MILLENNIAL JIHAD : MORAL ETHIC BEHIND THE RADICAL VERSES IN ABDULLAH SAEED PERSPECTIVE

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Abstract
This article aims to describe and analyze the concept of jihad according to Abdullah Saeed's perspective especially in the radical verses in the Qur'an. The discussion will focus on three things, firstly, the concept of jihad in the Koran during millennial period, which is still understood textually by putting forward a very normative reason, it is returning to the Koran and Hadith, to produce a radical understanding. At least, there are misconceptions often raised, for example, the interpretation of Sayyid Qutb in the radical verses is used as a "tool" by some people who have bad interests. Secondly, the contextualization of the concept of jihad, which is focused on the radical verses, can be one of the references in the framework of efforts to produce a humanist and flexible understanding. By using Abdullah Saaeed's contextualization method, which is contained in his work *"Interpreting the Qur'an"* and *"The Qur'an: An Introduction"*, a text that exists in the present, then it is withdrawn in the period in which the text appeared and is studied from the historical side, so that it can produce a complete understanding of the text. This article will apply a qualitative method for collecting data. Thirdly, the concept of "Millennial Jihad" is the result of the contextualization of the concept of Jihad with the method of interpretation of Abdullah Saeed who tries to uncover the "implied meaning" (moral ethic) behind the radical verses, so that it does not stop at "explicit" interpretation.
Keywords: Jihad, Moral ethic, Radical Verses, Abdullah Saeed

Abstrak
Artikel ini bertujuan untuk menggambarkan dan menganalisis konsep jihad menurut perspektif Abdullah Saeed terutama dalam ayat-ayat radikal dalam Alquran. Diskusi akan fokus pada tiga hal, pertama, konsep jihad dalam Alquran selama periode milenial, yang masih agak dipahami secara tekstual dengan mengedepankan alasan yang sangat normatif, yaitu kembali ke Alquran dan Hadits, sehingga menghasilkan pemahaman yang radikal. Setidaknya, ada kesalahpahaman yang sering muncul, misalnya bagaimana penafsiran Sayyid Qutb dalam ayat-ayat radikal digunakan sebagai "alat" oleh sebagian orang yang memiliki tujuan yang kurang baik sesuai dengan kepentingan mereka. Kedua, kontekstualisasi konsep jihad, yang difokuskan pada ayat-ayat radikal, dapat menjadi salah satu referensi dalam rangka upaya menghasilkan pemahaman yang

humanis dan fleksibel. Dengan menggunakan metode kontekstualisasi Abdullah Saaeed yang terkandung dalam karyanya "Interpreting the Qur'an" dan "The Qur'an: An Introduction" yang ketika melihat sebuah teks yang ada di masa sekarang, kemudian ditarik pada periode di mana teks muncul dan dipelajari dari sisi sejarah sehingga dapat menghasilkan pemahaman yang lengkap tentang mengapa teks itu diturunkan. Artikel akan menggunakan metode kualitatif sebagai sarana untuk mengumpulkan data. Ketiga, konsep "Jihad Milenial" adalah hasil dari kontekstualisasi konsep Jihad dengan metode penafsiran Abdullah Saeed yang mencoba mengungkap "makna tersirat" (etika moral) di balik ayat-ayat radikal, sehingga tidak tidak berhenti pada interpretasi eksplisit.
Kata kunci: Jihad, moral etika, ayat-ayat radikal, Abullah Saaed

PREFACE

The discussion about jihad is basically no longer as 'an alien issue' for Indonesian people, especially among religious figures and academic. Various opinions, both are pros and cons, about the concept of jihad today whether to follow the conservative schools or contemporary schools are still maintained. A case of the suicide bombing in Surabaya by a family that happened in 2018 was one proof there was a misconception about jihad and one of the actors suspected was related to JAD (*Jama'ah Ansarut Daulah*), one of ISIS's main supporting networks in Indonesia (Damarjati, 2019).

The same case also occurred in the 2017. When one of the ISIS leaders was killed and apparently forced to drag his wife, who was a citizen of Indonesia as an important person who deserves to be investigated deeply, how far she was involved to this movement (name, 2019). For those who have a radical ideology, they have a main reference of the concept of Jihad taken from Ibn Taimiyyah's concept, which the position of Jihad is the second number after *syahadat,* this means that jihad is more important than other Islamic pillars (setyarakhmadi, 2019). This shows that these radicals who often name themselves "Militant Salafist" claim that their actions are purely motivated by religious teachings. They argue that life, death, and the command to fight for those who have different views are part of God's command to fight (Egerton, 2011).

