

## NAŞR HĀMID ABŪ ZAYD AND SAHIRON SYAMSUDDIN'S HERMENEUTICAL INTERPRETATION ON VERSE OF JIHĀD (AL-'ANKABŪT/29: 69)

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**Abstract:** *The verses of the Quran interpreted by the commentators (both classical and modern), continue to experience changes and developments. This is done to achieve the goal of the Quran which is ṣāliḥ li kulli zamān wa makān. This very diverse method of interpreting the Quran aims to increase the intensity of academic research and obtain variations in the meaning of the Quran in an integrative manner. This study is concentrated on the meaning of Jihād QS. Al-'Ankabūt: 69, based on two Hermeneutics experts, Sahiron Syamsuddin and Naşr Hāmid Abū Zayd. The questions that will be examined by this paper are how do the two figures think in interpreting the verses of jihād and how is the analysis of the interpretation of the verses of jihād by the two figures? To answer these questions, the author uses a qualitative research type, while the nature of this research is descriptive-analytical. The method used is a combination of deductive-inductive-comparative. The results of this study reveal that both figures deny the existence of a textual interpretation of the jihād verse which is only interpreted in the context of war. According to Syamsuddin, the meaning of jihād can be seen in three stages: first, jihād against one's own lusts to achieve the path of obedience to Allah. Second, jihād against those closest to us. Third, jihād against the government, state, and homeland. Meanwhile, Zayd through his hermeneutics (tafsīr al-siyāqi) explains that the meaning of jihād is to free the country from all its problems.*

**Keywords:** *Jihād; Hermeneutics; Sahiron Syamsuddin; Naşr Hāmid Abū Zayd.*

**Abstrak:** *Ayat al-Quran yang ditafsirkan oleh para mufasir (baik klasik maupun modern) terus mengalami perubahan dan perkembangan. Hal ini dilakukan untuk mencapai tujuan Al-Quran, yaitu ṣāliḥ li kulli zamān wa makān (relevan untuk setiap waktu dan tempat). Beragam metode dalam menafsirkan al-Quran ini bertujuan untuk meningkatkan intensitas penelitian akademik dan memperoleh variasi makna al-Quran secara integratif. Penelitian ini berfokus pada makna jihād dalam QS. Al-ʿAnkabūt: 69 berdasarkan pandangan dua pakar hermeneutika, yaitu Sabiron Syamsuddin dan Naṣr Ḥāmid Abū Zayd. Pertanyaan yang akan dijawab dalam tulisan ini adalah: bagaimana pandangan kedua tokoh tersebut dalam menafsirkan ayat-ayat jihād, dan bagaimana analisis terhadap tafsir ayat-ayat jihād oleh keduanya? Untuk menjawab pertanyaan tersebut, penulis menggunakan jenis penelitian kualitatif, dengan sifat penelitian deskriptif-analitis. Metode yang digunakan adalah gabungan deduktif, induktif, dan komparatif. Hasil penelitian ini mengungkapkan bahwa kedua tokoh tersebut menolak adanya penafsiran tekstual terhadap ayat jihād yang hanya dimaknai dalam konteks peperangan. Menurut Syamsuddin, makna jihād dapat dilihat melalui tiga tahapan: pertama, jihād melawan hawa nafsu untuk mencapai jalan ketaatan kepada Allah. Kedua, jihād terhadap orang-orang terdekat. Ketiga, jihād terhadap pemerintah, negara, dan tanah air. Sementara itu, Abū Zayd melalui hermeneutika (tafsīr al-siyāqi) menjelaskan bahwa makna jihād adalah membebaskan negara dari segala permasalahannya.*

**Kata Kunci:** *Jihad; Hermeneutika; Sabiron Syamsuddin; Naṣr Ḥāmid Abū Zayd.*

## **Introduction**

Today, *jihād* is one of the most sensitive topics in public discussion. The term *jihād* is still a relevant, actual, sensitive and controversial global study subject.<sup>12</sup> The perception that *jihād* is a negative doctrine, identical to violence, radicalism and terrorism, still persists in the Western world. Misunderstandings about the concept of *jihād* that seem to legitimize violent actions and cruel ways of life have implications for the paradigm of Islam as a teaching spread by the sword and distances humans from freedom.<sup>3</sup>

In fact, the negative paradigm of *jihād* which is often associated with radicalism, suicide bombings, attacks on government institutions and global propaganda cannot be separated from the textualist group's understanding model of the Quran itself.<sup>4</sup> Textualism, means a firm understanding of siding with the text without considering the situation, description, or other sentences that can clarify the meaning of the text in question, either in the form of maintaining the text or releasing it. As a result, studies on *jihād* verses have tended to be dominated by classical interpretations that are textual in nature and only focus on historical aspects. This is what is prone to giving rise to narrow assumptions about *jihād*. Terrorist actions in recent decades that extremist groups claim as jihadist actions, have caused disinformation and Islamophobia.<sup>5</sup>

One of the contemporary Muslim scholars, Muhammad Syahrur, suggests that acts of terrorism, radicalism, suicide bombings, attacks on government institutions, and global propaganda are not sufficient with repressive actions in the form of arresting and punishing the perpetrators. He emphasizes preventive actions in the form of offering a method of reading verses that have the potential to stimulate acts of terrorism. It cannot be denied, that some perpetrators of terrorism, radicalism, suicide bombings, attacks on government institutions, and global propaganda among Muslims actually base their actions on verses of the Quran and Hadith which are interpreted according to their understanding. This is where the role of interpretation becomes very vital and has a significant impact. If we only rely on repressive efforts, then it is the same as ignoring the role of reason and the aspect of significance in digesting the arguments. It is not uncommon that arresting a terrorist actually stimulates the emergence of many new terrorists, like the adage “*one broken grows a thousand.*”<sup>6</sup>

By looking at the data above, the author wants to make an update on the analysis of the *jihād* verses focused on Surah al-‘Ankabūt/29: 69, using the contemporary interpretation method, namely the hermeneutics of the Quran. The author took two intellectual figures who are experts in hermeneutics, namely Sahiron Syamsuddin and Naşr Hāmid Abū Zayd. The author also sees that research on the *jihād* verses in the Qur’an with the hermeneutics approach of both has not been done much. The study of *jihād* verses contextually and actually is still not enough to be used as a reference in clarifying the contextual meaning of *jihād* itself. Moreover, the impact of the development of information technology and social media on the discourse of *jihād* today is increasingly unstoppable.

