RELIGIOUS RADICALISM: DECONSTRUCTING THE INTERPRETATION OF THE
VERSE OF JIHAD IN THE QUR'AN

Bahruddin¹

¹Sekolah Tinggi Agama Islam Negeri Majene

e-mail: bahruddinmoderasistainmjn73@gmail.com

Abstract
The purpose of this research is to describe the meaning of jihad in the perspective of the
mufassirs, so that this jihad can be interpreted for the Muslim community not only in the
form of fighting with physical combat and weapons, but has a deeper meaning than that.
This research is a literature study (library research) by collecting data on primary and
secondary sources related to the research theme. The results of this study can be
concluded, that radical in substance and associated with the content of jihad contextually,
the meaning of radicals who use terror activities. Terror can be interpreted as curbing
da’wah and not broadcasting da’wah and Islamic law, on the basis that the strength of a
Muslim’s da’wah rests on the strength of faith, so that in its activities it shows the
behaviour of believers to encourage amar ma’ruf and eliminate evil in a ma’ruf manner as
well. Therefore, jihad in faith is a condition and situation in which a person will
continuously preach in a ma’ruf manner until the evil disappears with the awareness of
the perpetrators. Meanwhile, treasure jihad is the spirit of sacrifice in building Islamic law;
building mosques in isolated places, donating property to the poor so that they can survive,
and other things that require material in building the spread of Islam.

Keywords: Radical Religion; Understanding; Jihad; Mufassirin

Abstrak
Tujuan riset ini merupakan untuk mendeskripsikan makna jihad dalam perspektif para
mufassir, sehingga jihad ini mampu diinterpretasikan bagi Masyarakat muslim tidak hanya
dalam bentuk berperang dengan adu fisik dan senjata, namun memiliki makna yang lebih
dalam dari hal tersebut. Riset ini merupakan kajian literatur (library research) dengan
mengumpulkan data pada sumber primer dan sekunder yang terkait dengan tema
penelitian. Hasil penelitian ini dapat disimpulkan, bahwa radikal secara substansi dan dikaitkan dengan konten jihad secara kontekstual, maka makna radikal yang menggunakan kegiatan bentuk teror. Teror dapat diartikan mengekang dakwah dan tidak mensyorkan dakwah serta syariat Islam, dengan landasan bahwa kekuatan dakwah seorang muslim bertumpu pada kekuatan iman, sehingga dalam aktivitasnya adalah memperlihatkan perilaku orang yang beriman untuk mendorong amar ma’ruf dan menghilangkan kemungkinan secara ma’ruf pula. Oleh karena itu, jihad secara iman merupakan kondisi dan situasi apapun seseorang akan secara kontinu berdakwah secara ma’ruf sampai kemungkinan hilang dengan kesadaran para pelakunya. Sedangkan jihad harta merupakan semangat berkorban dalam membangun syariat Islam; mendirikan mesjid di tempat yang terisolir, menyumbangkan harta pada para kaum dhuafa agar mereka tetap mampu bertahan hidup, serta hal-hal lain yang membutuhkan materi dalam membangun syiar Islam.

Kata kunci: Radikal Agama; Pemahaman; Jihad; Mufassirin

PENDAHULUAN

The development of Islam in the world is being threatened by religiously labelled terrorism and radicalism. (Asmara, 2016) Both threaten the humanist side of Islamic values, as taught by the Prophet Muhammad: preaching moral and moral improvement. Islam is violent and brutal, seizing the symbols as well as the main markers of the world's Muslim face. This is a common challenge: how to present an Islam that is full of love, an Islam that preaches hospitality?

In the midst of the current understanding of Islamic values, the interpretation of the Qur’an becomes one of the keys. (M. Mufid Syakhlan, 2018) In the space of tafsir al-Qur’an as a door to access the verses, knowledge and truth meet two views: literal and contextual. (Idris, 2017) The literalist perspective is more based on textual references to Qur’anic verses without interpretation, while eliminating scientific studies carried out by scholars for hundreds of years. The literalist group wants to refer directly to the verses of the Qur’an and hadith, without going through the scientific means and spiritual depth of Muslim scholars. (Akhmad, 2023)

Meanwhile, the contextual perspective presents understandings of the conditions of the times, knowledge products and the flow of time that rotates in each generation. The group that uses contextual interpretation, wants the verses of the Qur’an to be a solution to
various contemporary problems of the world community. (Romdhoni, 2016)

Contextual interpretation offers a very important alternative for contemporary Muslims to counterbalance the textual interpretation that is so dominant today. The spectrum of contextual interpretation ranges from approaches that rely entirely on the literal meaning of the text (hard textualism), to approaches that consider a number of contextual elements (soft textualism).

