fought, namely those who fight you. This means that Allah has ordered

those who fight against the Muslims. From this verse Allah shows the types of objects that can be fought, namely those who fight Muslims, if they are not people who fight Muslims then they are not ordered to be fought.

وَلَا تَعتَدُوٓاْ

part of the verse is included in *insha thalabi* thepart *an-nahyu*. *An-nahyu* is asking the interlocutor to stop a job with the superiority of the speaker to carry out the request. The sentence structure is arranged by connecting *fi'il mudhori'* with *la nahiyah* (Jarim and Amin 1997:184-187, Banna, Without years: 27-28). This part of the verse has the meaning of prohibiting Allah from transgressing.

وَقَٰتِلُوٓاْ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُم وَلَا تَعتَدُوٓاْ

two parts of the underlined verse are *Insya Thalaby*. The first part includes *Al-Amr* and the second part includes *An-Nahyu*. The two parts of this verse have anrelationship *al washl*. *Al-washl* connects sentences with other sentences with the letter *Wawu*(Hasyimi: 1994). In this context *Al-Wasl* isused because of the similarity in the form of the sentence insya'i, as well as the perfect match between the two sentences. This part of the verse gives the meaning that Allah gives both commands and prohibitions. Commands to fight and prohibitions to go beyond the limits of war. So in this verse, Allah gives a limit in fighting, which is not to exceed the limit. The two underlined words are included in the *Saja' Al-Mutharraf* because they have different *wazans* in their fashilah but have the same *Qafiyah*. The function of *Saja'*thisis only in lafadz

إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلمعتَدِينَ

This sentence includes *Kalam Khabar*, because this sentence gives news about things that are not liked by Allah. This sentence usedإِنَّthe word which functions as taukid, showing that Allah really does not like people who transgress. Asshobuni (no year) said "it is not permissible to fight or kill women, children, old people, sick people, and people who have surrendered to war".

From the Qur'an Surah Al-Baqarah verse 190 it can be concluded that this verse describes the types of war that are permissible are wars in the way of Allah, the object being fought

is people who fight Muslims, and the limitation in fighting is not allowed to fight women, children. -children, old people, sick people, and people who have surrendered to war. From this verse it is clear that acts of terrorism committed by some people who act in the name of Islam, are not justified because the object being fought is not in accordance with religious provisions, and is too far-fetched.

CONCLUSION

In the analysis of the Qur'an Surah Al-Hajj verses 39,40 and the Qur'an Surah Al-Baqarah verse 190, the study used is the science of balaghah with the aim of avoiding mistakes in the intended meaning of the speaker conveyed to the interlocutor about the jihad verse. Explaining the semantic rationality of the meaning of the jihad verse, studying the style of language which is a method of conveying meaning in the jihad verse, and studying several models of beauty *stylistic,* and the beauty of the sentences used in the jihad verse.

The results of Balaghah analysis from the Qur'an Surah Al-Hajj verses 39, 40 and the Qur'an Surat al-Baqarah verse 190 explain acts of terrorism committed by some people who act in the name of Islam, are not justified because they have no cause, and the level of tyranny that has been committed. determined by religion, and because the object being fought is not in accordance with the provisions of the religion, and is too far-fetched.

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