The strong reason the author re-conducted research on the verses of *jihād* using a hermeneutical approach, is because *jihād* or holy war is a doctrine of all religions, not just Islam. The command to *jihād* is believed to be able to build the spirit of its people to realize a religious goal, maintain existence and spread ideology, and expand the territory of power, with the main reward being achieving the glory of heaven.

The *jihād* or holy war movement is often used by some groups as a tool to achieve certain motivations. Where every era, people or specifically religious figures will use the term *jihād* for various interests. If without going through certain interests, then they will be neutral or objective in implementing the meaning of *jihād*. However, if then the interpretation of *jihād* is infiltrated by a certain ideology that reaches the defense of schools of thought, manhāj or group fanaticism, then *jihād* in substance could

experience a shift in meaning and history has proven it. The wars that occurred between fellow companions of the Prophet in the early days of Islam, conflicts between Sunni and Shiite groups, attacks by radical groups on state institutions, ambiguity between *dār al-islām* and *dār al-ḥarb*, even military aggression between Palestine and Israel are often associated with *jihād*. Interestingly, recently some people have tried to shift the meaning of *jihād* to be more humanistic and constructive, by looking back at the socio-linguistic background of *jihād* texts.

This is the gap that the author takes, the author analyzes the verses of *jihād* by comparing Sahiron Syamsuddin's hermeneutic approach known as *ma'na cum maghza* with Naṣr Ḥāmid Abū Zayd's hermeneutic approach known as *tafsīr al-siyāqī* (contextualist interpretation).<sup>7</sup> This is because the approach of the two hermeneutics figures has its own characteristics, where Sahiron Syamsuddin is not free from his *mutabarrik ma'nā* and his contemporary *maghza al-mu'aṣirah*, but he must also have relevance to the meaning contained in the dates in the early history of Islam, while Naṣr Ḥāmid Abū Zayd reconstructs the verses of the Quran to be more humanist-contextual. So that, with the comparison of the two hermeneutics experts, this paper is able to investigate the shift in the meaning of *jihād* from a text-ideological perspective to a contextual-humanist perspective comprehensively and contemporarily.

When writing this article, the author's research topic was *jihād* verses. Along with the many polemics that have emerged, these verses about *jihād* have been widely interpreted by ulama both from classical, medieval, and modern times. The mapping of *jihād* verses that were interpreted in the classical period was carried out by the ulama in this episode, including: Abū A'lā al-Mawdūdī, Hassan al-Bannā, Ibn Kathīr, and al-Ghazālī using their hermeneutics. Meanwhile, in the middle period, interpretation of *jihād* verses was also carried out by K.H. Hasyim Asy'ari, Taqiyyuddīn al-Nabhānī, Muṣṭafā al-Maraghi. Ibn Taymiyyah, al-Munīr, and Ibn Kathīr. The interpretation of the verses of *jihād* continues into the modern contemporary era, as done by K.H Bisri Musthofa, Prof. Quraish Shihab, Hasan Hanafi, Hamka, Abdullah Saaed, Husein Fadlullah, and the Nusantara mufassirs.

Entering the second mapping, namely regarding the mapping theoretical. The theoretical framework used by the author is hermeneutics *ma'na cum maghza* the idea of Prof. Sahiron Syamsuddin and hermeneutics *tafsīr al-siyāqī* the idea of Naṣr Ḥāmid Abū Zayd. There have been many interpretations made using heremenutika *ma'na cum maghza*, including, such as the interpretation of the polygamy verse,<sup>8</sup> the hijab verse,<sup>9</sup> the verse

recommending marriage,<sup>10</sup> legal verses,<sup>11</sup> leadership verses,<sup>12</sup> and 'iddah verses<sup>13</sup>. Meanwhile, with the hermeneutic theory of Naşr Ḥāmid Abū Zayd's ideas, including the interpretation of linguistic verses,<sup>14</sup> verses on the creation of humans,<sup>15</sup> verses on women,<sup>16</sup> feminist verses,<sup>17</sup> and verses on *ahkām*.<sup>18</sup>

After seeing the two mappings above, the author found a research gap to discuss what has not been discussed by the articles above. This study discusses the meaning of *jihād* in the Al-'Ankabūt/29: 96 with comparison of the hermeneutic approaches of Sahiron Syamsuddin and Naşr Ḥāmid Abū Zayd which have not been discussed in the articles described in the literature review above.