Islam is a religion of mercy and tolerance. It yearns for justice and peace and upholds human dignity and freedom. (Nurcholis Madjid, 1970) This fragment is not an empty platitude. The Quran itself confirms that Prophet Muhammad, as the bearer of the message of Islam, was an apostle sent to perfect Akhlaq. (Abdul Munir Mulkhan, 2003) Moreover, to affirm that Islam is a religion that loves justice and upholds freedom of choice, the Quran mentions it in Surah Al-Kahf: 60.

وَقُلِّ ٱلۡحَقَّ مِن رَّبِّكَ ۖ فَمَن شَآءَ فَلۡيُؤۡمِنَ وَمَن شَآءَ فَلۡيَكۡفُرَ

Translation: And say: “The truth comes from your Lord; so whoever wishes to believe let him believe, and whoever wishes to disbelieve let him disbelieve.”

If traced deeper, Islam still has the same family as the word salama (سَلَامةً) which means safety or peace. Islam as a religion of salvation and peace is reflected in the greetings that Muslims almost always say every day. This means that the goal of salvation and peace is always a top priority that must be spread and must not be lost in the slightest. (Abdul Munir Mulkhan, 2003)

From the above, it is clear that the characteristics of Islam are peaceful and full of mercy. Therefore, there is no place for violence and radicalism, or fanaticism or terrorism, as well as various forms of injustice that damage and destroy the lives and or property of others. especially if we realise that the main purpose of Islamic teachings (مقاصد الشرعي) which protects and maintains the most basic human rights, especially the right to life, the right to religion, the right to maintain the mind, family, and property. It is not strange therefore that Islam discourages various forms of violence and injustice to other people/groups, to the extent that Islam considers the injustice done to one human being, the same as committing injustice to humanity as a whole. (Ahmad Gaus AF. et al., 2008) Allah says:

من قتل نفسه أسوأ قتل أو فساد في الأرض فقتل أثنا عشر ناسا جمعاً ومن أخيا اخنا فأثنا عشر ناسا جمعاً
Translated: ...whoever kills a human being, not because of killing another, or because of causing mischief on earth, it is as if he had killed all human beings. And whoever preserves the life of one human being, it is as if he has preserved the life of all human beings. (Bahtiar Effendy, 1996)

The above verse emphasises how Islam in general and the Quran in particular have safeguarded the rights of individuals. This verse negates any form of intimidation that is political in nature, group fanaticism, or authoritarian action. The Qur’an with its various dimensions of meaning here tries to close as little as possible the gap for its adherents to commit injustice that can harm other humans. Instead of finding verses for destruction and terrorism - as the West alleges - you will find many verses in the Quran that emphasise the importance of love, tolerance, forgiveness and brotherhood. Even the Quran answers those who go out to fight on the basis of group fanaticism (religious terrorists) with the verse:

قولوا: نؤمن بالله ورسوله ونؤيدما ونؤيدما ونؤيدما ونؤيدما ونؤيدما ونؤيدما ونؤيدما ونؤيدما ونؤيدما ونؤيدما ونؤيدما ونؤيدما ونؤيدما ونؤيدما ونؤيدما ونؤيدما ونؤيدما ونؤيدما ونؤيدما ونؤيدما ونؤيدما

Translation: Say (O believers): "We believe in Allah and what was sent down to Abraham, Isma’il, Ishaq, Ya’qub and their children, and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them and we submit to Him. (Kementerian Agama RI, 2015)

Islam’s attitude towards all Prophets is very clear; it does not differentiate between one and another. This is actually the most ideal description of a religion that does not condone fanaticism in the slightest, but instead highly values tolerance. If this is the case, then it is not unreasonable for Islam to be incited as a religion that sows the seeds of fanaticism among its people. (Ahmad Gaus AF. et al., 2008)

Islam in its tolerance emphasises to all its adherents to open themselves to people who are outside Islam. Islam even invites its adherents to repay bad attitudes towards them with better attitudes. Thus, Islam clearly prohibits fanaticism, and the logical consequence is that Islam also rejects various forms of anarchy and terrorism. Terrorising or committing anarchy against one human being (alone) is, in the perspective of the Quran, the same as terrorising and committing anarchy against all human beings.
In relation to jihad (as promoted by extremists), more attention needs to be paid. Often terrorists bring up the verses Al-Baqarah 190-191 as a starting point to justify their actions.

