

**THE CONCEPT OF *JIHAD* IN THE BOOK OF:
QUR'AN: A REFORMIST TRANSLATION
BY: *EDIP YUKSEL ET. AL.***



MINI THESIS

Submitted to Ushuluddin and Humaniora Faculty for Partial Fulfillment of the requirements of Undergraduate (S-1) degree of Islamic Theology on Tafsir-Hadits

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WALISONGO SEMARANG**

2016

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I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's options or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, May 30, 2016



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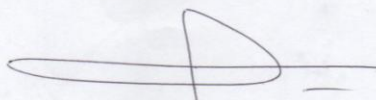
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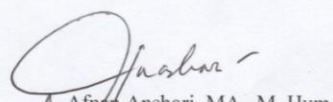
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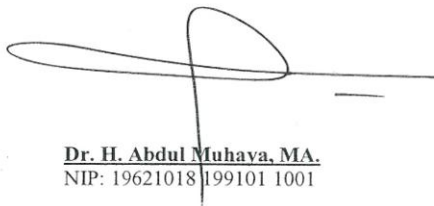
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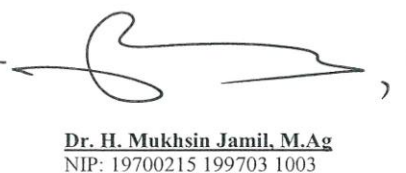
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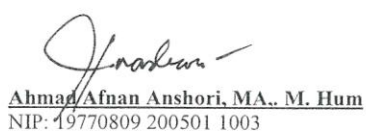
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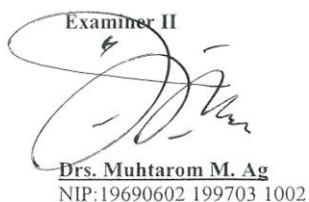
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DEDICATION:

Highest dedication goes to:

My parents who always support me with their pray.

Everyone who teaches me even a letter.

And all my friends who always remind me to finish my study.

MOTTO

الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ¹

29: 69

As for those who strive in Our cause, We will guide them to Our paths. For God is with the pious.²

¹ Al-Ankabut: 69

² Qur'an: A Reformist Translation

TRANSLITERATION

VOWEL LETTERS

ā	a long spelling
ī	i long spelling
ū	u long spelling

ARABIC LETTER	WRITTEN	NAME
ا	No symbol	Alif
ب	B	Ba
ت	T	Ta
ث	ṡ	ṡa
ج	J	Jim
ح	ḥ	ḥa
خ	Kh	Kha
د	D	Dal
ذ	ẓ	ẓal
ر	R	Ra
ز	Z	Zai
س	S	Sin
ش	Sy	Syin
ص	ṣ	ṣad
ض	ḍ	ḍad
ط	ṭ	ṭa
ظ	ẓ	ẓa
ع	‘	‘ain
غ	G	Gain
ف	F	Fa
ق	Q	Qaf
ك	K	Kaf
ل	L	Lam
م	M	Mim
ن	N	Nun
و	W	Wau
هـ	H	Ha
ي	Y	Ya

ACKNOWLEDGMENT

بسم الله الرحمن الرحيم

I would like to extend my deep appreciation to all those who have assisted me during my undergraduate study at State University for Islamic Studies (UIN) Walisongo Semarang. First, my gratitude goes to Prof. Dr. H. Muhibbin, M.A., the rector of UIN Walisongo Semarang. Second, my sincere thanks go to Dr. H. M. Mukhsin Jamil, M, Ag., the dean of Ushuluddin and Humanity Faculty.

My special thanks go to Dr. H. Abdul Muhaya, M.A., and Ahmad Afnan Anshori, M.A., M.Hum as my academic advisors, without whose guidance and encouragement, this work would not be accomplished.

Furthermore, I would like to express my great thanks to Mokh. Sya'roni, M.Ag., the chairman of *Tafsīr* and *Hadīṣ* Department and Sri Purwaningsih M.Ag., as the secretary, who both offered and facilitated me to find the problem which is proper to be discussed. Additionally, many sincere thanks go to all my lectures that taught and educated me during my study.

Certainly, I also would like to express my special gratitude to my parents, Abdul Cholik and Siti Rochilah, who always pray and give their money for me so I could read instead of work.

I also feel so grateful to be part of FUPK family member to meet special people in positive environment of FUPK dormitory. Therefore I would like to say thank very much to all “family” especially to Dr. H. Fakhruddin Aziz, Lc., PgD., MSI., and all FUPK family, may our brotherhood be everlasting.

Semarang, 30 Mei 2016

The Writer

Awaluddin Iskandar

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ABSTRACT

In the radicalist circle, Islam is a source to legitimize their behavior, though it is counterproductive with the Qur'an which not absolutely allow violence on behalf of God. This writing is a critic against its abuse of interpretation. Thematic approach is applied to analyze verses which are usually used to justify violence. Surveying on the verses is a tool to analyze for the purpose of finding true meaning of the text. The improper interpretation of *jihād* (struggle) caused it trapped in violence and radicalism. Whereas the general context of *jihād* does not relate with a war.

This new orientation should be resulted to the understanding of al-Qur'an as the inspiration source of peaceful spreader. One of the effort of resulting that inclusive understanding is presented by Edip Yuksel, Layt Saleh Al-Syaiban and Martha Schulte Nafeh through their works "Qur'an: A Reformist Translation" (next will be mentioned as QRT). Although QRT can be said as al-Qur'an translation, but it is not fully as translation. QRT also can be said and considered as interpretation, because the writers of QRT have made further effort to understand and show al-Qur'an verses, and not just translate it from one language to others. They gave many responses and descriptions to various issues, understanding, interpretation, and some contextual problems which are faced by Moslem people through the notes and end notes which are written in the last of every verses or surah.

Jihād according to QRT is Strive with great effort to obtain something, see: 29:6, 29: 69, From the verses above can be clearly understood that this verse has no relation to and could not be used as a basic that *jihād* is war and swinging sword. If it is related to the war, of course, the words *jihād* in the paragraph, will not followed by the phrase: "and He has made no hardship for you in the system". So it is clear that *jihād* here has very broad meaning and is closely related to human life in worshipping to Allah.

It also has meaning to strive using physical effort for only some reasons; these are: resistance and self-defense. The Quran does not promote war, but encourages us to stand against aggressors on the side of peace and justice, see: 2:190, 192, 193, 256; 4:91; 5:32; 8:19; 60:7-9 it means that *Jihād* is only obligated if Muslim people are attacked by the ingrates. We are encouraged to work hard to establish peace (47:35; 8:56-61; 2:208). The content of the verses above emphasize *jihād* as inherent struggle with the difficulty and complexity to the better life. Struggling against lust in our self in order to achieve primacy, conduct earnest efforts to do well and help to improve people's lives.

Keyword: *Jihād*, Strive, struggle, war, peace, QRT

CHAPTER I

INTRODUCTION

A. Background

The history of violence and radicalism in all religion always represents the name of God as justification. The power “on the name of God” could exceed of any political claim authority. This became so ironic, because the existence of religion actually has purpose to create peaceful life in this world. If there are many verses of God which could cause radicalism is happened, so what must be rejoice is how that interpretation could be exist?