This research is a qualitative research, namely as library research. The author conducted this research by studying objects from the literature consisting of books, turats books, magazines, journals, articles or other writings that discuss the verses of *jihād* and the Hermeneutics of Sahiron Syamsyuddin and Naşr Ḥāmid Abū Zayd. The nature of this research is descriptive-analytical, namely a form of research that includes the process of collecting and compiling data, then the data is analyzed, so that a clear understanding is obtained. The data sources used in this study are primary data sources (main data sources) and secondary data sources (supporting data sources). The primary data is Surah al-'Ankabūt/29: 69, the works of Syamsuddin and Zayd, which have been translated into Indonesian. While secondary data consists of books and articles that contain discussions about the object of this research. The method is a combination of deductive-inductive-comparative. The deductive method is used in order to obtain a picture of the background of the thoughts of the two figures mentioned above in interpreting the verses about *jihād*. The inductive method is used in order to obtain a complete picture of the two figures in interpreting the verses about *jihād*, while the comparative method is used to compare the interpretations of the two figures. This is because the two figures are suspected of having similarities and differences, the similarities lie in the products of their interpretations which both lead to the significance of the verse. While the differences between the two figures lie in the principles (methodology) of hermeneutics in interpreting a verse. The following is the author's comparison of the two figures into a narrative:

### **Sahiron Syamsuddin and Hermeneutical Interpretation of the Quran**

Hermeneutics is not a modern term, but rather an ancient term that can be traced back to Ancient Greece.<sup>19</sup> The etymology of this term is related to Hermes, a figure in Greek mythology who acted as a messenger of the

Gods to convey divine messages to humans. The word “hermeneutic”, or in English “hermeneutics” comes from the Greek word “hermeneuein” which means “to translate” or “to act as an interpreter”.<sup>20</sup> To give a general overview of hermeneutics, *first*, hermeneutics as a theory of exegesis of the Bible; *second*, hermeneutics as a philological methodology; *third*, hermeneutics as a science of linguistic understanding; *fourth*, hermeneutics as a methodological basis for the social sciences of humanity; *fifth*, hermeneutics as a phenomenology of dasein and existential understanding; and *sixth*, hermeneutics as a system of interpretation.<sup>21</sup>

As mentioned above, hermeneutics treats holy books, such as the Quran and the Bible, as a text like other texts. These sacred texts are then understood in their socio-historical contexts. This is where hermeneutics faces a difficult problem. Religious people (especially Muslims) believe that their sacred texts are divine revelations. There is a strong tendency among religious people to oppose socio-historical analysis of the contents of their holy books, because they believe that the contents of the holy books are divine, eternal, and beyond human ability to determine what has been revealed by God.<sup>22</sup> However, the fact that the holy books have, are, and will receive different interpretations shows that the richness of the meaning of divine revelation is not exhausted. This means that whether prohibiting or allowing the use of hermeneutics, hermeneutics continues, so that scriptural literalism can also be seen as a hermeneutical mode.

For this reason, as stated above, through his thoughts, Syamsuddin argues that there are three types of schools of interpretation of the Quran when viewed in terms of meaning, namely the conservative quasi-objectivist school, the subjectivist school, and the progressive quasi-objectivist school.<sup>23</sup> From the grouping above, Syamsuddin considers that the progressive quasi-objectivist view is more acceptable in terms of projecting the development of the method of reading the Quran in the present day.

The *ma'na cum maghza* method, which is rooted in hermeneutics and contextual approaches, emphasizes the importance of understanding the meaning of the Quran by considering the significance of the historical context and the main message of the verses. In its application in modern times, this method focuses on three important steps (1) historical meaning (*al-ma'na al-tārikhī*), (2) historical phenomenal significance (*al-maghzā al-tārikhī*), and (3) contemporary dynamic phenomenal significance (*al-maghzā al-mutaḥarrik al-mu'āṣir*) of the interpreted Quranic text.

## **The Application *Ma'na Cum Maghza* Method**

The process of analyzing the interpretation of *ma'na cum maghza* must have three components, namely: (1) historical meaning, (2) historical phenomenal significance, and (3) contemporary dynamic phenomenal significance of the interpreted text of the Quran.

### *Historical Meaning (al-Ma'na al-Tarikhī)*

In searching for historical information, the following steps are compiled by Sahiron. And the first step is language analysis;

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

*Those who strive hard for us, We will surely show them Our paths. Indeed, Allah is with those who do good.* (Surah al-‘Ankabūt/29: 69).

Judging from the rules of *ṣarfyyah*, the word “*jāhadū*” is a *wazan* “*fā’ala*” لعاف, which means the activity or work carried out is collective, meaning the activity carried out by a combination of two or more people. Then it is interpreted as “*fā’ala*” which is a pronoun for “*hum*”. So the word “*jāhadū*” is not specific to one or two people, but applies as a whole (people who carry out *jihād*). When viewed from a literal perspective, based on the *Lisān al-‘Arab*, the word “*jāhadū*” is taken from the root word “*jahada-jahdan-ijtihādan*” which means “*hard work*.”<sup>24</sup> While in terms of terminology it means an effort made by someone to go towards the path of goodness seriously and sincerely (only hoping for Allah’s pleasure). These efforts are not written explicitly in the verse, therefore the efforts referred to are various in form, but must not be out of the way of goodness and are done with pleasure and sincerity.

The word *jihād* itself in the Quran has been absorbed into the Indonesian vocabulary. In the Quran and its translation by Ministry of Religion, the word *jihād* is not translated but is left as is.<sup>25</sup> This is based on the consideration that the word *jihād* has been absorbed into the Indonesian language, or perhaps because *jihād* has many meanings so that it is not appropriate to determine one of these meanings. This is what is called a polysemous word (*mushtarak al-mā’āni*), namely one verse that has more than one meaning.<sup>26</sup> In *al-Wujūh wa al-Nazā’ir*, the word *jihād* has three possible meanings. *First*, it means *al-jihād bi al-qawl* as in al-Furqān/25: 52 and al-Tawbah/9: 73. The statement “*wa jāhidhum bihi jihādan kabīran*” in al-Furqān/25: 52 was interpreted by Ibn Mūsā as a command to the Prophet Muhammad to teach the Quran to the unbelievers. The same interpretation was also conveyed by several other commentators such as al-Ṭabarī<sup>27</sup> and al-Zamakhshari.<sup>28</sup> *Second*, it means *al-qītāl bi al-ṣilāh* (war) as in al-Nisā’/4: 95. *Third*, it means *al-‘amal* (hard

work), as in al-ʿAnkabūt/29: 6, 69 and al-Ḥajj/22: 78. The statement “*wa man jāhada innamā yujāhid li-nafsih*” in al-ʿAnkabūt/29: 6 interpreted by Ibn Musa with, “*whoever does good, indeed he does good to themselves and they will benefit from these good deeds*”.<sup>29</sup>