The militants are reluctant to rebel and fight anyone who hampered their goals, it is building an Islamic State

based on Qur'an and Hadith, even in academics institutions such as universities and public schools. In the academic world, the concept of jihad and its interpretation, is still becoming an interesting discussion. The evidence is there have been many works that appear related to theme such as *Radikalisme Agama: Dekonstruksi Tafsir Ayat-Ayat "Kekerasan" dalam al-Qur'an* written by Junaidi Abdillah. In this work, he tries to describe how the actions of radicalism are carried out in the name of religion with the encouragement of the verses in the Qur'an under the terms of Jihad and he tries to deconstruct the interpretation by using thematic method and the essence of the verses is peace (Abdillah, 2014). Other works such as *Bela Negara Dalam Perspektif Al-Qur'an (Sebuah Transformasi Makna Jihad)* written by Abdul Mustaqim, this writing conveys that state defense is a necessity but jihad is not always associated with physical jihad but rather the universal meaning (Mustaqim, 2011), *The Concept of Jihad And The Palestinian Islamic Movement : A Comparison Of Ideas And Techniques* written by Edward Beverley Milton, this article explains how the concept of jihad in the Qur'an is applied in the guardianship of Palestinians against Israeli domination but unfortunately the concept of jihad is used by a person for political purposes by carrying out the issue of the promising land (Milton, 1992).

Apart from the various studies above, another debate is how exactly the ideal concept of jihad today -from one side of a particular community believes that the ideal jihad is jihad as was done at the time of the Prophet where the principles of the Khilafah State must be applied while other communities say that the ideal jihad must be appropriate to the context of the community- because jihad departs from a serious meaning that can be interpreted universally. Remembering the concept of jihad is a classic problem- this paper wants to try to further examine the concept of jihad from the historical side and contextualize it- is there a new concept about the concept of jihad by using contemporary interpretation method from Abdullah Saeed?

STUDIES
1. Terminology of Jihad and Radicalism

In the *Munjid* dictionary, "jihad" comes from the origin of the word *j-h-d* means to try earnestly, diligently, and work hard (Ma'luf, 1986), as implied in *surah al-Hajj* verse 78:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ...

Meanwhile, the meaning of jihad in the early seventh century is more focused on the meaning of jihad as a call to fight on the divine path, regardless of tribal interest, and the motivation is more focused on revelation (Heck, 2004). Conflict that occurred at the beginning of the emergence of Islam (*Heck explained implicitly that the terms of jihad contained in the verses of the Koran often imply a conflict that occurred during the early emergence of Islam, namely the tension between the first Muslim group and other groups in the Arabian Peninsula, as if The Koran describes the Muslim group as a good power and as opposed to an evil power. This is seen as a rhetorical tactic or as a motivation for Muslim groups to keep fighting in the Divine way as "elected" groups*) which responded to the verse in the Qur'an which was used as a tool for extremist Islamic groups to restore the context of jihad in accordance with the time of the Prophet.

According to Ibn Manzur, the word *jāhada-yujāhidu-mujāhadah-jihād* means work hard with all your efforts in the way of Allah (Manzur, 2003). According to al-Asfahani, jihad is an effort to weak the enemy. It is well known, in humans there are two tendencies, namely good and bad. In social and state life consisting of several individuals who have different backgrounds. Therefore, he classifies the terms of jihad into three categories, there are: (1) against real enemies; (2) resist the temptations of Satan; (3) against bad desire (Al-Asfahani, 2008).

Acts of jihad are always related to radical actions that are united by several radical actions, and their characteristics are: First, culturing Islam as the final ideology to be the basis and guide for human life and also the politics of state administration. Second, the Islamic values that are applied are typical - the Middle East - as it is without considering the development of society, with current realities. Third, because everything wants to be

based on the text of the Koran and the hadith, this principle is very selective in accepting all cultures that do not originate from Islam and outside Middle Eastern culture, including accepting the tradition of *'urf* of an area, for fear of Islam being contaminated with bid 'ah. Fourth, totally reject Non-Arab ideologies including those from the West, such as democracy, secularism and liberalism. Fifth, the actions of these groups often conflict with the community, including the government. Therefore, sometimes there are friction of thought and even physical with other groups, including the government (Rubaidi, 2010).