Translation: And fight in the cause of Allah those who fight you, (but) do not transgress the limits, for surely Allah loves not those who transgress the limits And kill them wherever you find them, and drive them out from where they drove you out (Mecca); and fitnah is more dangerous than killing, and do not fight them in the Sacred Mosque, unless they fight you in that place. If they fight you there, then kill them. Such is the recompense of the unbelievers

Meanwhile, the position of radical understanding or actions that lead to terrorism often clashes its meaning with an effort that encourages understanding of actions whose purpose is to fight infidelity referred to in the Qur’an with the word jihad, so that this term can begin to mushroom after the WTC tragedy. The West’s hunt for Muslims who are hotbeds of terrorism has led to violence that has finally aroused the enthusiasm of Muslims to be anti-Western. So that the implication is that there are a handful of Muslims who are carried away by the mainstream to participate in jihad as is being warmly chanted by certain groups. But lately the word jihad has also entered the realm where a person is allowed to fight people who are outside his group or opposite to the ideology of his group. For example, the difference in madzhab becomes a fire that can burn someone’s soul to encourage him to jihad - based on the analogy above -. But once again we must pay attention, what is the meaning of jihad?

Jihad in the modern world is often identified with war. If there are other interpretations of jihad outside of war, there are many who oppose it. For example, when many 'ulama in Egypt interpreted jihad as joining the war in Afghanistan, the war in Iraq, the war in Iran, Seyyed Thanthawi gave another fatwa about jihad, namely educating children, working hard, praying for the warriors, and others. No matter how the 'ulama try to interpret jihad, the environment and pre-cognition still affect their definition of jihad.

The Prophet once said that jihad is divided into 2, namely jihad asghar (small) and jihad akbar (large). Jihad
asghar is jihad against polytheists, while great jihad is jihad against lust. It can be concluded that jihad in the sense of war is a conditional reaction. Because in war it is certain to cost a very large number of victims. Meanwhile, the jihad that needs attention is the jihad to get out of poverty, backwardness, oppression and ignorance. These are the real enemies faced by the Muslim community in general.

As for Surah Al-Baqarah 190-191, which is often used as a justification for acts of terrorism (ed: jihad), this verse wants to explain the command of war in a defensive framework, not offensive. This means that war is allowed as long as it is to defend and protect the soul from enemy attacks. In addition, God advised not to exceed the limit, because God does not like those who do so. War is permitted to the extent of defending territory and eliminating slander.

**LITERATURE REVIEW**

This research aims to describe the interpretation of the meaning of jihad in the interpretation of the verses of the Qur’an. Based on the author’s search related to the theme of jihad, it has been widely discussed by researchers, including: first, research conducted by Yumni AL-Hilal from STIT Islamic Village Tangerang with the title: the meaning of jihad in the perspective of Islamic Education. This research explains the meaning of jihad in the view of Islamic Education, because jihad is widely understood by the Muslim community to the extreme, so that the research study focuses more on the perspective of Islamic Education and also reveals the problems that occur in the world of Education.(Al-Hilal, 2018) Second, research conducted by Amir Hamzah from the Islamic Institute of Muhammadiyah Sinjai. The title of his research is Jihad from the perspective of the Qur’an. The results of this study can be concluded, that the meaning of jihad must have a comprehensive understanding, especially for the Indonesian people, so that they are able to fight injustice and other heinous acts that must be eliminated. Jihad in this research is more about the contextual meaning that occurs today, so it requires a good strategy and not just relying on enthusiasm in doing the benefit of the people.(Hamzah, 2018) Third, research conducted by Musda Asmara from STAIN Curup Bengkulu with the title: Reinterpretation of the meaning of jihad and terrorism. The results of his research can be concluded, that jihad is a serious struggle both by using physical, energy
and property as well as thoughts in carrying out da'wah to uphold Islam. Meanwhile, terrorism is an act of violence that can threaten and frighten with certain goals and motives. (Asmara, 2016)

Based on the research above, the research that the author discusses, the same explains related to jihad, but the research that the author discusses is more focused on the methods used in interpretation and the concept of the mufassirs in explaining related to the meaning of jihad in the Qur'an.

METHODS OF RESEARCH

This research is a library research using qualitative methods. This research focuses on the study of literature related to religious radicalism in understanding the Qur’anic verses related to jihad. In collecting data, the author will track the books of tafsir related to the theme discussed which is the primary source in this study. While the secondary sources are all sources related to the discussion. After the data is obtained, the author will analyse the data and will present it in the form of narratives, tables and graphs, making it easier to draw conclusions from this research.