Recently, many radicalism actions which happened in many countries were caused by the rise of ethnicity and religion grudge. After September 11, 2011 ambush which was led by *al-Qaeda*. *Jihād* doctrine in Islam is considered by western as a legitimation of terrorism and radicalism action. With the result that the usage of term *Jihād* in Islam, is same with begin to strike a war gong. That grudge has become a cause to insult whole moslem in this world. Whereas, the interpretation of *Jihād* as war is just used by few group of moslem who has radical and fundamental direction.¹

One of the radical Islam group which takes attention of the world lately is Islamic State of Iraq and Syria (ISIS). ISIS which just existed for two years, is a movement that is almost same with the neo-Khawarij doctrine, who judged others false. These Khawarij people who were not loyal to Ali bin Abi Thalib in the past age, and ordered to kill Ali and other Islam leaders. In many things, this neo-Khawarij has identical type with al-Qaeda which was led by Osama bin Laden that was continued by Ayman al-Zawahiri. As neo-Khawarij, ISIS looks no doubt in slaughtering people who did not agree with their doctrine. In the other hand, the understanding of *Jihād* that is

¹Sumanto Al-Qurtuby, *Jihād Melawan Ekstremis Agama, Membangkitkan Islam Progresif*, Borobudur Indonesia Publishing, Semarang, 2009, p. 26-27

brought by ISIS will create disaster to everyone. Not only for non-moslem, but also for moslems who are different from their group.²

Historically, *Jihād* is not something new in moslem understanding, because in the era of Muhammad PBUH this phenomenon has become a part of important Islamic doctrine. *Jihād* call is not only the order of Prophet Muhammad PBUH, but also as an order that is written in the Qur'an. But, the phenomenon of *Jihād* in the past is totally different from the concept of *Jihād* which should be implemented in this age. In the past age, *Jihād* was not an action to defeat and destroy enemies, but it was just an action to defend their selves, and no one of it was meant to ambush aggressively, and to win the battle by sacrificing victims as minimum as possible.³ This is as explained in al-Baqarah [2]: 190.

وقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

Fight In the cause of Allah those who Fight you, but do not transgress limits; for Allah loveth not transgressors.

According to *asbāb an-nuzul*, this verse came in related to peaceful and agreement of Hudaibiah that is when Muhammad PBUH was intercepted by Quraisy group to enter Ka'bah. And the content of that peaceful agreement such as moslem people could do Umrah in the next year. When Muhammad PBUH and his companions prepared their selves to do Umrah according to the agreement, the companions worried if Quraisy people did not fulfil their promise, even blocked and attacked them to enter al-Haram mosque, whereas Moslem people did not want to make war in Haram month. So the coming of this verse is to legitimate the war against enemies ambush.⁴

Jihād 's term which is brought by al-Qur'an already experienced some understanding camouflage by some moslem groups. Sometimes, this understanding became an ideology of war dressed in realize will of winning

²Alex Birger, *ISIS Annual Reports Reveal a Metrics-Driven Military Command*, Institute For The Study of War (ISW), 22 May 2014, p. 2-4

³Muhammad Chirzin, *Jihād Dalam Al-Qur'an, Telaah Normatif, Historis, dan Prospektif*, Mitra Pustaka, Yogyakarta, 1997, p. 129-132

⁴Q. Saleh dan A.A. Dahlan, *Asbabun Nuzul Latar Belakang Historis Turunnya Ayat-ayat al-Qur'an*, CV Diponegoro, Bandung, 2000, p. 57

from some certain groups, this thing due to the silting of understanding from internal of some moslems. As Esposito said, that *Jihād* in some things has ambivalent meaning. Although *Jihād* always becomes important part of Islam tradition, in these years some of moslem thought that *Jihād* is a religion obligation that has universal characteristic for those who admit their selves as real moslem to join *Jihād* as an implementation to create Islam revolution in global scale.⁵

This is starting point of wrong interpretation about *Jihād* which in it turns will be justification and be used by some interpretations from moslem scholars to expressed radicalism of religion. In spite of this, the concept of *Jihād* which is described by moslem scholars has experienced many changes according to the context and environment. Politic concrete situation has made moslem scholars become more pragmatic and realistic in formulating *Jihād* justification.⁶ The diversity of *Jihād* verses could be happened because of out text process which could influence subjectivity of interpreter.

It could be looked from how *Jihād* concept in the perspective of modern and fundamental moslem scholars. Muhammad Rasyid Ridha as a modern moslem scholar has perspective that *Jihād* is every effort of moslem to establish the turth, goodness and virtue also againts evil without demarcation lines between moslem and non-moslem people. Believers do *Jihād* trough fighting against their selves by preventing lust and guiding it to follow the turth; struggling to face evil using missionary, spending possessions and soul. Whereas according to Sayyid Qutb who is more fundamental, placed *Jihād* as a *fitrah*, or something pure. Moslem do *Jihād* with all forms of struggle. *Jihād* must be choice of believers after they committed to Islamic belief. *Jihād* has purpose to destroy every power which became Islam obstacle; to free human being in deciding their belief,

⁵John L. Esposito, *Unholy War, Teror Atas Nama Islam*, Penerbit Ikon, Yogyakarta, 2003, p. 30-32

⁶Azyumardi Azra, *Pergolakan Politik Islam: Dari Fundamentalisme, Modernisme, Hingga Post-Modernisme*, Paramadina, Jakarta, 1996, p. 132

establish Allah way in this earth; realize the goodness, welfare and development in human being.⁷

Jihād 's term, if it is searched in the al-Qur'an which is consisting from *hijaiyah* alphabet (ج , ه , ح) with various forms of the derivatives, in al-Qur'an it is repeated 41 times⁸, 8 times in Makiyah verses and 33 times in Madaniyah at 23 verses.⁹ From this word, we know three derivations which are the meaning of it often be separated as if it does not have any relation, these three derivation are *Jihād* itself, *mujāhadah*, and *ijtihad*. Term of *Jihād* is often understood as earnest attitude with muscle, often be translated as phisycal war, *mujāhadah* is understood as earnest attitude with heart, until often be used by most of *shufi*. And *ijtihad* often be translated as earnest attitude with mind.¹⁰

Therefore *Jihād* is one of Islam doctrine which exists in the al-Qur'an, so it becomes so important to comprehensively trace, does al-Qur'an give fundamental perspective understanding to do radical action? Such as what has been done by some groups of radical Islam and as considered by the western? This problem also becomes so important to be shown, remember the reality that some groups of radical Islam did *Jihād* according to their understanding in al-Qur'an verses. From that problem, human being as an interpreter creature, must research again their interpretation product, is it suitable to the substance as been written in the al-Qur'an as the main discussion object of moslem interpretation in every age. Because the implication of each interpretation product to the al-Qur'an texts often causes doctrines group and claim absolutism to certain group by the interpreter his self, so it is needed argumentation of contractive interpretation,