The verses of the Koran which are often used as tools with incomplete understanding and served as propositions that legalize radical actions are verses of jihad. For certain groups, jihad is identified by fighting the enemies of Islam, so that all acts of violence in the name of combating the enemies of Islam are the real concept of jihad. As a result, the word jihad has become a scourge and the position of Islam is increasingly cornered. In the west, the name of Islam has been tarnished by religious accusations that teaches violence and it is terrorist religion. It is natural, if the concept of jihad is often misunderstood by western scientists (Rodin, 2016). Among those verses of jihad that are often misinterpreted are al-Furqan (25): 52, at-Taubah (9): 73, at-Tahrim: 9.

Regarding the radicalism movement, it is told that after the Prophet's death, the khawarij militant group planned the murder of three important Muslim figures in Mecca. At that time, they tried to find the right to carry out attacks and killings. They were originally followers of one of the three leaders they were seeking for their lives, namely Ali ibn Abi Talib, the legitimate caliph at the time, but they did not agree on the caliph's willingness to accept *tahkim* between the caliph and his enemy, Mu'awiyah bin Abi Sufyan, through the person thye appointed, namely 'Amr bin' Ash. They also regarded Mu'awiyyah as a rebel against legitimate leadership *(bugat)*, so he had to be fought

The khawarij movement that emerged at the end of Ali bin Abi Talib's era with their radical principles was often used as guide of the classical fundamentalism movement in Islamic history and also marked as the former of phenomena of *takfirism* in Islam. A doctrine that

disbelieves Muslims who are different ideologies from them, even to the point of justifying their blood. Furthermore, they develop elaborative special doctrines about *takfir* which are quite sophisticated based on their understanding of religious texts (al-al-Qur'an and hadith) and the thought of "the salaf". The doctrine of *takfirism* is not only limited to the level of discourse, but also associated with the assumption that the person concerned is considered to have come out of religion (*murtad*) so that he may be killed, and in the hereafter they are considered wretched as a result of the actions of the *kufr*.

From the historical description above, it can be said that Islamic radicalism and Islamic fundamentalism, as well as fundamentalism in other religions, have several characteristics that distinguish them from other groups. First, scripturalism is a literal and textual understanding of the verses of the Qur'an. Therefore, they reject the study of contemporary interpretations as a way of understanding the Qur'an. Second, the rejection of pluralism and relativism which is considered to damage the authenticity of the text. Third, the rejection of the historical approach and sociological approach which is seen as bringing humanity away from the literal doctrine of the scriptures. Fourth, monopolize the truth over religious interpretations, where they consider themselves the most authorized in interpreting scriptures and view others as heretical groups (Marty, 1992).

When religious texts are understood superficially, it is possible to form radical jihad (fighting). For this reason, to counteract the understanding and the movement, one of the steps needed is a correct and comprehensive understanding of these religious texts. This is what will be explained in the following paragraphs with the application of Abdullah Saeed's contemporary interpretation method.

2. Abdullah Saeed's Interpretation Method

Fazlur Rahman is one of the figures working on contemporary interpretations of the Qur'an. The interpretation method that becomes his masterpiece is double movement theory and his thoughts are enough to bring renewal to the spirit of contemporary interpretation and influences the thoughts of several figures, such as Nurcholis Madjid and Amina Wadud because they prioritize

socio-historical context and in its implication using prophetic spirit (Saeed, 2006). Departing from the interpretation method initiated by Fazlur Rahman, there are a number of things that indeed still need to be explored deeply.

In this case, Abdullah Saeed (*Abdullah Saeed is a professor of Arabic and Islamic Studies at the University of Melbourne, Australia. He is a descendant of the Omani Arab tribes who live on the island of Maldives. His education was forged in Saudi Arabia and moved to Australia to serve at the University where he studied. Saeed's work in the form of books related to the study of the Koran, (1) Interpreting the Qur'an: Towards a contemporary approach published by London and New York by Rouletdge in 2006, (2) The Qur'an: An Introduction published by London and New York by Rouletdge in 2007 (3) Islamic Thought: An Introduction published in London and New York by Rouletdge in 2006, (4) Contemporary Approaches to the Qur'an in Indonesia as an editor published in 2005 at Oxford by Oxford University Press. See, Lien Iffah Naf'atu Fina, "Interpretasi Kontekstual Abdullah Saeed: Sebuah Penyempurnaan Terhadap Gagasan Tafsir Fazlur Rahman", Jurnal Hermeneutik,, Vol.9, No. 1, June 2015, p. 67*) emerged as a follower and a complement of Fazlur Rahman's method which was still "scattered" and assembled it as a new method which was more systematic. Therefore, Saeed sets out in starting his contextual interpretation with the concept of revelation. Saeed firmly believed in the authenticity of the Qur'an as *kalamullah* revealed to Muhammad. However, Saeed questioned the opinion of classical scientists who seemed to position the Qur'an as a text without contribution of the Prophet and society at that time. Yet in fact there is a strong connection between revelation, the Prophet, and the elements of his preaching, with the socio-historical context in which the Qur'an was revealed (Fina, 2015). Shortly, Saeed wanted to mention that the Qur'an is not a hollow book of culture that still interacts with the people and culture where it was revealed so that it remains "a life text" not "a death text".