RESULTS AND DISCUSSION

Methods in Interpretation of Qur’anic Verses

The tradition of tafsir al-Qur’an has existed since the time of the Prophet Muhammad (d.11 H/632 AD). Understanding the Qur’an was easier during the Prophet’s time for several reasons. The Qur’an was revealed in Arabic, a language used by the Prophet and his companions. Moreover, the recipients of the Qur’an also had a direct personal and social context with the Prophet. More importantly, the Qur’an comes in an original context that it has an ideological relationship with. These elements of context include the time of revelation (610-632 AD), the place of revelation (Hijaz in the Arabian Peninsula), and the customs and society at the time of revelation. (Maryam et al., 2019)

According to Abdullah Saeed, the textual approach, which relies heavily on the "literal" meaning of the verse with little regard for the complexity of its practical application, has been a major approach in the tafsir tradition, particularly with regard to ethico-legal verses, and in fiqh literature. However, in all its variants, the textual approach fails to do complete justice to the particular verses being
interpreted. As a result, Qur’anic verses are seen as irrelevant to the conditions of contemporary Muslim societies, or are practised inappropriately, thus undermining the basic principles of the Qur’an. (Faiqah & Pransiska, 2018)

Contextualists, on the other hand, give great hermeneutic value to the historical context of the Qur’an's revelation in the early 7th century AD and its subsequent interpretation. They argue that scholars should be very sensitive to the social, political, economic, intellectual and cultural conditions at the time of revelation. Contextualists are more likely to see the Qur’an as a source of practical guidance. Thus, the contextual approach contributes so that the verses of the Qur’an can be a perspective to dissect contemporary problems of mankind.

In Abdullah Saeed's notes, Umar's contextual interpretation became one of the important references to how the Qur’an was interpreted in the early days. Umar bin Khattab reinterpreted the rules and commands in the Qur’an by considering the context. For Umar, the Qur’an is a living text, and its guidance requires interpretation in accordance with its spirit so that it remains in accordance with the changing environment. The ideas in Umar’s contextual interpretation, such as public interest, public property, equity and justice, as well as awareness of the changing context become the reference for today's contextual interpretation.

The central issue for this interpretive endeavour is how the Qur’an has been made to resonate with religious Muslim societies over a period of more than 1,400 years. Most Qur’anic verses explore ethical, moral, theological, spiritual and historical issues and address human beings in a way that transcends their specific contexts. In this sense, its teachings can be generalised to accommodate new situations and conditions. The Qur’an often does not address issues and specifics but at the level of general moral principles.

This is exemplified in several Qur’anic references to how God constantly upholds the importance of honesty and justice, and his concern for the marginalised, weak and vulnerable along with themes of accountability and life after death, and the wisdom of historical stories.

Abdullah Saeed's ideas in this book show how anxious an academic is to see the development of Muslims in this century. Saeed sees a wave of Muslims who tend to cut the flow to get a comprehensive
understanding of the messages of the Qur’an. The textualist group challenged by Saeed does not see the context of revelation as well as the current era in interpreting the verses of the Qur’an.

From the birth of the interpretations of the verse expressed by Saeed, both textually and contextually, this tendency to understand the meaning and term of jihad often strengthens the conservative radical successor group, motivating all their actions solely against injustice and disbelief. In contrast, the group of interpreters who uphold the values of Islam rahmatan lil alamin elaborate and clarify the understanding of jihad in a comprehensive manner.

The readers of the Qur’an must be able to do the maximum interpretation to find Allah’s message behind His explicit verses. Without this effort, the Qur’an will only be a series of silent verses, because its form as a mushaf, is nothing more than a collection of letters that will not be able to give the slightest meaning, before being invited to speak. This is a logical consequence of the assumption that the Qur’an is a silent text and cannot speak by itself, even though it is needed to be able to speak in order to answer every journey of the times.(Rohimin, 2007)

The effort to find the meaning behind the verses of the Qur’an requires total interpretation activity, because its explicit presence is not accompanied by the presence of substantial meaning in it. Allah seems to give mankind the opportunity to interpret the contents of the Qur’an according to their abilities, while still standing on its basic vision as a mercy for the universe.(Fazlur Rahman, Taufik Adnan Amal (Penyunting), 1987)

This means that every interpretation carried out must always be referred to the vision and direction of the presence of the Qur’an on this earth, so that every interpretation carried out is at least close to what Allah wants to convey through His verses.

The fact shows that the Qur’an was revealed gradually according to the level of development and the needs of the early Muslim community. This reality indicates that to understand the messages of the Qur’an cannot be separated from a serious and serious understanding of its linguistic, chronological and historical aspects. However, the study of the historical aspects of the Qur’an in classical tafsir books is often only a display because it is not functionally integrated with its linguistic aspects. Vice versa, the
application of linguistic aspect analysis, sometimes tends to neglect the chronological and historical aspects of this holy book. Therefore, Abd. Muin Salim’s offer to reconstruct the methodology of tafsir must be taken seriously, especially in terms of developing interpretation techniques. (Abd. Muin Salim, 1999)

As an effort to make the messages of the Qur’an remain actual in today’s conditions, it is necessary to have a new vision in looking at the Qur’an itself. In this regard, Muhammad Syahrur said that the Qur’an must be viewed as if it had just been revealed and the Prophet as if he had died yesterday. From this it can be understood that today’s mufassirs need to use contemporary scientific tools to understand the Qur’an.