⁷Muhammad Chirzin, *Jihād Dalam Al-Qur'ān Perspektif Modernis dan Fundamentalis*, Hermenia, Jurnal Kajian Islam Interdisipliner, Vol. 2, No. 1 Januari-Juni 2003, p. 112

⁸ Term *jihad* dan derivasinya terdapat pada QS. at-Taubah [9]: 16, 19, 20, 24, 41, 44, 73, 79, 81, 86, 88; QS. al-'Ankabut [29]: 6, 8, 69; QS. Luqman [31]: 15; QS. al-Baqarah [2]: 218; QS. al-Anfal [8]: 72, 74, 75; QS. an-Nahl [16]: 38, 110; QS. al-Hujurat [49]: 15; QS. as-Shaf [61]: 11; QS. al-Maidah [5]: 35, 54; QS. at-Tahrim [66]: 9; QS. al-Furqan [25]: 52; QS. al-An'am [6]: 109; QS. al-Haj [22]: 78; QS. an-Nur [24]: 53; QS. Fatir [35]: 42; QS. al-Mumtahah [60]: 1; QS. an-Nisa' [4]: 95. QS. Muhammad [47]: 31. See Muhammad Fuad 'Abd al-Bāqi, *Mu'jam Mufahras li al-Fāz al-Qur'an al-Karim*, Dār al-Fikr, 1981, p. 182-183

⁹Rohimin, *Jihād : Makna dan Hikmah*, Penerbit Erlangga, Jakarta, 2006, p. 16-17

¹⁰Waryono Abdul Ghafur, *Tafsir Sosial Mendialogkan Teks dengan Konteks*, Elsaq, Yogyakarta, 2005, p. 183

communicative and neutral to realize the understanding of al-Qur'an which is suitable with the process of age development and human being (moslem people) in this world.¹¹

This new orientation should be grounded to the understanding of al-Qur'an as the inspiration source of peaceful spreader. One of the effort of grounding that inclusive understanding is presented by Edip Yuksel, Layt Saleh Al-Syaiban and Martha Schulte Nafeh trough their works "Qur'ān: A Reformist Translation" (next will be mentioned as QRT). Although QRT can be said as al-Qur'ān translation, but it is not fully as translation. QRT also can be said and considered as interpretation, because the writers of QRT have made further effort to understand and show al-Qur'ān verses, and not just translate it from one language to others. They gave many responses and descriptions to various issues, understanding, interpretation, and some contextual problems which are faced by Moslem people through the notes and end notes which are written in the last of every verses or surah.¹²

QRT is collaborative works from these three writer ideas that combines between contemporary thought and textuality of al-Qur'ān. QRT does not use classic literature that is less authoritative, includes prophet saying. QRT just uses authority of al-Qur'ān as the source and interpreter to al-Qur'ān itself. They often mentioned it as al-Qur'ān alone that is to let al-Qur'ān talks about itself with al-Qur'ān logic and textuality. This brave enough perspective is not out of the spirit that brought by this interpretation, that is about reformation in understanding al-Qur'ān. In the other side, QRT uses many cross-reference from various holy books moreover Bible and also uses many perspectives from any scholars until making this interpretation becomes multidiscipline. It is not surprising if they used word "reformist" in their works.¹³

See to this QRT background that is represented by contemporary-reformist scholars, to deliver new understanding to al-Qur'ān, so the

¹¹Komaruddin Hidayat, *Memahami Bahasa Agama Sebuah Kajian Hermenutika*, Paramadina, Jakarta, 1996, p. 175

¹²Edip Yuksel et. al., *Qur'an: A Reformist Translation*, Brainbow Press, USA, 2007, p. 5

¹³*Ibid.*, p. 11

assumption of *Jihād* perspective in QRT is not fundamental characteristic, but also more inclusive as what has been summed above. This thing could be read in the interpretation from QRT in at-Taubah [9]: 5 and 11:

“The verse 9:5 does not encourage muslims to attack those who associate partners to God, but to attack those who have violated the peace treaty and killed and terrorized people because of their belief and way of life. According to verses 9:5 and 9:11, the aggressive party has two ways to stop the war: reinstate the treaty for peace (silm), which is limited in scope; or accept the system of peace and submission to God(Islam), which is comprehensive in scope; it includes observation of sala and purification through sharing one’s blessings. These two verses refer to the second alternative. When, accepting islam (system of peace and submission) as the second equally acceptable alternative and when the first alternative involve only making a temporary peace, then none can argue for coercion in promoting the Din.”¹⁴

From that study, the writer trough this research will try to trace how is the interpretation of *Jihād* verses in QRT. From this research, will be analyzed how is concept *Jihād* in QRT. So the result of this research will describe completely about the concept *Jihād* in QRT. In the other hand this research becomes so important in revealing interpretation *Jihād* from perspective contemporer-reformist from American moslem scholars.

B. Research Question

The problems of this research proposal are:

1. What is concept of *Jihād* according to the book of: *Qur’an; A Reformist Translation*?
2. What is the methodology of their interpretation?

C. Aim and Significant of Research

According to the problrm formulation above, so the purpose and signification of this research are:

1. Giving explanation about the concept of *Jihād* according to the book of: *Qur’an; A Reformist Translation*?
2. Giving contribution to enrich the understanding about *Jihād* in the al-Qur’ān interpretation treasury.

¹⁴*Ibid.*, p.160

D. Prior of Research

1. Konsep *Jihād* (Studi Komparatif Pemikiran Muhammad Rasyid Ridha dan Sayyid Quthb)¹⁵. Thesis of Syafi'i which compared two perspective ways of moslem in understanding the meaning if *Jihād* . These two perspectives are represented by two figures, those are Muhammad Rasyid Ridha and Sayyid Qutb. And the result of this research could be summed that in understanding *Jihād* . Muhammad Rasyid Ridha perspective is more inclusive and moderate, different from Sayyid Qutb that is more exclusive and extreme.
2. *Jihād* Menurut Hizbut Tahrir¹⁶. That thesis was written by Nuraidah elaborated the concept of *Jihād* according to Hizbut Tahrir. Through normative approachment, that research got result that *Jihād* is translated with the understanding of religion, war for spreading Islamic doctrine (war in the way of Allah). And the implementation is suited by the situation and condition.
3. Islam Tentang *Jihād* Dalam Pandangan Farid Esack¹⁷. Thesis that has been writen by Nazi Ahmad tried to describe the hermeneutic method of Farid Esack and the perspective about the meaning of *Jihād* . And the result of this research is that the essence of *Jihād* is not a type of violance. But there are steps that have to be fulfilled before doing war action.
4. Konsep *Jihād* Dalam Hadis Nabi (Studi Kritis Hadis Riwayat Imam Al-Bukhari Tentang *Jihād*)¹⁸. The thesis of Mahadee Maruwee described about the meaning of *Jihād* as writen in the hadeeths which are reported by Al-Bukhari, and the result of the tracking of those have two points; first, *Jihād* is war to fight against lust in ourselves, or manage ourselves. Second, *Jihād* also means struggling to establish Allah religion.