The forms of effort or meaning of *jihād* that are intended can be: (1) *jihād* from pain and doubtful matters as explained in the *Lisān al-ʿArab*,<sup>30</sup> (2) fighting infidels (non-Muslims who are hostile to religion) as described in the *Jāmiʿ al-Aḥkām*<sup>31</sup> and more specifically for the Quraish infidels as al-Ṭabari told;<sup>32</sup> (3) *jihād* against lust, which was explained by Abū Nuʿaym al-Isfahāni,<sup>33</sup> and is further specified in the book *Al-Kashshāf* that *jihād* against oneself also includes *jihād* from satan’s deception and from bad thoughts, words and deeds;<sup>34</sup> (4) *jihād* to defend the right person in a dispute, which was explained by Sufyān bin ʿUyaynah.

Then, the second step is intertextuality analysis. The word *jihād* with its various derivations is repeated in the Quran 41 times and is distributed both in the *makkiyyah* and *madaniyyah* verses.<sup>35</sup> It is divided 10 times in the *makkiyyah* verses and 31 times in *madaniyyah* verses. By sorting the verses in the *Makkiyyah* and *Madaniyyah* letters, it will be easier to map the meanings of *jihād*. Based on this data, we see only ten verses that interpret *jihād* as war; the rest have other meanings according to the context of each verse. For example, in al-Naḥl/16: 38, al-Māʾidah/5: 53, and al-ʿAnkabūt/29: 6 contain the meaning “sincerely”, al-Anʿām/6: 109 and surah Fāṭir/35: 42 contains the meaning “true oath”, al-Tawbah/9: 79 contains the meaning “*jihād* according to one’s ability”, and al-Mumtaḥanah: 1 contains the meaning “do good deeds to gain approval”. However, the author concludes that the meaning of *jihād* in the Quran in general means all efforts made earnestly in the way of Allah, to achieve obedience and the pleasure of Allah SWT.

And then, if we examine the hadith, the meaning of *jihād* is not absolutely defined as warfare. This is the third step. Just as it is contained in the Quran, the meaning of *jihād* is interpreted in various meanings, such as:

*First, Jihād* is defined as “*serious effort*”. This is explained by al-Bukhārī: There was a man who said: “*O Messenger of Allah, show me a practice whose reward is equal to jihād.*” He saw. said: “*Would you be strong if the person who was fighting for jihād came out and you entered your mosque, then you continued to perform worship and did not neglect in the slightest, also by fasting and never breaking the fast until the person who was fighting for jihād returned?*” The person then said: “*Who is strong enough to do that?*” (HR. al-Bukhārī). This means that according to the hadith above, the word *jihād*



is interpreted as a form of worship or practice that is carried out seriously and sincerely and Allah promises a reward for it like the reward of those who wage *jihād* against polytheists.

*Second, Jihād* is “*interpreted as warfare*”. In *Sunan al-Tirmidhī* hadith number 1583, the Prophet said, “*verily the gates of heaven are under the shadow of sword*”. This hadith is also strengthened by a hadith in *Sunan Abū Dāwūd* number 2504, “*Strive against the polytheists with your wealth, your lives and your tongues.*”

*Third, Jihād* is “*defined as obedience*”. Umm Qatādah narrated that the Prophet stood before the crowd and reminded them that *jihād fi sabillillah* and faith in Allah are the most important deeds, his mistakes and sins are erased. And if he is killed in battle while he is patient in facing difficulties and never intends to retreat from the battlefield solely hoping for Allah’s pleasure (HR. Muslim).

*And the last, Jihād* is “*interpreted as an oath*”. Sufyān bin ‘Abdillah said to the Prophet, “*O Messenger of Allah, tell me words about Islam that I will not ask anyone other than you!*” He said, ‘Say, *‘Āmantu Billah* (I believe in Allah), then be steadfast.’” (HR. Muslim)

### *Historical Phenomenal Significance (Al-Maghza Al-Tārikhī)*

In his scientific oration, Syamsuddin mentioned that to understand the historical phenomenal significance, it is necessary to understand the macro and micro socio-religious context of the society living during the revelation period.<sup>36</sup> The micro context is mentioned in the *Tafsīr Al-Munīr*, the end of the al-‘Ankabūt explains three wisdoms that can be taken, namely: *first*, Allah explains “who He is to the Quraysh disbelievers, namely that He is the one who sends down water from the sky (verse 63), He saves them until they can land on dry land (verse 65), and He is the one who makes the land of Mecca into a safe and secure land (verse 67). *Second*, after them (the disbelievers) Quraish explained, they even denied the blessings that had been given and they (lived) having fun in disbelief. *Third*, Allah has reminded them that this world is only for fun and games (verse 64). *Fourth*, Allah explains the end of the life of unbelievers, namely in the hell of Jahannam. Allah SWT then explains, the end of the sanad of believers in the next verse, whoever tries hard to obey, helps the religion of Allah SWT, and fights the enemies of Allah SWT who lie to the Quran and His Messenger, Allah SWT will surely give him guidance and guide him towards heaven, along the path of happiness and goodness in this world and the hereafter.<sup>37</sup>