Furthermore, referring to Saeed's characteristics with his "contextual" interpretation model, he is very serious about focusing on the context, especially in the context of

revelation and interpretation (Saeed, 2006). One focus in Saeed's interpretation is to find universal meanings and particular meanings in the text until it can realize a "proceed" interpretation rather than a "stagnant" interpretation by dividing meaning in the form of "direct meaning" and "indirect meaning".

There are several stages that must be passed in contextual interpretation of Abdullah (Saeed, 2006):

1. Stage I: searching and habituating of the text in accordance with its "world".
2. Stage II: in this stage, a mufassir seeks to explore the text to show "himself" without relating it to the context (the recipient of the first text and the circumstances of this period) by using several approaches from various aspects, there are:
   a. Linguistics is a method of approach in terms of the language of the text, the meaning of words and phrases, the syntax in the verses and also discusses the problems of Qiraat (*The difference in how to read words and phrases*)
   b. Literary context is how to question the text (verse) in particular or as a whole surah in the Qur'an. For example, what comes before and after the text of the composition and structure that builds it using the style of rhetoric.
   c. Literary style is identifying the text even though the text is historical such as in terms of worship, proverbs, imagery, or law. Literary forms and their meanings are interconnected.
   d. Parallel text is exploring verses that tend to have similarities with other verses in the Qur'an, or more broadly explore similarities and differences between verses.
   e. Values that can be applied are identifying values in a text by using several considerations.
3. Stage III: The meaning of the first audience in terms of the socio-historical context, community views, types of verses, moral messages such as contextual versus universal, the relationship between messages in the Qur'an.
4. Stage IV: analyzing the present context with the socio-historical context, accepting the meaning of the recipient of the first revelation with the recipient of the

meaning of the present text, moral message such as contextual versus universal, and the application of the text in the present.

The steps above will be applied as tools for analyzing the interpretation of millennial jihad concept through radical verses in the Qur'an.

3. Study the verses of Radicalism in the Qur'an

At least, the author wants to discuss three verses in the Koran are *al-Furqan* (25): 52, *at-Taubah* (9): 73, *at-Tahrim: 9* which all three contain the term jihad which has been often misunderstood as the proposition of legitimacy to carry out physical jihad.

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

Then do not obey the disbelievers and strive against them with great jihad.

Tabataba'I explains that this verse is stating: if the parable of the Divine treatise and religious teachings in terms of opening ignorance that surrounds the human soul and his faith in the truth and his role in exposing the evidence is similar to the sun in proving the existence of a shadow that stretches and the removal of that shadow by the will of God and similar to the sun in relation to the night and the cessation of activity or similar to rain in its role of reviving arid land and drinking thirsty livestock and humans - if all are similar - are we have sent you to the inhabitants of all lands, do not follow the unbelievers because following them is a cancellation of the general provisions set by God above - in the case of giving instructions. Give all your ability to deliver the *risalah* and to perfect *hujjah* through the Qur'an which contains the true invitation and strive for the great jihad (Shihab, 2002).

The word (به) in his word (و جاهدهم به) refers to al-Qur'an. On that basis interpretation, Sayyid Quthub also supports the opinion of scholars who say that verse 50 which talks about diversity is the diversification of the verses of the Qur'an, not rain water that comes down from the sky (Shihab, 2002).