From these bibliography overview, no one has explained the concept of *Jihād* in "Qur'an: a Reformist Translation". Each researcher has their own

¹⁵Syafi'i (NIM 05360065), thesis submitted to fulfil requirments to get scholar degree in Islamic law, UIN Sunan Kalijaga, Yogyakarta, 2009.

¹⁶Nuraidah (NIM: 0437009/03), thesis submitted to fulfil requirments to get scholar degree in Islamic law, UIN Sunan Kalijaga, Yogyakarta, 2008.

¹⁷Nazi Ahmad (10510022), thesis submitted to fulfil requirments to get scholar degree in Islamic Philosphy, UIN Sunan Kalijaga, Yogyakarta, 2014

¹⁸Mahadee Maruwee (NIM: 4100052), thesis submitted to fulfil requirments to get scholar degree in Islamic theology, IAIN Walisongo, Semarang, 2006

different result. So that, this research becomes so important because it will contribute to complete the research about the concept of *Jihād* from the view of previous figures.

E. Methodology of Research

1. Characteristic and Type of Research

This research uses qualitative approach. This research can be categorized into library research type. This method is used to collect the data and resources of writing that have been taken from the books that have relation to the discussed problems. Check the literatures critically and insert its to the systematic framework. Then, it is analyzed using theories, rules, and argumentation, so will be found valid conclusion.

2. Source of Data

Source of data that will be used in this research there are two kinds; primary and secondary source data. The primary source data is: Qur'an: A Reformist Translation. And the secondary source data is the other literatures that can support and have relation to this theme of research.

3. The Method of Data Processing

The Approach that be used in this research is Thematic interpretation. Thematic method is used to classify and group the verses about *Jihād* in al-Qur'an. Then as an analysis tool, this research uses content analysis to describe important data related to the problem frameworks. Content analysis is a research method which discuss about the content of discourse critically. This method is used to elaborate the concept of *Jihād* in QRT.

F. System of Writing

Chapter I as prologue, contains the background of problems, problem frameworks, signification and the aim of research, bibliography, research method, and index of research.

Chapter II as theories frameworks, contains of general overview about *Jihād* from many perspectives.

Chapter III as source of data, contains the history of QRT writing, methodology of QRT interpretation, and interpretation of *Jihād* verses in QRT.

Chapter IV as analysis, will explain about the concept of *Jihād* in QRT.

Chapter V contains conclusion of research and suggestions.

CHAPTER II

THE METHOD OF MAUDHU'I AND GENERAL OVERVIEW OF *JIHAD*

A. The Method of Maudhu'i

Al-Qur'an¹ is the arabic² holy text which is gradually revealed to prophet Muhammad continuously³ with the necessary during 23 years.⁴ The effort of human to learn it evolve more and more over age. Tafsir and Ta'wil which are the Islamic scholar heritage all this time, become the main knowledge to get understanding and solution from Al-Qur'an which is *Sholih li Kulli Zaman wa Makan*, will always be a guide for all muslim around the world and fr across generation till the unlimited age. The exegesis means explanation and information such the saying of Allah swt.

While *Manna" Qattan* explains, the word tafsir trails the form of "*taf'il*", which is derived from the root word which means explaining, revealing, exposing or informing the abstract meaning. So it means explaining and revealing the covered. Originally, the exegesis is revealing and explaining. In the term of *syara'*, it is explaining the meaning of the verse, the situation, the story and the cause why the verse sent down with the detail indicated text.

In the book *Manahilul Irfan* mentioned that the exegesis is the science which discusses all about al-Qur'an in case of the directive of Allah's wants with all human efforts. Imam Az Zarkasyi explains that the exegesis is the science which is used to understand Allah's book which is revealed to His prophet Muhammad SAW with the way explaining the purpose or the meanings then taking the laws and the wisdoms.

¹ *Manna" Khalil Qattan* explains, Al Qur'an is isim masdar of قرأ which means collect and codify, and qiro'ah means collecting the letters and word one another which in a tidy saying.

The word Qur'an in this verse means qiro'atahu (the reading/how to read). so, qiroatuhu, qur'an, qiro'atan wa qur'anah have the same meaning; ie maqru' (what is read). While etymologically, al-Qur'an is Allahs saying which is revealed to Prophet Muhammad and who reads it is considered worshipping.

² See QS.As Syu'aro':194-195, QS. Fusshilat:3, QS. Yusuf:2, QS. Az Zumar:28.

³ As Suyuti, Al Itqon, p.117

⁴ M. M. Azami, *The History of Qur'anic Text; from Revelation to Compilation*, terj. Oleh Sohirin Solihin, Dkk. Gema Insani, Depok, 2005, p.48

There are many other definitions of the exegesis which have a little bit not significant difference. As the opinion of Az Zahabiy, though the scholars's definitions have the differences in case of the text, but all those are same in case of meaning and goal. In general, there are two methodologies of the exegesis in understanding Al-Qur'an based on the source of interpretation; they are *tafsir bil ma'sur* which is interpreting the verse Al-Qur'an with Al-Qur'an, the tradition of prophet, the statement of the companions and the followers (still in debatable); and *tafsir bir ro'yi al machmud or bir ro'yi al madzmum*.

While based on the model, according to Al Farmawi there are four kinds; Ijmali, Tahlili, Muqoron and Maudu'i. Ijmali is the method of Al-Qur'an interpretation with elaborating the global meaning of the interpreted verse, but hopefully the interpreter can serve the meaning in Qur'anic atmosphere. The interpreter do not need to talk about asbabun nuzul, the vocabulary, munasabah and the other beauty of Al-Qur'an. There are several books which use this method such as Tafsir Ibriz, the work of KH. Bisyrri Musthofa, tafsir Al-Qur'an Al Karim, the work of al Jalalain, Tafsir of Depag RI and many others.

Tahlili is the interpretation method of Al-Qur'an with coherently explaining the content of the verse from all sides according to Al-Qur'an, in accordance with the view, the preference and the will of the interpreter. This interpretation usually serves the definition of the verse's vocabulary, *munasabah*, *sababun nuzul*, the global meaning, the contained law, and several views of sects sometimes. It is such as *Jami' al-bayan fi tafsir al-qur'an* the work of Imam Ibn Jarir At Tabary, *Tafsir Al-Qur'an Al Karim* the work of Mahmud Saltut, and the others.

Muqorin is the interpretation method which emphasizes to the comparison aspect of Al-Qur'an exegesis. The steps are with collecting several verses Al Quran then researching and studying the interpretation of that verse from some interpreters in their works.

Maudhu'i is the method which focuses on the certain theme, then studies the view of Al Quran about that theme by collecting all related verses, analyzing and understanding verse by verse, then collecting the general verse and the particular, mutlaq and muqayyad and the other while enriching the explanation with hadith related then concluding into the whole comprehensive view.