**Interpretation of the Meaning of Jihad in Interpretation**

The existence of tafsir as a cultural product has the consequence that tafsir is the result of the thoughts of a mufassir as a response to the presence of the Qur’an. Although the interpreted text is considered sacred, the result of the interpretation of the text is no longer sacred. This means that the absolute truth in the Qur’an, when it has entered the framework of a mufassir’s thinking, will turn into a relative and relative truth. Thus, the classic books of interpretation may not only be criticised, but also need to be redefined, if they are deemed no longer relevant to the situation and demands of contemporary times. In this case, it is very appropriate to Abd. Muin Salim’s statement that tafsir can be used for research purposes that are exploring, developing, and retesting. (Abd. Muin Salim, 2005)

Of the various interpretations of scholars that must be redefined, one of them is the issue of jihad. This issue is considered serious, because it causes internal and external conflicts. Internally, many of the mufassirs understand the meaning of jihad only in textual terms. (Abu al-Fida’ Isma’il ibn ‘Umar ibn Kasir al-Qurasyi al-Damasyiqi, 1999) This has implications for the emergence of radicalism and terrorism among Muslims. Externally, most non-Muslims, especially Westerners, assume that, through the doctrine of jihad, Islamic teachings legalise terrorism. In fact, through the doctrine of jihad, the teachings of Islam are spread through the sword.

In this regard, it is very appropriate to argue M. Galib M who said that the term jihad does not always connote physical war, because there are several verses that talk about jihad, but do not connote
war, especially verses al-makkiyyah, such as Q.S. al-'Ankabut/29/85: 6 and 69. The two verses indicate that the intended jihad is to devote all abilities to achieve Allah's pleasure. Therefore, people who strive in the way of Allah do not know despair, give up, or complain. In fact, Q.S. al-Furqan/25/42: 52, which is also a verse of al-makkiyyah, explicitly commands jihad against the disbelievers with great jihad. However, even this verse cannot be understood as jihad in the form of armed contact, given that during the Prophet's apostolic mission in Mecca, he never made armed contact with the disbelievers.

In fact, these verses clearly and unequivocally command to confront the disbelievers with great jihad. In fact, when the polytheists exerted pressure and torture on the Muslims, there are indications that the Muslims tried to deal with these atrocities not by fighting, but he stated to his companions: "Be patient, for I have not received the order to fight". Therefore, the command of jihad in Q.S. al-Furqan/25/42: 52 is not a command to fight, but to convey the teachings of the Qur'an with rational information or other approaches that can attract their attention to Islam. It is evident that many disbelievers were attracted to Islam because of its soft and sympathetic approach. However, it cannot be denied that jihad can also take the form of warfare, but jihad in this sense is conditional, not the only sense. What is clear is that jihad as a way to maintain and defend the teachings of Islam in people's lives, must be carried out continuously. For this reason, jihad in its implementation must be motivated by a firm determination to seek the pleasure of Allah.

a. The Qur'an as a Medium of Jihad

The first verse revealed that contains the term jihad is Q.S. al-Furqan/25/42: 52 which reads:

 فلا تطيع الكفرؤنم و جاهدهم به جهدًا كبيرًا

Translation: So do not obey the disbelievers, and fight against them with it (the Qur'an) with great fighting spirit. (Kementerian Agama RI, 2011)

The terms jahidhum and jihadan in the verse above are both derived from the same root word,جهاد. According to Ibn Faris, the word, which is composed of the letters jin, ha, and dal, has the original meaning of al-masyaqqah (difficulty), then transferred to a meaning similar to it. (Abi al-Husain Ahmad ibn Faris ibn Zakariyya, 1998) From the same root, the word ijtihad is also formed, following the pattern of the scale إفتعال, which according to al-Qardawi, shows the meaning of
excess (mubalagah) in carrying out an action. (Yusuf al-Qardawi, 1987) This meaning shows that jihad and ijtihad are inseparable from difficulty, ability, and earnestness in an activity.