This verse underlines the importance of preaching in the face of religious opponents. This interpretation is very relevant today, because information is the most powerful weapon for victory and a very powerful tool for discrediting opponents. Many accusations and misconceptions about Islam that must be dammed through the right information

and good example. Presumably, it can be said that jihad with the Koran in the sense that the author pointed out above is far more important to prepare and carry out than jihad with weapons. Because, we do not face every time information and do not every time we face enemies with weapons. Many people who can join in defense with weapons - maybe even - there are non-Muslims who are willing to participate if the opponents of the attackers are also political opponents. However, jihad with the Qur'an can only be done by those who believe in the Qur'an while understanding it well. Really, facing opponents who intend to distort the facts or even those who do not have knowledge or misunderstand the teachings are more difficult than fighting with weapons. It is fitting that meaning of jihad in that verse named by great jihad (Shihab, 2002).

This verse also proves that jihad is not always related to taking up arms. This verse came down when the Prophet Muhammad. still in Mecca in the situation of Muslims were still very weak, did not have physical strength. However, he was instructed to do jihad, in the sense of devoting all abilities to face *musyrikin* with the touched sentences not with weapons that physically hurt or killing people.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

O Prophet, strive (fight) the disbelievers and the hypocrites, and be harsh on them. Their place is Hell. And that's how bad the place returns.

After describing the ugliness of the hypocrites and comparing them with the believers, the Prophet was called by Allah (يَا أَيُّهَا النَّبِيُّ) Muhammad who was ignored by the hypocrites and abused by them, (جَاهِدِ) in various ways that are against (الْكُفَّ) who openly reject your invitation and strive to face the hypocrites who hide in their heart *kufr* or who mean bad to you and against the teachings of Islam, (وَاغْلُظْ عَلَيْهِمْ) lest the flabbiness that adorns your personality so they against the teachings of Islam. You will win against them in this life and in the hereafter (وَمَأْوَاهُمْ جَهَنَّمُ) their place is Hell and that is the worst place to return (Shihab, 2002).

There are different opinions of scholars about the implications of jihad against infidels and hypocrites as stipulated by the above paragraph. Some scholars interpret in the sense of taking up arms for unbelievers and verbally

to counter the hypocrites. Some others interpret the command to fight against the hypocrites with both and at least show a displeased face. The last opinion suggests that jihad to hypocrites is to give punishment according to their mistakes. Therefore, the command to fight in proportion. This, in line with the interpretation of *fi sabilillah* sentence, in the description of groups entitled to receive *zakat*, the meaning of jihad is not only an effort to defend religion with a "sword" but also uses written and oral as well as other ways that are appropriate to the social context applicable (Shihab, 2002).

At the Prophet Era, what was stated in the verse above, it was very common to be harsh on hypocrites because of their attitude towards the Prophet (*At the beginning of the Prophet's presence in Medina, when hypocrites began to emerge in line with the development of Islamic power, the Prophet still tolerated them. At that time, he was reluctant to impose punishments on hypocrites, moreover to kill them, fearing that the opponents of Islam who still had influence in society would spread a bad impression regarding to Islam and its people. He was worried that they would not say that the Prophet himself had killed or injured his companies. However, after the influence of Islam has spread and the picture of Muslims is getting better, on the other hand it is also widely known that the bad character of hypocrites and their betrayals, so the decision to be harsh against them must be taken*.). This reality was in contrast to the verses that regulated the attitudes of the Prophet with *Mu'min* to be gentle, did not say rude and hurtful, even he was ordered to forgive their mistakes and ask forgiveness from Allah (Surah Ali 'Imran (3) : 159).

The Prophet died was not long after this verse was revealed. Presumably, this verse - according to Ibn 'Asyur - prepared the mentality of Muslims to do jihad against those who break away from Islamic values but still claimed to be Muslims, as did groups who were reluctant to pay *zakat* that appeared after the Prophet's death, during the leadership of Abu Bakr, this verse was a barrier for some hypocrites to drag on to their hypocrisy so that they will soon repent ('Asyur, tt).

In line with the interpretation of *surah at-taubah* (9): 73, *in surah at-Tahrim:* 9 implied the same interpretation

that was a hard attitude towards hypocrites in the strict sense in imposing legal punishment to them, but this opinion was not right because the application of legal punishment must be enforced without exceptions. Anyone who is guilty must be subjected to punishment. Tabataba'i understood jihad in the effort to improve their situation, so that they have true and have sincere faith, as well as an effort to avoid their interference and threats. Doing this by explaining the truth and conveying it to them. If the disbelievers accepted and believed, that was the ideal, and if they refused and the disruption and threat of the disbelievers continued, they are worthy to fight. For hypocrites, if they still remained in their hypocrisy, the efforts to attract their hearts continued until their hearts are willing to accept the teachings of Islam. They were not fought - in the sense that weapons were not directed at them - because the Prophet had never done it to hypocrites (Shihab, 2002).