Al farmawi stated the seven steps to use the maudhui method:

1. Deciding the problem which will be discussed thematically.
2. Collecting and identifying the verse which relates to the theme, including the verse makkiyah and madaniyah.
3. Arranging coherently the verse based on the chronology of revelation, being with the information of the background of asbabun nuzul.
4. Having knowledge about the relation (munasabat) of the verses in each chapter
5. Arranging the theme of discussion in the best, comprehensive and systematic pattern.
6. Completing the discussion and the explanation with hadits if necessary, so that the explanation becomes more perfect and clear.

Qurays Shihab gives two additional steps besides the steps above;

1. Completing the verse's explanation with hadits, the story of the companions and other relevant thing if necessary, so that the explanation becomes more perfect and clear.
2. After getting the whole content of the discussed verses, the next step is classifying each verse in their group with setting aside the represented, or compromising the verse between am and khas, mutlaq and muqayyad, so that they will meet in one place, without any difference and imposition which then conclude the view of alquran about the discussed theme.

This method, indirectly presents the method tahlili, because the researcher should be able to explain the vocabulary of the verse, asbabun nuzul, munasabat and any other which is usually observed in the method tahliliy.

B. *Jihād* in General

1. Definition of *Jihād*

In etimology, the root word of *Jihād* comes from letter jim, ha, and dal. In arabic grammar it is called as form masdar of jahada, yajhadu, *Jihād* an which means serious or struggle. Word al jahd means *al masyaqqah* (difficulty) and *al juhda* means *tāqah* (ability, power). Al laits does not differentiate the meaning of both, that is *mā jahada al insān min marāḍin*

wa amrin syāqin (anything efforted by someone from pain and difficulty). But, ibn arafah differ it, that al jahd means *badzlu al-wus'i* (giving all powers, abilities), and al juhd means *al mubālagah wa al ghāyah* (excessive and goal). According to atabik ali, term of *Jihād* is mashdar of *Jihād* an wa mujahidatan, thereby, the term of *Jihād fī sabīlillah* means struggling in the way of Allāh. quraish shihab also states that word *Jihād* is from wor jahd which means tired or difficult, *Jihād* is difficult and causing tired. *Jihād* also from word juhd which means ability. Because *Jihād* is done with all abilities and *Jihād* also means test.

In terminology, basically term of *Jihād* has multi meanings, so that *Jihād* cannot be specified into only one identic meaning which is fighting or war. Definition of *Jihād* in alquran and hadits has various meanings, but in tradition of fiqh there is orthodoxy and constriction from the meaning of *Jihād* into war. Generally even all book of classical *fiqh* which talk about the term of *Jihād* will be on study of war and its plunder (al harb wa al ghanimah). The other meaning of *Jihād* like struggling in intellectual, in tradition of fiqh is well known with term al ijihad (seriousness in using ability of power and reasoning). While term of spiritual *Jihād* in sufi tradition is called as *mujhadah*. Syaikul *Islām* ibnu taimiyah define *Jihād* as sometimes with heart, like having serious intention to do it, as with preaching *Islām* in the name of *Islām* and its syariat, as with upholding hujjah on sleaze by ideology, as with useful strategy for moslem or with fighting own self.

Raghib al asfahani define *Jihād* with fighting againts attacking enemy; fighting againts satan; and fighting againts desire. That fighting can be efforted with a power and dialogue. According to yusuf qardhawi *Jihād* is part of fiqh muamalah.⁵ While *Jihād* in the meaning of war and military preparation is included into community and state. Because the aim of jihaf is to keep the existency of matter and spiritual of community, and keep the

⁵ Fiqh muamalah is anything relating to matter of life as individual like halal and haram, family (such as marriage, divorce), society in case of civil activity and trade, state (like responsibility, requirement, and right and obligation of leader and its society as regulated in law), and relation with other state either in peace or war.

religion of community from enemy's attack. Further according to majid khadduri in theology juridical *Jihād means* having effort with all powers in the way of Allāh, spreading the faith and words of Allāh to all universe. *Jihād is* a guidance of Allāh which can directly place human into heaven. *Jihād does* not always means war or stirring a fight, because struggling in the way of Allāh can be effort in peace.

Then according to azyumardi azra explained that the true meaning of *Jihād is* in progress. Its form can be known from the view of imam malik in al muwatha', *Jihad is* called as a war to enlarge to domain and influence of *Islām*. But in the next progress, ibnu taimiyah considered that *Jihād is* an integrated concept in *Islāmic* politic, it can be caused by the existence of religion practice like *ṣalāt*, *hāji*, *zakāt*, and *Jihād* need to political power stepping on syariat *Islām*. Then, almaududi developed social and political concept, such as written in al *Jihād fi al Islām* and *Jihād fi sabilillah*. According to maududi, *Jihād* is a struggling which have to be efforted by moslem to realize the dream of *Islām* as an international revolutionary movement, where *Islām* is in opposite with western which is dominating social and international politics. Moreover according to louay fatoohi the meaning of *Jihād is* very general. *Jihād not* only means war but also serious working in the way of Allāh to get something, including donating treasure to people in need.

In philosophy discipline *Jihād is* always related to the upholding of god laws relating to nationhood political affair. In the view of philosopher, moslem possessors are required to apply the god laws by doing *Jihād*. They who reject it should be deed clearly. Teaching of *Jihād is* made in order to support the construction of god laws. Particularly laws relating to nationhood political. Ibnu sina states that a possessor have to do *Jihād and* attack communities rejecting ayariat, and that communities should be punished. While ibnu rusyd states that *Jihād is* an *Islāmic* institution which has important role to protect it from certain community's threat. The ideal requirement which have to be in a political possessor is wise, smart, persuasive and imaginative, able to do *Jihād*, and it is more ideal if they

have ability to do *ijtihād* and *Jihād*. It is like the statement of al farabi that figure of possessor should have ability of *ijtihād* and *Jihād*. Because these both ability can decide the substance of state and its people.

Some taught of philosopher above shows that *Jihād* in programmatic of *Islāmīc* philosophy has close relation to religion and politics, and power. *Jihād* in their understanding prefer to political than religion, preaching and self-fighting. *Jihād* is considered as *Islāmīc* institution which can protect itself from all threats. Therefore, in context of politic *Jihād* is a power to construct religion, justice and protecting from tyranny. In context of power *Jihād* is considered as one of important elements that should be done by possessors. The mandatory requirement for possessor is execution of *Jihād*, because without *Jihād* the power will not be able to be protected. A possessor who cannot do *Jihad* is weak.

2. Ethic and syariat *Jihād*

In view of law *Jihād* is mandatory for all male moslem who rae sensible, baligh, no physical disability, able in life theirselves and family leaved during having *Jihād*. It need to know that requirements, *Islām*, baligh and sensible is not only *Jihād requirements* but also to all commands or taklif. *Jihād* is not obligated to non moslem, female, kids, no sensible one, sick and weak people who have no ability to do *Jihād*. In other word, command of *Jihād* can be not mandatory, especially to people who have reason in law.