Ibn ‘Aṭīyyah said, “this verse was revealed before the (commandment)

of *jihād* that is commonly known was revealed. Thus, what is meant is *jihād* in the general sense, namely *jihād* to (uphold) the religion of Allah SWT and seek His pleasure.” On the other hand, the author also quotes Hamka’s interpretation, that in interpreting this verse we should pay attention to the relationship between the first and second terms of the verse. The first thing to remember is that the deeds of effort that we face must be done sincerely because of Allah. If deeds are not sincere because of Allah, the spirit of *jihād* will not grow. Sincerity of heart accompanied by *jihād*, namely with hard work, enthusiasm, never getting tired, even if necessary making sacrifices, whether sacrifices of wealth, to the willingness to sacrifice one’s life, will certainly open the door to guidance from Allah. In the second term it is also commanded that Allah always accompanies those who are muhsin. Namely, people who always maintain the quality of their deeds so that they are always good and improved, their quality is increased and made more perfect.<sup>38</sup>

While the macro context (covering conditions in Arabia at the time of revelation), this surah al-ʿAnkabūt is included in the *makkīyah* verses which was revealed in the last period. The dakwah activities in Mecca have different characteristics from the dakwah in Medina. This is because there are differences in culture and natural conditions between the two. It is further explained that the method of dakwah of the Prophet Muhammad in Mecca has a different emphasis than dakwah in Medina. The people of Mecca who at that time worshipped idols had loyalty to their ancestors, especially in idol worship. The Prophet focused more on the oneness of God because the conditions of the people of Mecca who had not yet believed in monotheism, so he felt the need to foster the faith of the Arab nation, especially the people of Mecca at that time.

In the Mecca period, the situation and condition of the Muslims were still weak and did not yet have physical strength, so the form of *jihād* carried out was not by war, but by devoting all abilities to facing polytheists with sentences that touched reason and heart. Thus, what is understood from this verse is the sincerity in conveying the values of the Quran with rational information that can attract their attention to Islam.

The word *jihād* in the verse refers to *jihād bil ḥujjah*. Namely *jihād* in the sense of conveying Islamic teachings based on strong and clear hujjah or arguments, so that people can see the truth of Islam, and then accept it wholeheartedly. So the verses of *jihād* that were revealed in Mecca are still in the form of spreading Islamic teachings armed with revelations from Allah SWT. The verses of *jihād* in the Mecca period generally call for patience against the actions of the enemy, in addition to continuing to preach

verbally among humanity. Indeed, there was no other choice for them than that choice. After analyzing *asbabun nuzul* in micro and macro form, the next step is to analyze the main purpose or message that Allah wanted to convey to the Prophet Muhammad and his companions, whether in the form of *maqāṣid shar‘iyyah* (the main purposes of establishing laws), *‘illat al-ḥukm* (reasons for establishing certain laws) or *‘ibrah* (moral lessons). Examples, forms, or efforts, and personal requirements for *jihād* are never specifically mentioned in religious texts, whether in the Al-Quran, hadith, or fiqh literature. The Quran only mentions the word “*jihād*” in general terms.

By looking at the data above, the author concludes that the historical significance of the verse (*al-maghzā al-tārikhī*) Surah al-Ankabūt/29: 69 is that it explains *jihād* in the context of serious effort by devoting all the abilities one has in order to defend Allah’s religion and obtain guidance from Him. This effort is called *amar ma’ruf nahi munkar*, which has many forms, both ethically, spiritually, and morally. Allah also promises those who strive in his path, that Allah SWT will give him guidance and guide him to heaven, to take the path of happiness, and goodness in this world and in the hereafter.

#### *Seeking Dynamic Phenomenal Significance (Al-Magzā Al-Mutaharrik)*

Entering this point, Syamsuddin’s intention is to build a construction of the significance of the verse, both in force at the time of the revelation of the Qur’an (*al-magzā al-tarihī*), and in the present (*al-magzā al-mutaharrik*).<sup>39</sup> Textually, *jihād* is interpreted as warfare. However, when associated with other verses (*munāsabah* verses), the word “*jihād*” is not necessarily interpreted in the context of warfare. In fact, in verses that textually mention the word “*jihād*” in the context of warfare, if the *asbabun nuzul* is examined, there are terms and conditions that must be met first before waging war.

So in this case, *jihād* when viewed from its overall meaning is the mobilization of effort and ability in the path of Allah with life, wealth, mind, tongue, troops and so on. This definition covers all types of *jihād* explained by the Quran and Sunnah. Thus the word “*jihād*” is not limited to the form of war alone. Because basically the activity of the heart in the form of intention and determination, as well as oral activity in the form of preaching and explanation, the activity of the mind in the form of creative ideas and thoughts, and the activity of the body in the form of war and others, are part of *jihād*.

Even so, *jihād* is one of the teachings of Islam. Even its position in

religion is third after the practice of prayer and devotion to parents. This shows how important it is for every Muslim to carry out *jihād*. So, especially if you look at the surah al-'Ankabūt: 69, the meaning of *jihād* that must be carried out in this contemporary era has three stages: *First, jihād* against one's own lusts to achieve the path of obedience to Allah. In this first context, starting from oneself first with the aim of helping the religion of Allah, such as carrying out obligatory worship accompanied by sunnah worship, improving morals and ethics, and also increasing knowledge. *Second, jihād* to those closest to us (such as family, friends, neighbors, relatives, and society) by ordering good and preventing evil, Muslims today must ground the holistic meaning of *jihād* through real practice, then they can voice to invite good (*amar ma'rūf*) and prevent evil (*nahi munkar*). *Third, jihād* to the government, state, and homeland. *Jihād* in this context is interpreted as a form of liberation of the people from the grip of economic subordination, backwardness, unjust government, and an attitude so that they can navigate the current of globalization so that Muslims are not trapped and still carry out activities according to the corridor of Islamic law.