The mention of the hypocrites in the jihad orders confronting the infidels, according to Ibn 'Asyur as a threat that served to shake the hypocrites' hearts that they were similar to infidels who can be fought, killed, and opposed. This, according to the word of God (QS. Al-Ahzab (33): 60-61):

لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا **(60)** مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا **(61)**

Surely, if they do not stop (hypocrites), those who are diseased in their hearts and those who spread false news in Medina (for hurting you), surely We command you (to fight) them, then they will not be your neighbors (in Medina) but in a short time, they are cursing. Everywhere they were jailed and killed with the greatest possible.

Those are some interpretations of the radicalism verses in the perspective of some interpreters who clearly interpret the interpretation and are inseparable from the social context of the society.

4. The Concept of Millennial Jihad in the Perspective of Abdullah Saeed

Abdullah Saeed stated that to identify the meaning of the Qur'an, two main tasks are needed, the first task is to identify the historical meaning, which includes language analysis, historical context, and the first recipient. The

second task is estimating contemporary meaning by considering today's context. To see what is the concept of millennial jihad with this contextual interpretation and below the analysis;

     a. **Jihad Analysis in the verses QS. Al-Furqan ayat 52, QS. At-Taubah ayat 73, and QS. At-Tahrim 9 based on the context**

The word jihad comes from *jahada-yajhadu* means 'striving earnestly' as in the sentence **(جهد في الأمر)**. The other lexical meaning is **(هزله)** 'sorting' as in the sentence **(جهده المرضي)**. Whereas *jahida* lexeme in the sentence **(جهد عيشه)** has the lexical meaning of *sha'uba* 'difficult or difficult'. Word *jihād* is a mashdar of the verb *jāhada-yujāhidu* meaning **(بذل وسعه)** 'to devote all of its abilities' while word **(جهد العدو)** means **(قتله محاماة عن الدين)** 'to kill to defend its religion' (Munawwir, 2002).

The pronunciation of the letter ha **(ﻩ)** has similarities with the letter **(ح)**. Inaccurate pronunciation will result in differences in meaning. Word *jahada* **(جهد)** has a different lexical meaning **(جحد)** which has a lexical meaning *kafara* 'denial'. The letter da **(د)** has similarities to dha **(ض)** so that it has the potential for errors in pronunciation. Word al-juhdhu **(الجهض)** has the lexical meaning of galabahu 'defeating' while word al-jahdhu al-ijhādhu **(الجهض-الإجهاض)** 'abortion' and al-jihdhu **(الجهض)** means premature.

Forming new meanings can be formed by using *al-isytiqāq al-kabīr* Ibn Jinni which sequences basic words. *Ja-ha-da* = 'make an effort', *ja-da-ha* = X, *ha-da-ja* = *hadaja-yahdiju* means **(مشي مشية الشيخ)** 'walks like an old man', *ha-ja-da* = *hajada-yahjudu* 'sleeping at night' the opposite is *tahajjada* 'waking up (not sleeping at night)' or *hajjada* means 'praying at night', *da-ja-ha* = X, *da-ha-ja* = X.

Lexically, according to Ibn Faris (d. 395 H), the word *juhd* originally means "difficulty or difficulty" (Faris, 1979). Jihad is indeed difficult and causes fatigue. There are also those who argue that jihad comes from the word *juhd* which means "ability". Because jihad requires ability, and

must be carried out with maximum ability (Shihab, *Wawasan al-Qur'an: Tafsir Maudl'ui atas Pelbagai Persoalan Umat*, 1996). Besides being difficult, jihad also requires a person to exert all his might and efforts to reach the goal. Therefore, jihad is a sacrifice, and thus the mujahid does not demand or does not take but gives everything he has.

b. Early Islamic Context: A Micro-Macro Historical Analysis of Jihad

Fu'ad Abdul Baqi in the book Al-Mu'jam al-Mufahras Li Alfadh al-Qur'an has identified the word jihad and its derivation in the Qur'an as mentioned 41 times and is divided into 19 letters. The use of the word jihad in al-Qur'an has varied forms, sometimes in the form of *fi'il madhi, mudhari ', amr, Masdar,* and also in the form of *mufrad, tathniyah, and jama'* (al-Baqi, 2001).