Jihād in context of war has been part of syariat *Islām*. However *Islām* gives emphasizement on principles which need to be paid attention so that the war will not be done excessively. QS *Al hajj* (22): 39 is first verse about command of *Jihād* , then QS *albāqarah* (2):190 and *at taubah* (9): 111. The obligation of *Jihād* in view of scholar majority is fardlu kifayah (collective mandatory) to all moslems except female and kids. But, if *Islāmīc* community is attacked by enemy, all members of society included female and kids must protect its independency. Based on that argument the reason of mandatory *Jihād* is to protect religion and independency of community or state.

First, *Jihād* to protect religion has several criterias, according to Abdul Baqi Ramdhun, *Jihād* in this context is a cleaning and correcting theology of human from any polytheism, pursuance and loyalty to human especially to them who tried to dominate and control other human, and fight against tyranny of possessor. In other side Muhammad Khoir Haikal explained that defending religion means activity preaching *Islām* to other territory or keeping the existency of religion from any disturbance. Second *Jihād* in context of protecting the independency of community and state can be a protection the independency from interency of colonizer. Allowance to *Jihād* with reason protecting state from interency of colonizer, especially if *Islām* community is attacked. This discourse inspires part of *Islām* community to *Jihād*, like their invasion of America and its friends in *Islāmic* countries causes a kind of extreme *Jihād* against America.

3. Classification of *Jihād*

Generally, concept of *Jihād* described by al-Qur'an through interpretation of fiqh scholar either sunni or shiites, is hard effort or struggle in the way of Allāh. *Jihād* in using power qital also includes in hard effort and struggle in the way of Allāh. Some views above shows that *Islām* is a teaching which is revealed to *dharurat al ijtima'i*. It means that decision of law and regulation in *Islām* is impossible to be in contradiction with humanity values. The mandatory of *Jihād* is not to force people being muslim but to have people upholding the *Islāmic* regulation. Classical fiqh scholar explained that justification of war is for goal of religion in two different contexts. Those are context of relation of *Islām* community with non muslim society and context of internal formation of *Islām* community. In the first context threat of *dār al harb* becomes a justification to do offensive *Jihād*, and role of *dar al Islām* in history becomes a justification to do defensive *Jihād*. And in second context is that need to keep peace and harmonism, orderliness in *dār al islām*.

For the classification of *Jihād* to majority of scholars contains in four criterias, those are *Jihād al nafs*, *Jihād al syaithon*, *Jihād al kufar wa*

al munafiqin and *Jihād arbab al zulm wa al munkarat*. *Jihād* also can be efforted through heart, mouth or hand. *Jihād* of heart is faith, which is increasing quality of theology awareness of life. Then, *Jihād* of mouth is good and correct word, which can be applied in case of preaching or amar ma'ruf nahi munkar. And *Jihād* of hand is an effort to leave criminality and improve good deed. While raghib al asfihani divided the form of *Jihād* into three, those are first *Jihād* to fight enemy, second *Jihād* to fight satan, third *Jihād* to fight desire.

According to ibnu al qayyum , each criteria has each level, all levels of *Jihād* are there thirteen. First *Jihād al nafs*, *Jihād* in correcting self, contains of (1) *Jihād* correcting self by learning religion science, (2) *Jihād* in delivering science which has been mastered, (3) *Jihād* in preaching that science, (4) *Jihād* in being patient to own self when getting test. Second, *Jihād al syaithon* that is *Jihād* againts satan as real enemy for human, because main goal of satan to human is (1) giving any doubts and syubhat which endangeour the faith, (2) giving some wills of lust to human so that he/she follows desire though having mistaken to Allāh. for this criteria of *Jihād* is by having many patients and beliefs. Third, *Jihād al kuffar wa al munafiqin*, that is *Jihād* againts unbelievers and hypocrite. This criteria includes: (1) fighting them who plants hatred inside the heart to deed which deface religion law. (2) Fighting them with mouth in case of explaining their digression, (3) fighting them with giving charity in supporting some activities againts all evils and enmities toward moslem, (4) fighting them with the way of real war.

B. *Jihād* in the Qur'an

The term of *Jihād* in the Qur'an and all its derivations are as many as 41 words. The above etymological meaning means a lot to the general meaning of violence and peaceful action depending on the context of the word usage. Similarly, *Jihād* can be attributed to religious or non-religious context. The

Qur'an uses the verb form (*fi'il*) of the word *Jihād* aiming the general meaning of a context, namely "using their best endeavors to deal with something."⁶

It is noteworthy that the term *Jihād and Islām*, whether in the context of Arabic and the Quran, have a very close relationship. Linguistically, the meaning of the term *Jihād* is essentially the struggle and resistance which had connotation meaning opposing to the common meaning of the term *Islām* which means surrender and submission. In this case, the perspective of the Quran about *Jihād*, which means that resistance to the lowest desires and resources and other forms of crime, is a path that must be taken by a person to reach the concept of al-Qur'an on Islaam or surrender to God.⁷ It is noteworthy that of the 30 verses of the Quran that mention the word *Jihād* with all derivatives, there are six verses classified as Meccan chapters and 24 are classified madaniyya chapters. In other words, there are more verses of *Jihād* which are revealed in Medina than in Mecca, namely four-fifths of the verses that mentions the word *Jihād* is *madaniyah*.

in this section it's also will described to two classifications, the first is verses of *Jihād* that have meaning of striving, struggling or making great efforts to achieve or obtain something, it is *Jihād* that has soft meaning, which are mostly came in the period of Mecca, when muslim people are not so many and still weak. And the second is *Jihād* that has meaning of striving or struggling through physical effort, or after the instruction of doing resistance that the verses mostly came in the era of Medina, when at that time muslim people are many enough to do resistance, these are the classifications of the verses.

1. *Jihād for striving or struggling to achieve something*

a. QS. Al-Ankabut [29]: 6

وَمِنْ جِهَادٍ فِي سَبِيلِ اللَّهِ فَتَقَاتِلْ فِي سَبِيلِ اللَّهِ لَعَلَّكَ تُكْفِرُ عَنْ أَلْمَعِينَ

⁶ Nsaruddin Umar, *Deradikalisasi Pemahaman Al-Qur'an dan Hadist*, Quanta, Jakarta, 2014, p. 90

⁷ *Ibid.*, p. 93

And whosoever strives, he strives only for himself. Verily, Allāh is free of all wants from the 'Alamin (mankind, jinns, and all that exists).⁸

Abdullah Yusuf Ali interprets the word *Jihād* in the third verse as effort. Every human effort will benefit his own spiritual. In accordance with the will of God, man seeks the good for their selves, because by surrendering to evil, humans do something dangerous.⁹

b. QS. Al-Ankabut [29]: 8

وَصَيِّنَا آءَ الْإِنْسَنِ ابْنَ بَوْلٍ إِلَيْهِ حُسْنًا وَإِنْ هَذَاكَ لَتَشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do.¹⁰

This verse was sent down with regard to command obedience to parents, except when both ordered to do breach the rules of Allāh. In a history, Umm Sa'ad said to her son "Did God tell you to be good to your parents? By the name of Allāh, I will not drink and eat until death, unless you are apostate or Kufr to Muhammad.¹¹

c. QS. Luqman [31]: 15

وَإِنْ أَجْدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا تَتَّبِعُوا فَلْيُكَلِّمَنَّ أَزْوَاجَ إِيَّائِي ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns

⁸ See <http://www.noblequran.com/translation/>

⁹ Abdullah Yusuf Ali, *The Holy Qur'an*, USA, 1993, p. 686

¹⁰ Op. Cit.