In addition, *jihād* to combat ignorance, hunger, malnutrition and backwardness must be encouraged. The significance of *jihād* above is in line with the opinion of Michael Knapp, the terminology of *jihād* means struggle in the way of Allah or working for a noble goal with determination and sincerity that does not have to be related to war at all.<sup>40</sup> This is a serious effort to realize the will of Allah with physical strength (hands), with speech (orally) and with the heart or soul. Thus, whatever profession and activity a person has can be used as a field of *jihād*. The *jihād* of professors, lecturers, and teachers is the dissemination and utilization of their knowledge; leaders are the protection of their people, the enforcement of justice and the equal distribution of welfare; businessmen or entrepreneurs are their healthy competition and honesty; public servants are their devotion and service; the police are the protection of the sovereignty of the state, the maintenance of security and the conquest of criminals and oppressive enemies. All of that, whatever the form of *jihād* and whoever the opponent, must be based on the intention because of Allah and fought for continuously until it produces perfect results.

### **Naṣr Ḥāmid Abū Zayd and Hermeneutical Interpretation of the Quran**

Naṣr Ḥāmid Abū Zayd is a Muslim intellectual whose thoughts are full of controversy. Zayd's writings are mostly directed towards contemporary interpretations. This kind of thinking is often considered a model of

“freedom of thought” (intellectual freedom). The development of his knowledge began after he became familiar with Western Hermeneutics literature, where Zayd had just become acquainted with Hermeneutics in America, then he was interested in discussing the nature of the text which is a fundamental problem in Hermeneutics. Before that, the author will describe the stages of Zayd’s ideas, to the point where he considered religious texts to be products and producers of culture.

The process of the revelation of the Quran, according to Zayd, is described as triangle of revelation concept. Zayd illustrates that the Quran was revealed by Allah SWT to the Jibril in the form of revelation and using the Language of God. Then Zayd placed the arrow from Jibril to Muhammad horizontally, which shows that Jibril is on the same level as Muhammad. This means that the language of the Quran, which was originally in the form of the Language of God, when conveyed to Muhammad changed to using human language, namely Arabic. This conclusion is called Zayd with the process of *tanzil* and *ta’wil*. *Tanzil* is the process of the descent of the Quran from Allah to the Jibril. And *ta’wil* is the transfer process of revelation from Jibril to the Prophet

*Tanzil* the Quran is still in the form of revelation that Allah sent down to his messenger, namely Jibril. In this case, the Quran is still in the language of God. While *ta’wil*, the Quran is only a form of understanding of the Prophet Muhammad as the recipient of revelation. In this case, according to Zayd, however, the Divine Word needs to adapt to human language, because God Himself revealed the Quran with the aim of being a guide to life. That is the form of God’s communication language with humans, if God speaks in God’s language, humans will not understand at all. So, in Zayd’s view, the Quran is human language.<sup>41</sup> Therefore, Zayd places the Prophet Muhammad not only as a recipient of revelation, but also as the ‘author’ of the Quran, because of his interaction with the culture in which the revelation was revealed and the form of revelation in Arabic. Moreover, what is more controversial is that Zayd said that the phenomenon of revelation received by the Prophet Muhammad was none other than his imagination, because he received it in a state of poverty, orphanhood, and familiar with persecution.

After examining the context of revelation, according to Zayd, the next stage is to examine how the Quran can be called an Arabic cultural product. Inseparable from his background as a writer, Zayd assumed that the study of the Quran is a study that focuses on literature, thus making the Quran a linguistic text related to a certain cultural structure. In this case, the text of the Quran was formed in the reality and culture of the Arab nation for

more than 20 years. The reality and culture of the Arab nation cannot be separated from human language, so Abu Zayd considers the Quran as a product of a culture (*muntaj al-thaqafi*).

Allah SWT sent down the Quran to mankind which contains a message in achieving the key to happiness and peace in life. A message represents the communication relationship between the sender and the recipient through a code (in this case the Quran uses language as a code or sign). However, because the sender of the message cannot be made the object of scientific study, it is natural that the entry point for the study of the text of the Quran is reality and culture. The reality in question is everyday life that regulates human movement as the target of the text and regulates the first recipient of the text, namely the Prophet Muhammad. Meanwhile, the culture in question is language.<sup>42</sup>

Over time, there has been a shift from text as a “cultural product” (*muntaj al-thaqafi*) to a “cultural producer” (*muntij li al-thaqāfah*). This is because the text of the Quran has become a hegemonic text that is the basis and reference for other texts. Therefore, according to Zayd, the Quran must be studied with a reality and culture approach, so Zayd blames the interpretation that has been carried out by the majority of interpreters who always interpret the Quran with Islamic metaphysical content. In his view, such a methodology will not produce a scientific attitude because in fact, belief in the metaphysical form of the text (the Quran) will eliminate efforts to scientifically understand the phenomenon of the text. By equating the status of the Quran with other texts, Zayd emphasizes that anyone can study the Quran. By equating the status of the Quran with human texts like other texts in general, he hopes that the study of the Quran can be enjoyed by anyone. Zayd stated “*I study the Quran as an Arabic text so that it can be studied by Muslims, Christians and even atheists.*” To explain his theory about the text of the Quran as a cultural product (*muntaj al-thaqafah*) as well as a producer of culture (*muntij li al-thaqāfah*), Zayd divides the two phases of the formation of the Qur’an, namely the first, the formation phase (*tashakkul*), where the text is placed in a time frame and historical sequence as a response to the culture at that time. *Second*, the establishment phase (*tashkīl*), a text that responds to the culture at that time, then forms a new culture so that it automatically becomes a “cultural producer” (*muntaj thaqafi*).<sup>43</sup>