M. Quraish Shihab says that the word bihi in the phrase wa jahidhum bihi refers to the Qur'an, so the verse commands the Prophet and his companions to fight against the Meccan polytheists with the Qur'an. (M. Quraish Shihab, 2008) Likewise al-Tabataba’i, he asserted that the verse instructs believers to devote all their abilities to conveying the message and perfecting the argument through the Qur'an, because it contains the true teachings. (Sayyid Muhammad Husain al-Tabatabai, 1991)

When interpreting the verse, Sayyid Qutub presents the story of four leaders of Quraysh (Abu Jahl, Abu Sufyan, Akhnas ibn Shuraiq, and Halif ibn Zuhrah), who each went out to steal the Prophet’s hearing of the Qur’an while he was praying at night in his house. The four Quraysh leaders caught each other, so they advised each other not to repeat this shameful act. (Sayyid Qutub, 1971) This shows that the recitation of the Qur’an has a special attraction for the Quraysh people in accepting the teachings of Islam. The greatness of the Qur’an as a medium of jihad, not only from the aspect of the beauty of the composition of the language that makes the listener drift, but also the inability of the challenger to make a similar Qur’an. (Ahmad Syadali dan Ahmad Rofi’i, 1997)

In the al-makkiyyah period, the situation and conditions of Muslims were still weak and did not have physical strength, so the form of jihad carried out was not taking up arms, but devoting all abilities to face the polytheists with sentences that touched reason and heart. Thus, what is meant by jihadan kabira (great jihad) in Q.S. al-Furqan/25/42: 52 is the persistence in conveying the values of the Qur’an with rational information or other approaches that can attract their attention to Islam.

b. Jihad Against the Pressure of the Polytheists

Furthermore, the verse that contains the term جهاد in the period of al-makkiyyah is Q.S. al-Nahl/16/70: 110 which reads:

وَاللّٰهُ خَلَقَكُمْ ثُمَّ يَتَوَفهىكُمْ وَمِنْكُمْ مَّنْ يُّرَدُّ اِل ٰٓى اَرْذَلِ الْعُمُرِ لِكَيْ لََ يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔاۗ إِنَّ اللّٰهَ عَلِيْمٌ قَدِيْرٌ

While the rest is al-makkiyyah. Another opinion says that included in the group of al-madaniyyah verses in this surah are verses 126-127. (Abi Abdillah Muhammad ibn Abi Bakr ibn Farh al-Ansari al-Khazraji Syams al-Din al-Qurtubi, 2003)
While interpreting verse 110 of Q.S. al-Nahl, al-Qurtubi quotes different narrations regarding the target of this verse. Al-Nuhas narrated that this verse was revealed in connection with the incident of 'Ammar ibn Yasir who was patient in carrying out jihad. Meanwhile, Qatadah narrated that this verse was revealed in connection with the Muslims who migrated to Medina after being oppressed and treated harshly by the polytheists of Mecca. This narration shows that the verse is part of the verses of al-madaniyyah. For scholars who argue that the verse discussed is al-madaniyyah, then they interpret the word hajaru in this verse with the event of hijrah to Medina. Similarly, the word jahadu is interpreted with the form of resistance carried out by the Prophet and his companions against the polytheists of Mecca is with the tongue, hands, and sword. This interpretation, among others, was put forward by al-Tabari and al-Jazairi.(Abu Ja’far Muhammad ibn Jarir ibn Yazid ibn Kasir ibn Galib al-Amili al-Tabari, 2000)

M. Quraish Shihab argues otherwise, he says that the verse discussed has the status of al-makkiyyah, so that the word hajaru in the verse relates to the event of hijrah to Habashah (Ethiopia) which occurred in the fifth year of prophethood, which is about eight years before the Prophet Muhammad PBUH migrated to Medina. Thus the meaning of the word jahadu in this verse is not in the sense of taking up arms, but exerting all energy and thought to prevent interference and ill-treatment of the polytheists.(M. Quraish Shihab, 2008)

If we consider the relationship between the verse under discussion and the previous verses, then M. Quraish Shihab’s interpretation is considered quite reasonable. Starting from verse 106 to verse 109, the context of the conversation concerns apostates. For those who apostatise because they are forced, there is no sin for them. Meanwhile, for those who apostatise voluntarily, then for him the wrath of Allah, will not get guidance in the world, and in the hereafter are among the losers. Furthermore, verse 110 talks about the protection that Allah gives to those who emigrate after being treated harshly by the polytheists.

QS al-Furqan: 52.
فَلا تُطِع اَلْكٰفِر يْنَا وَجَاهِدْهُمْا بِه اَلْجِهَادِ كَبِيَّنَا

This verse is closely related to the previous verse which confirms to the polytheists that although Allah is able to raise up messengers in every region, Allah chose to send the Messenger of Allah (peace be upon him) for all realms
and all times. Therefore, this verse emphasises to the Prophet not to follow the will of the disbelievers, but to continue the struggle by using the Quran as a weapon. In the present context, believers, as the heirs of the Prophet, have the duty to continue the jihad by teaching and socialising the contents of the Qur’an. (Hamka, Juz XIX: 30-31).