¹¹ Qamaruddin Saleh, *Asbabun Nuzul, Latar Belakang Historis Turunnya Ayat-ayat Al-Qur'an*, Penerbit Diponegoro, Bandung, 199, p. 378

*to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.*¹²

Jihād is not always has positive meaning, like in this verse, mentioned that *Jihād* here has mean parents who insist and force their son to worship another but Allāh, this kind of forcing is something that we have to ignore, and we must not obey although they are our parents.

d. QS. Al-Furqan [25]: 52

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِلَهُمْ بِهِ جَهَانًا كَبِيرًا

*So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour, with it (the Qur'an).*¹³

Hamka explains that the verse is the command of God to the prophet in order to disobey apostates. The verse supported the prophet to keep doing *Jihād* with the Qur'an as the sword.¹⁴

e. QS. An-Nahl [16]: 110

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَلُوا صَوَابًا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ

*Then, verily! Your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allāh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.*¹⁵

Sayyid Qutb explains that the Muslims at that time were in weak condition. They are suppressed and kept tortured by the Quraish because of doing *Islāmic* teaching. Until they emigrated to avoid the torture they received. They strive in the way of Allāh: being patient over all propaganda. So God gave them the good news that God will forgive and bestow blessing on them.¹⁶

¹² Op. Cit.,

¹³ Ibid.,

¹⁴ Hamka, Tafsir Al-Azhar, Juz XIX, Pustaka Panjimas, Jakarta, 1981, p. 42

¹⁵ Op. Cit.,

¹⁶ Sayyid Qutub, Tafsir Fi Zhilali al-Qur'an, Dar as-Syuruq, Kairo, 1992, p. 2197

- f. QS. Al-Ankabut [29]: 69

وَالَّذِينَ جَافُوا بَيْنَ يَدَيْ نَهْمِ سَبِيلِنَا وَإِنَّ لِلَّهِ لَمَعًا أَحْسَنَ مِنْ

*As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allāh's Religion - Islāmic Monotheism). And verily, Allāh is with the Muhsinun (good doers)."*¹⁷

Abdullah Yusuf Ali explains that everyone can fight in Allāh's way. Anytime she/he would endeavor with full determination, then the light and grace of God will come to cure all defects and shortcomings. Then she/he would be separated from temporal world desire, and gained immortality of heaven in any right purpose.¹⁸

- g. QS. Ali Imran [3]: 142

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَحْكَمْ اللَّهُ الَّذِينَ جَاهَلُوا مِنْكُمْ وَيَعْلَمُ الصَّابِرِينَ

*Do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are As-Sabirin (the patient ones, etc.)?*¹⁹

This verse with respect to the explanation to the people, that the road to heaven is surrounded with things that are hated human being. His lunch was patient with difficulty, to *Jihād* on the battlefield as evidence of sacrifice and patience in the face of the enemy.

- h. QS. Al-Anfal [8]: 74

وَالَّذِينَ آمَنُوا وَهَاجُوا وَجَاهَلُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَّوْا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ كَرِيمٌ

"And those who believed, and emigrated and strove hard in the Cause of Allāh (Al-Jihād), as well as those who gave (them) asylum and aid; - these

¹⁷ *Op. Cit.*,

¹⁸ Abdullah Yusuf Ali, *The Holy Qur'an*, USA, 1993, p. 1025

¹⁹ *Ibid.*,

are the believers in truth, for them is forgiveness and Rizqun Karim (a generous provision i.e. Paradise).''²⁰

In this verse Allāh establishes that essential faith is reflected in the image of the true believer. That is the essential form of the religion of *Islām*. It is not only theoretically explain religious rules, is not only about well-doing too. *Islām* is way of life that does not appear in reality except in association movement of the concrete. They only believe in God, for them is forgiveness and noble sustenance, namely the provision relating to their *Jihād*ist activities in the world.

2. *Jihād for striving and struggling through physical efforts*

Qur'anic verses that mention the word *Jihād* and all derivatives and classified here totaled 24 verses

a. QS. Al-Baqarah [2]: 218

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَلُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ

*Verily, those who have believed, and those who have emigrated (for Allāh's Religion) and have striven hard in the Way of Allāh, all these hope for Allāh's Mercy. And Allāh is Oft-Forgiving, Most-Merciful.*²¹

This verse down with respect to a battle on the moon that is forbidden. At that time the Prophet sent an army under the leadership of Abdullah bin Jahsh. They ran into enemy forces led by Ibn Hadrami, Fight them, and caused the death of all the enemy forces. Currently it's not clear to Abdullah bin Jahsh forces were in any month. The polytheists also made news that the Muslims fight in the month Haram. The news got to the Madina, and many Muslims say: "Abdullah bin Jahsh forces act Ibn

²⁰ *Ibid.,.*

²¹ *Op. Cit.,.*

Hadrami quell this may be innocent, but it will not be rewarded." Then this verse came as an unequivocal statement of Allāh.

b. QS. An-Nisa' [4]: 95

لَا يَسْتَوِي الْقَاعِلُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرِّ وَالْجَاهِلُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْجَاهِلِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِلِينَ تَوَجُّهًا وَكَلَّا وَعَدَ اللَّهُ
الْحُسْنَ وَفَضَّلَ اللَّهُ الْجَاهِلِينَ عَلَى الْقَاعِلِينَ أَجْرًا عَظِيمًا

Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight in the Cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allāh has promised good (Paradise), but Allāh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward;²².

This verse speaks of the special circumstances and the surrounding Muslim community. He described the situation in dealing with the burden of *Jihād*, either with their wealth and themselves. There are some who do not participate emigrated keep their wealth because the infidels do not allow those who emigrated to bring his property. There are also some who did not participate due to his physical weakness, because the infidels will certainly persecute anyone who emigrate.

c. QS. Al-Maidah [5]: 35

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلَجُّوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِلُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe! Do your duty to Allāh and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful.²³

In this verse Allāh instill a sense of piety in the conscience and encourage the faithful to seek the path of struggle to God, always hoping

²² Ibid.,

²³ Ibid.,

to earn success. In themselves believers should be embedded fear of God. That fear is in accordance with human glory. As for the fear of weapons is a fear that a low value.

d. QS. Al-Maidah [5]: 54

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ عَنْ ذِكْرِهِ فَعَسَىٰ أَنْ يَأْتِيَهُ اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَتِلْكَ
 عَلَىٰ الْكُفْرِ عَلَىٰ الْكَافِرِينَ يُجَاهِلُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ يُضِلُّ
 اللَّهُ يَهْدِيهِ مَنْ يَشَاءُ اللَّهُ وَاسِعٌ عَلِيمٌ

O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allāh, and never afraid of the blame of the blamers. That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.²⁴

This verse contains a description of the threat to apostates. This verse implies that taking guardian people are the same scribes with take the disbelievers as guardians. God showed his choice the believers groups to enforce their religion on earth and establish his power in human life; and decided the method raised as a judge in the rules and regulations. They apply the Shari'a in the affairs and their condition, realizing the goodness, welfare, purity, and growth on earth with manhaj and the Shari'a.