In addition to being a product and then a producer of culture, Zayd also emphasized that the Quran is a message with a linguistic text that has character. One of them is the two dimensions that seem contradictory, namely between the concepts of *tafsīr* and *ta’wil*. *Tafsīr* means revealing

something hidden so that it can be known through the media of tafsir.<sup>44</sup> In this case, *tafsir* only reveals the meaning of the Quran through language alone. Meanwhile, Zayd equates *ta'wil* with the term “hermeneutics”, namely revealing meanings that are appropriate to the times. There needs to be a dialectical relationship between the interpreter and the interpreted text, because *ta'wil* means returning to the origins of something to reveal *ma'na* and *maghza*.<sup>45</sup> *Ma'na* is *dalalah* (basic meaning) or meaning built based on the grammatical text, while *maghza* shows meaning in a socio-historical context. The illustration depicted is in accordance with the triangle image above (the process of the revelation of the Quran), that the concept of revelation according to Zayd has changed from *tanzil* to *ta'wil*. This means that the Quran that exists today is only a form of understanding of the Prophet Muhammad as the recipient of revelation. After referring to the data that has been presented above, it can be seen that Abu Zayd's hermeneutics wants to make the study of the Quran humanist-interpretation. This can be achieved by focusing on the context of a verse, namely the reality of the situation, conditions, and events that surround the text when it appears. According to him, context is everything. The original meaning of the text must be discarded so as not to waste the context, because focusing only on the meaning of the text will make the text a myth.<sup>46</sup>

He explained that this contextual interpretation methodology consists of two complementary mechanisms, namely: *ikhfā'* (concealment) and *kashf* (revelation). What is hidden is *ma'na*, which is the original meaning of the text, and what is revealed is *maghza*, which is the significance or final target/spirit of the text. This mechanism is more appropriately called an effort to *ta'wil al-ma'nā* (nihilation of meaning). This is because what he wants is to deny the original meaning of the text in order not to waste the context. For Zayd, the text no longer belongs to its author, but has become the owner of its readers. According to him, the text becomes a passive object, because it is the result of a reality, and every change that occurs in reality demands a change in the reading of the text, until finally there is harmony between the text and reality (the era and its demands).

Turning to the meaning of the text, according to Zayd the meaning of the text is static (unchanging), because what changes is its significance, namely the relationship of the text to a person/perception/situation. The original meaning for him is historical, which is used only as a starting point for reading the Qur'an in the present, no longer considered the main message of the Qur'an. Therefore, differences in interpretation are not a problem. The problem is how an interpreter maintains the difference

between the original contextual meaning of a verse.<sup>47</sup>

### The Application of Naṣr Ḥāmid Abū Zayd's Method

#### *Reading the text with al-Qirā'ah al-Muntijah (productive reading)*

First, Abu Zayd Looking for the historicity of the verse. By looking for the context of language (linguistics), internal context (*munāsabah* verse), external context (interpretation of scholars), *nāsikh wa mansūkh*, and so on with the aim of revealing the original meaning. And second, he looking for the socio-cultural context at that time (*asbāb al-nuzūl*). At this stage, Syamsuddin and Zayd have similarities, namely both revealing the historical side of the verse to find its *dalālah*. However, here the author wants to add the external context of the verse, namely the interpretation of scholars that has not been mentioned in Syamsuddin's discussion.

Looking at the interpretation in the classical period, according to *al-Kashshāf's* interpretation, *jihād* in al-Ankabūt/29: 69 is defined as *jihād* against oneself, namely *jihād* in protecting oneself from bad things, evildoers and religious enemies.<sup>48</sup> Meanwhile, in the interpretation of al-Qurṭubī<sup>49</sup> and al-Ṭabarī,<sup>50</sup> the *jihād* in question is fighting infidels. However, this interpretation was rejected by the opinion of Abū Sulayman al-Dārani<sup>51</sup> who said that this verse not only contains *jihād* against infidels, but also to elevate Islam and rebut those who oppose Islam and destroy injustice, so how great is the command to call for goodness and forbid evil. Including fighting one's desires and obeying Allah SWT is the greatest *jihād*. This is in line with 'Abdullah bin Abbās's interpretation.<sup>52</sup>

If the figure above interprets this verse as *jihād* in the realm of war and self-preservation, this is different from Ibn Kathīr,<sup>53</sup> Ibn 'Abbās,<sup>54</sup> and Ibrahim bin Adham<sup>55</sup> who interpret it as people who do what they know. Apart from that, Sufyān bin 'Uyaynah said to Ibn al-Mubārak, "If you see people arguing, then you should strive to defend what is right, because Allah SWT said, "We will truly show them." Then, there was al-Ḍaḥḥāk and al-Ḥasan bin al-Faḍl who said that the meaning of this verse is for people who emigrate, so we will definitely provide a way so that they remain firm in their faith to fight in our way, such as following the sunnah in the world and finally entering heaven, and whoever enters heaven is truly saved, and likewise whoever continues to practice the sunnah in the world is safe.<sup>56</sup>

Entering the period of interpretation in the modern era, *Tafsir Al-Furqān*,<sup>57</sup> *Tafsir Al-Azhar*,<sup>58</sup> and *Tafsir Marāḥ Labīd*<sup>59</sup> reveal that this verse is related to *jihād* in the sense of working hard in religion. What this means is people who have prepared themselves to follow God's path. They don't think confusedly anymore. Their goal is only one: Allah! Everything that



he felt would hinder him had been abandoned and his mind had made up his mind. Therefore, with complete confidence they began to take steps. They began to struggle and be serious. Then at the end of the verse, God reminds us again that guidance will always be given. “*And indeed, Allah is truly with those who always do good (end of verse 69).*”