The Prophet was ordered to convey his message seriously, by carrying out jihad with wisdom, patience, fortitude, and not fearing the enemy. This verse prohibits the Prophet from following the disbelievers who invite him to compromise in religious matters, but must be firm and consequent in carrying out da’wah and jihad to spread the Quran. Jihad is an earnest effort, if necessary at the expense of anything, property or soul. Jihad can be carried out in times of war and peace. In a state of war, jihad is carried out by qital, which is fighting in the way of Allah. While jihad in a state of peace can be carried out in the fields of economy, education, and culture. Given that this verse is included in the Makkiyyah surah group, the jihad here is more emphasised on the seriousness of carrying out da’wah, education, and social efforts to improve the condition of society. (Departemen Agama, Juz XIX, 34).

Jihad in the cause of Allah is to establish Allah’s manhaj on earth and proclaim His dominion over mankind. It is also to uphold His laws in human life to bring about piety, goodness, and progress for mankind. These are the attributes of the believer whom Allah has chosen as a tool to do what He wants on earth. He strives in the way of Allah, not in his own way, the way of his people, the way of his homeland, and the way of his nation. All is done for Allah, to apply the manhaj of Allah, to establish His rule, to implement His Shari’ah, and to realise the good for all people. He has no interest in these affairs and no share for himself.

He fought in the way of God and did not fear the reproach of the reproachful. He focussed on God's love for all people. Indeed, those who fear the reproach of men are only those who base their measures and laws on human desires and expect help and assistance from men.

It is from this that the believer strives in the cause of Allah, without fearing the reproach of the reproachful. This is the nature of the chosen believers. The choice is from Allah. His love for the chosen people gets a transfer of Allah’s character as his identity, the peace of Allah has been embedded in his soul, so that he carries out jihad in accordance
with His instructions. All this is the gift of Allah. He gives because of the extent of His gift. He gives based on His knowledge. How vast is the gift that Allah gives to those whom He chooses and wills according to His knowledge and His decree.

- **QS al-Anfal/8: 72**

> إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَاهَدُوا۟ فِِ سَبِيلِ ٱللََِّّ وَٱلَّذِينَ ءَاوَوْا۟ وَنَصَرُوٓا۟ أُو۟لَٰٓئِكَ تِهِم م ِن شَىْءٞ وَٱلَّذِينَ ءَامَنُوا۟ وَلََْ يُهَاجِرُوا۟ مَا لَكُم م ِن وَلَٰيَ َحَتََّٰ يُهَاجِرُوا۟   وَإِنِ ٱسْتَنصَرُوكُمْ فِِ ٱلد ِينِ ف َعَلَيْكُمُ ٱلنَّصْرُ إِلََّ عَلَىٰ قَوْم ٍۭ بَيْنَكُمْ وَبَيْنُهُم م ِيثَٰقٌ ۗ وَٱللََُّّ بَِِا تَعْمَلُونَ بَصِيٌۡ

After Allah opened the land of migration in Medina to the Muslims, it was found that they pledged allegiance to the Islamic Daulah in Medina under the leadership of the Prophet. The Messenger of Allah made the muhajirin and the ansar brothers and sisters, so that they would protect each other, be loyal to each other to provide help, be loyal to each other to provide inheritance, be loyal to each other to provide diyat, and in all matters that are a consequence of blood relations and descent.

Then we find individuals who have embraced Islam in faith, but have not joined Islamic society in practice. They had not yet migrated to an Islamic country that was governed by the laws of Allah and controlled by Islamic politics. These individuals were in Mecca and the Arab villages around Medina. They had embraced Islam, but had not yet submitted totally to the Islamic political system. They were not yet members of the Muslim community, because there was no guarantee of mutual protection between them and the Muslim community. This means that the relationship of faith does not yet give rise to the responsibility of the Muslim community, unless their faith is disturbed and they ask for help, then the Muslim community is obliged to help them.

- **QS al-Anfal/8: 74-75**

> وَالَّذِينَ آمَنُوا۟ وَهَاجَرُوا۟ وَجَاهَدُوا فِِ سَبِيلِ ٱللََِّّ وَنَصَرُوٓا۟ أُو۟لَٰٓئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَُِمْ مَغْفِرَةٌ وَنَصَرُوا أُولُو الأرْحَامِ بَعْضُهُمْ أَوْلََ بِب َعْض  فِِ كِتَابِ ٱللََِّّ إِنَّ ٱللَََّّ بِكُل ِ شَيْء  عَلِيمٌ

Iman, hijrah and jihad are the description of a true believer. Indeed, there is no such thing as a true believer who merely states his beliefs theoretically or merely performs rituals. This religion is a manhaj of life that is not reflected in its real form except in the accumulation of movements in the form of a community that works together hand in hand. True believers will receive forgiveness and honourable sustenance.
The mention of sustenance in this verse is because it is in accordance with jihad (struggle), infaq, providing protection, providing help, and other burdens of duty that they have carried out so far. In addition, they will receive forgiveness as one of the noblest forms of sustenance. This verse also equates the rank of the first muhajirs with those who migrated and waged jihad afterwards, although the first batch was given a separate rank. The condition of hijrah remained in force until the fath of Makkah (the liberation of the city of Mecca). When the whole of Arabia came under Islamic rule and people were organised into Islamic societies, there was no more hijrah. There was only jihad and charity.