But in this paper, the author limits the discussion of jihad verses only in the form of *Masdar* so that the discussion remains focused and will relate jihad verses with the derivation of other words if needed.

Generally, the Koran describes jihad in various contexts of discussion, but all of them explain that jihad according to the Koran is a struggle to realize *as-salam, as-salamah, al-salah,* and *al-ihsan,* means the struggle to realize peace, prosperity, and improvement of quality of life according to the teachings of the Koran. The struggle to realize it is called *jihad fi sabilillah*.

In surah al-furqān verse 52, the author tries to describe it from its historical side (in the context of the recitation of the verse, it revealed in Mecca and including the *makkiyah* verses) because this verse did not have *sabab an-nuzul* (Fatah, 2016).

When the verse came down this verse was classified as a verse that describes the situation of the Prophet's preaching against *syirk* people at that time in order to worship the One God. In the Makkah period, jihad was interpreted as a da'wah activity namely dialogue with the Quraysh so that the teachings of Islam could be accepted properly and correctly by the Quraysh community. This is

evidenced by the word jihad that appeared in the Makkiyah verses which did not touch the issue of war at all, but jihad is directed to the form of preaching to the Quraysh who have not accepted the teachings of Islam. The verses of the Koran which commanded Muslims to do jihad have been revealed since the Prophet Muhammad (PBUH) settled in Mecca. But the order of jihad handed down in the Mecca period has nothing to do with jihad in the form of physical warfare. Therefore, there was never a war in the Mecca period, but the jihad referred to in the Mecca period was a jihad to remain in the faith and be patient in facing the torture of the infidels. In other words, jihad in this period means moral and spiritual. Jihad in the context of verses *makkiyah* in the form of obedience to Allah, be patient, persuasive invitation to worship Allah (Fatah, 2016).

This is in line with the history of ibn Abbas in the *Tafsir at-Tabari* which stated that *dhamir bihi* returned to the Koran, because the prophet Muhammad was sent on this earth to preach and deliver the Koran to mankind. Meanwhile, according to Ibn Zaid *dhamir bihi* was not only with the Koran, but the command of jihad aside from the Koran was also ordered to do jihad with Islam, or with the sword, or disobey them when found in their treatment of rudeness (**غلظة**) (at-Thabari, 2000)**.**

Historically, Ibn Abbas understanding was more acceptable than Ibn Zaid understanding, because Muslims in the Mecca period still had nothing to be defended with war, so the understanding of jihad using the sword in this verse was considered inappropriate. This was different from the Medina period in which Muslims already have a complete component in terms of leadership, they already have laws, land and people, so a *syar'I* rule is needed that regulates warfare whose aim is to defend a new state and protect freedom preaching (Ahmad Al-Tayyeb, 2016).

After the Prophet emigrated to Medina, the verses of the Koran containing the basic words (جاهد) and (جهد) still indicate the meaning of sincerity, that is seriousness in maintaining oneself to remain in the way of Allah. As known from historical literature, the Muslims of Medina have been said to have triumphed in the time of the Prophet, that did not mean they are without obstacles in religion. In Madinah, Muslims are stayed with Jews and hypocrites who quite colored the social life at that time, the existence of Jews and hypocrites became a try for their hearts to keep their faith to remain strong and not be shaken.

The second verse in this study is *surah at-Taubah* verse 73 and this is *madaniyyah*, Allah has told His Prophet to do jihad against unbelievers and hypocrites and be harsh on them. As Allah also told him to be gentle to the believers who followed him. From the history of Amir al-mu'minin 'Ali ibn Abi Talib, he related that the Prophet was sent with four kinds of *saif* verses (swords verses): First. *Saif* verses are addressed to the polytheists (*at-Taubah 5*). Second, *saif verse*s are addressed to unbelievers from among the Ahlul Kitab *(at-Taubah 29)*. Third, *saif verses* are addressed to hypocrites *(at-Taubah 73)*. Fourth, the saif verses are addressed to those who commit persecution *(al-Hujurat 9)* (ad-Dimasyqi, 1999).

Regarding to the verse (جاهد الكفار و المنافقين) Ibn Mas'ud said: to do Jihad by using hands, if unable, then by showing a grim face. Unlike the case with hypocrites, because the hypocrites outwardly they got along and seemed to be Muslim, so the way to do this is by way of dialogue. Unless hypocrites put up a clear fight then they may be confronted with war too (Zuhaily, 2009).