Another story is presented in *Tafsir Sayyid Qutb*. This surah ends with the story of one particular group, namely the group who strive in the way of Allah to reach and connect with Allah. They have experienced various hardships in their *jihād*, but they have not lost their spirit and have not given up hope. They patiently endure the test of their own desires and the test of human oppression. They bore the burden of their duties with tenacity and continued their journey on the long, difficult and isolated path of struggle. They are a group that Allah will not leave alone. Their faith will not be in vain and their *jihād* will not be forgotten. Allah will give all His attention to them from His Most Exalted station and therefore He will bestow His pleasure on them. Allah views their *jihād* highly and therefore He gives them guidance. Allah appreciates their efforts to reach Him and therefore Allah gives them guidance. Allah highly regards their patience, *ihsan*, and therefore Allah rewards them with the best reward.<sup>60</sup>

#### *Reading texts with al-Qirā'ah al-Siyāqiyah (Contextual Reading)*

This step is divided into two step; first is looking for the *mabda'*, *qā'idah*, and *hukm* of a verse. The *mabda'* or principle in al-Ankabūt/29: 69 is about obedience to Allah. While the *qā'idah* of the verse is to order to try and do good in carrying out obedience to Allah, and its *hukm* is recommended according to the context and certain events. Even, Allah Himself will open the door as long as we have a strong intention to “fight *jihād*.”

Second is looking for the significance (law renewal of a verse). Based on the rules that have been passed, the significance of the verse in the *jihād* verse in al-Ankabūt/29: 69 according to Zayd, *first*, to free the country and people from the decline of education, economy, justice, morals, and welfare. With this liberation, Muslims will not be trapped and will still carry out activities in accordance with Islamic law. This is in accordance with Zayd's principle of significance, namely rationalism (*aqlāniyyah*) by avoiding an educational crisis. *Second*, freedom (*hurriyah*), with the freedom of opinion, communication, religion, expression, so that there will be no social gap, and all people will feel prosperity in life. *Third*, justice, namely by avoiding attitudes of injustice because by upholding justice will create a sense of security, trust, and peace among members of society that does not threaten the stability of society.

### Comparison Between Two Methods: A Conclusion

Naṣr Ḥāmid Abū Zayd and Sahiron Syamsuddin's approaches to Quranic hermeneutics have fundamental differences. Sahiron Syamsuddin combines classical and modern hermeneutics. He attempts to align traditional interpretation with contemporary interpretation methods so that interpretation remains relevant to today's society. Sahiron considers it important to understand the *asbab al-nuzul* (causes for the revelation of verses) and the context of revelation. According to him, the text must be interpreted by considering the socio-historical conditions and the intent of the text at that time. In addition, Sahiron emphasizes the importance of collaboration between traditional interpretation and modern hermeneutics, such as the ideas of Hans-Georg Gadamer and Jorge J.E. Gracia. This approach opens up space for interpretation to remain relevant and able to answer contemporary issues. Meanwhile, Naṣr Ḥāmid Abū Zayd views the Quran as a text that must be understood in a cultural and social context, with an emphasis on critical hermeneutic and linguistic methods. According to Abu Zayd, the text of the Quran must be treated as a product of history and culture. The interpreter must free the meaning from certain ideological and political constraints, so that the message of the text can be applied in different modern contexts. He emphasized the importance of viewing the text in a liberating perspective so that every reader can find the relevance of the message of the Quran without being constrained by traditional authority. When the basic principles of the two figures are applied to the verses of *jihād*, the following conclusions can be drawn;

Sahiron uses a contextual hermeneutic approach, similar to Fazlur Rahman, but still recognizes the normative authority of the text. For Sahiron, *jihād* can have a dual meaning: spiritual and physical struggle, but its interpretation must pay attention to current socio-contextual conditions. He emphasizes that military *jihād* is only relevant in defense situations or when there is real oppression, not as a justification for aggressive violence. In the modern world, *jihād* must be more emphasized on oneself, those closest to you, the nation and the homeland.

Meanwhile, Abu Zayd views the Quran as a cultural and historical product, meaning that the understanding of *jihād* must be adjusted to the modern context. For him, the verses of *jihād* that contain elements of violence function in the context of 7th-century Arab society, where warfare was part of the social dynamics of the time. Abu Zayd emphasizes that the moral essence of *jihād* is the struggle against injustice and oppression, not physical violence. Therefore, *jihād* in the modern era should be more

relevant in the form of intellectual, educational, and economic *jihād*.

From the results of the author's research on the comparison of the meaning of *jihād* in al-'Ankabūt/29:69 according to the hermeneutics of Sahiron Syamsuddin and Naşr Ḥāmid Abū Zayd, it can be concluded that the methodology of both is suspected of having similarities and differences, the similarities lie in the products of their interpretations which both lead to humanistic interpretations. The results can be seen when interpreting the meaning of *jihād*, that both do not force the interpretation of *jihād* as war. Meanwhile, the difference between the two methodologies lies in the analysis of hermeneutical thinking, where according to Zayd, the Quran is considered a product and producer of culture. Therefore, the Quran must be studied with a reality and culture approach.

As a result, Abu Zayd shifted the focus from military *jihād* to *jihād* in the form of a struggle against ignorance, injustice, and social oppression. In the academic world, this strengthens studies that emphasize critical thinking and humanism as legitimate interpretations of religious texts. Meanwhile, Syamsuddin's hermeneutical thinking integrates Fazlur Rahman's contextual approach while maintaining the normative authority of the Quran. He argues that *jihād* has a dynamic and flexible meaning, but physical *jihād* remains valid in certain contexts, such as self-defense or fighting tyranny. In academic studies, Sahiron is more open to maintaining the normative meaning of military *jihād*, but with the condition that its application must be contextual and non-aggressive. This approach has an academic impact by providing a discursive framework for dialogue between traditional and modern Islam, especially in the study of Islamic law and peace studies. Finally, this study still needs to be re-examined in relation to *jihād* according to other hermeneutic figures, because the concept of *jihād* can change its meaning according to the prevailing conditions of society, so this can still open up research opportunities for others.

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