In the course of history it is found that, for about 1200 years, Islamic law was enforced and Islamic leadership was established by the authority of Allah. However, today the world has returned to jahiliyyah. The Shari’ah of Allah has been removed from the lives of people on earth, sovereignty over the world is back in the hands of the tagut, and people are back to worshipping their fellow human beings. Therefore, it is time to begin the new journey of Islam again, as it was at the beginning, by enforcing the laws of Allah gradually, until it can establish an Islamic state and carry out the hijrah. Then expand the territory of Islam once more, with Allah’s permission. In due course, there will be no obligation to migrate, only to do jihad and charity, as was the case in the first leg of the journey.

- QS al-Taubah/9: 19-20

This is the basic principle concerning the right to prosper the House of Allah and to correct worship simultaneously, which is explained to Muslims and polytheists. It is not permissible to equate their position, simply because of their contribution to the honouring of the Ka’bah and serving its pilgrims, with the position of those who believe and strive to exalt the word of Allah. Indeed, Allah’s judgement is the true judgement and His decree is the true decree.

This verse leads to the declaration of the superiority of the believers who migrated
and fought, with the granting of Allah’s mercy, pleasure, eternal favour, and great reward. This does not mean that others are lesser and inferior, but merely that they have absolute superiority. So, there is absolutely no comparison between the polytheists and the believers who migrated and fought, either in rank or in enjoyment.

- QS al-Taubah/9: 24

The direction of this verse is not enough to determine the basic rules. Rather, it also describes the forms and colours of ties, ambitions, and delights with the intention of putting them in one hand and the creed in the other. That is, putting children, siblings, spouses, relatives, property, commerce, and residence in one hand. While in the other hand is placed the love of Allah, His Messenger, and jihad in His path.

In addition, not only does it bear all the consequences of jihad in the way of Allah, but it must also be pure from the desire that the inhabitants of the earth feel indebted to him, take pride in him, or praise him. If this is not achieved, then there is no reward for it whatsoever. This is very difficult, but if not, then be prepared to face the consequences of being a wicked person.

In this purification, Allah bestows upon him a feeling of unparalleled pleasure that is unequalled by any of the delights of this world: the feeling of being in contact with Allah, the pleasure of hoping for Allah’s pleasure, the pleasure of overcoming all humiliation, and of renouncing and asking for blood and lineage ties. Then, he will rise to the heights of success, which is beginning to emerge with its brightness. When one is overcome by the weight of worldly pleasures, then in the long journey to success there is a renewed spirit of aspiration to escape from it and pass through its passage.

CONCLUSIONS

Radicalism is a movement based on textual understanding of content. In the substance of the movement, it builds a strong Islamic movement, destroying disbelief and injustice blindly, without looking at the value aspects of Islam as rahmatan lil alamin, so that this radical movement is more inclined to carry out
terror movements in all parts of the world, with the target of all forms of injustice, oppression, and even all forms of disbelief in the view of this group. Substantially linked to the meaning of jihad that motivates this radical movement, through the form of terror on anyone, the reduction of the meaning of jihad into the principle of strengthening anti-radical or anti-terrorist with the basis of meaning, The relationship between the meaning and even contextually the meaning of all verses about jihad in the Qur'an actually encourages every Muslim to strengthen faith in carrying out Islamic law gradually, and motivate themselves to be ready and willing to sacrifice in carrying out da'wah and Islamic law on earth. Radical in substance and contextually associated with the content of jihad, the meaning of radicals who use terror activities means curbing da'wah and not broadcasting da'wah and Islamic law, on the basis that the power of a Muslim's da'wah rests on the strength of faith so that in its activities it is to show the behaviour of believers to encourage amar ma'ruf and eliminate evil in a ma'ruf manner as well. So jihad in faith is that in any conditions and situations a person will continuously preach in a ma'ruf manner until the evil disappears with the awareness of the perpetrators, while the jihad of wealth is the spirit of sacrifice in building Islamic law; building mosques in isolated places, donating property to the poor so that they can survive, and other things that require material in building the spread of Islam.

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