From the information above it can be seen that the use of the word jihad in historical context is not only have the meaning of war, this is

incorrect understanding. The meaning of jihad becomes a war must be in accordance with the context that occurred at that time, it is not generalized that jihad as a whole has the meaning of war, especially physical war. At least if a person defines jihad as war, then it must be classified who is the right person to be the object of jihad, and in what way the jihad is carried out, so that no one will fight but not in the right way and target. Islam always teaches peace among humans, so that humans can exist as well.

The third verse is *surah at-tahrim* verse 9. Based on the redaction, this verse is easy to be misinterpreted by people who are phobic about Islam. If understood at a glance, it will illustrate that wherever there are infidels and hypocrites, they must be fought.

In its historical side, the word jihad here carries three meanings, they are jihad with the sword, jihad with argumentation (*hujjah*), and jihad with the proposition (*burhan*) (al-Marâghi, 2006). This jihad command was directed to the Prophet to be emulated by his people. If the disbelievers accept and believe, then the mission of the mission is conveyed, and if they refuse, the disruption and threat of the disbelievers continued, they must fought. Here we can see how careful Islam is when using the term war. Infidels are not directly be fought because of their disbelief, but there were stages of da'wah (Shihab, Tafsir al-Misbah Pesan, Kesan, dan Keserasuan al-Qur'an, 2002).

5. Contextualization of the Concept of Jihad in the Millennial Era

This is the final stage of Abdullah Saeed's contextual method. He states that in order to contextualize a verse it is necessary to look at linking understanding of the text in different contexts (Saeed, Al-Qur'an Abad 21: Tafsir Kontekstual, 2016).

The term "millennial era" can be said to be the golden period of millennial generation. The term comes from

"Millennials" which was coined by two American historians and writers, William Strauss and Neil Howe in several of their books (Republika, 2019).

Related to the concept of "Millennial Jihad" is the contextualization of the meaning of jihad that is in accordance with the current context, which is the millennial era, so there is no misconception in understanding the concept of jihad (in Surah Al-Furqan verse 52, Surah At-Taubah verse 73, and Surah QS. At-Tahrim 9) which is always identified with war and violence, especially for people who are not as ideological, especially in the private sphere, it is belief. However, millennial jihad is a jihad with 'earnest effort' promoting tolerance and pluralism which recognizes the existence of a pluralistic, diverse culture and belief.

Then, for the millennial era, do the jihad verses remain relevant? Of course, it is relevant because the verses in the Qur'an continue to be valid for all time from the time it was revealed to the end of the future. Perhaps the form of practice is transformed in another form according to the conditions of the Muslims who live it, or continue to practice the original meaning if needed. For Example, upholding justice in providing laws, delivering the mandate to those entitled to receive it, obeying the provisions that have been ordered by God, and working for the benefit of the people (Syaltūt, 1988).

However, this does not mean that the concept of jihad is defined as eliminating weapons. Because until now, even in international law war is still used as a way of resolution in international disputes if the means of peaceful settlement cannot achieve its objectives (Starke, 2007). Between the two parties try to intervene with each other as much as possible until the winner is found so that the dispute in question can be resolved according to the wishes of the winner of the battle. If Muslims at a time experienced something like this, then the verses of jihad with the understanding of war against the enemy is very important role to gather troops, set strategy, and carry out the command of jihad. Finally, when Muslim live peacefully means the fight is not needed.

6. Conclusion

Abdullah Saeed contextualist approach is used for a tool, or as a guide to the course of the study of the concept

of jihad. Here are some of the writer's findings. *First*, linguistically the meaning of jihad is to devote all of its abilities. *Second*, the term jihad has been used in the time of the Prophet and is divided into two periods, namely the Mecca period and the Medina period with significant conceptual differences due to differences in context and audience. *Third*, in this millennial era, along with the development of context, the concept of millennial jihad can be interpreted as no more misconception in understanding the concept of jihad (in Surah Al-Furqan verse 52, Surah At-Taubah verse 73, and Surah At-Tahrim 9) which is always identified with war and violence, especially in people who are not as ideological, especially in the private sphere, it is named belief. However, millennial jihad is a jihad with 'earnest effort' promoting tolerance and pluralism which recognizes the existence of a pluralistic, diverse culture and belief.

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