²⁴ *Ibid.*

e. QS Al Anfal (8): 72

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَلُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَجَّوْا
أُولَئِكَ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَةٍ تَمْنَاهُمْ مِنْ شَيْءٍ حَتَّىٰ
يُهَاجِرُوا وَإِنْ اسْتَفْرَضَ دِينُكُمْ فَطَعْنُوا النَّصْرَ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقُ اللَّهِ
بِمَا تَعْمَلُونَ بَصِيرًا

“Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allāh as well as those who gave (them) asylum and help, - these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance, and Allāh is the All-Seer of what you do.”²⁵

Sayyid Qutb wrote that *Jihād* is a duty that must be carried out by Muslims, although the number of their enemies are multiply. Because only with God's help they can win. One of them is enough to face two enemies, in carrying weakest state. Thus the obligation of *Jihād* is not waiting for the balance of power between Muslims and their enemies. Enough for Muslims preparing for the power that they have and believe in Gods. Thus they have other power beside the power in sight.

f. QS. Al-Anfal [8]: 75

وَالَّذِينَ آمَنُوا مِنْ بَعْدِ هَاجَرُوا وَجَاهَلُوا بِكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولَئِكَ الْأَرْحَامُ بَعْضُهُمْ أَوْلَىٰ
بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

“And those who believed afterwards, and emigrated and strove hard along with you, (in the Cause of Allāh) they are of you. But kindred by

²⁵ Ibid.,

blood are nearer to one another regarding inheritance in the decree ordained by Allāh. Verily, Allāh is the All-Knower of everything."²⁶

Because the decline of this verse relates to the agreement of a Muslim about inheritance. It suggests that the prophet makes Zubayr ibn al-Awam and Ka'b bin Malik as a siblings. Zubair said: "when I see Ka'b was severely wounded in battle Uhud, I said that if he died then he will cutted with the world and the experts so I became his heir." Then go down this verse confirms that the inheritance was preferred for family, and not on person who appointed as a brother.

g. QS. At-Taubah [9]: 16

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمْ يُحْمَلْ إِلَيْكُمُ اللَّهُ الْإِنْسَانِ جَاهِلًا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا إِلَهُ الْمُسْلِمِينَ وَلَا يَجِدَ اللَّهُ خَيْرَ بِمَا تَعْمَلُونَ

*"Do you think that you shall be left alone while Allāh has not yet tested those among you who have striven hard and fought and have not taken Walijah [(Batanah - helpers, advisors and consultants from disbelievers, pagans, etc.) giving openly to them their secrets] besides Allāh and His Messenger, and the believers. Allāh is Well-Acquainted with what you do."*²⁷

. h. QS. At-Taubah [9]: 19

أَجَلْتُمْ سَقَايَةَ الْحَاجِّ وَعِمَامَةِ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

"Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid-al-Haram (at Makkah) as equal to the worth of those who believe in Allāh and the Last Day, and strive hard and fight in the Cause of Allāh? They are not equal before Allāh. And

²⁶ Ibid.,

²⁷ Ibid.,

Allāh guides not those people who are the Zalimun (polytheists and wrong-doers).”²⁸

i. QS. At-Taubah [9]: 20

الَّذِينَ آمَنُوا وَهَاجُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمَ حِجَةً عِنْدَ اللَّهِ
وَأُولَئِكَ هُمُ الْفَائِزُونَ

“Those who believed (in the Oneness of Allāh - Islāmic Monotheism) and emigrated and strove hard and fought in Allāh's Cause with their wealth and their lives are far higher in degree with Allāh. They are the successful.”²⁹

j. QS. At-Taubah [9]: 24

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنََهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا
حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

“Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allāh and His Messenger, and striving hard and fighting in His Cause, then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allāh).”³⁰

k. QS. At-Taubah [9]: 41

انْزِعُوا خِفَافًا وَثِقَالًا وَجَاهِلُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ

“March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth

²⁸ Ibid.,

²⁹ Ibid.,

³⁰ Ibid.,

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللهِ وَجَاهِلُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطُّلُوعِ مِنْهُمْ وَقَالُوا
ذَرْنَا نَكُنْ مَعَ الْقَاعِلِينَ

“And when a Surah (chapter from the Qur'an) is revealed, enjoining them to believe in Allāh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Jihād) and say, "Leave us (behind), we would be with those who sit (at home).”³⁵

p. QS. At-Taubah [9]: 88

لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَلُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ
هُمْ الْفَائِزُونَ

“But the Messenger (Muhammad) and those who believed with him (in Islāmic Monotheism) strove hard and fought with their wealth and their lives (in Allāh's Cause). Such are they for whom are the good things, and it is they who will be successful.”³⁶

q. QS. Al-Hajj [22]: 78

وَجَاهِلُوا فِي اللهِ حَتَّى جِهَادَهُ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مَلَّةً أَوْ كُفْرًا
إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ فِي هَذَا لِيَكُونَ الرُّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا
شُهَدَاءَ عَلَى النَّاسِ فَأَقِمْ وَصَلَاتَكَ وَآتِ الزَّكَاةَ وَاعْتَصِمُوا بِاللهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى
وَنِعْمَ النَّصِيرُ

“And strive hard in Allāh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islāmic Monotheism to mankind by inviting them to His religion, Islām), and has not laid upon you in religion any hardship, it is the religion of your father Ibrahim (Abraham) (Islāmic Monotheism). It is He (Allāh) Who has named you Muslims both before and in this (the Qur'an), that the Messenger

³⁵ Ibid.,

³⁶ Ibid.,

(Muhammad) may be a witness over you and you be witnesses over mankind! So perform As-Salāt (Iqamat-as-Salāt), give Zakat and hold fast to Allāh [i.e. have confidence in Allāh, and depend upon Him in all your affairs] He is your Maula (Patron, Lord, etc.), what an Excellent Maula (Patron, Lord, etc.) and what an Excellent Helper!”³⁷

r. QS. Muhammad [47]: 31

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْجَاهِلِينَ مِنْكُمْ وَالصَّابِرِينَ وَزَبُلُواْ خَبَرَ مَا كُنتُمْ

“And surely, We shall try you till We test those who strive hard (for the Cause of Allāh) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).”³⁸

s. QS. Al-Hujurat [49]: 15

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ
اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ

“Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allāh. Those! They are the truthful.”³⁹

t. QS. Al-Mumthanah [60]: 1

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْحَدَّةِ وَقَدْ كَفَرُوا بِمَا
جَاءَكُمْ مِنَ الْحَقِّ يُخَيِّبُونَ الرُّسُولَ وَإِذَا يَأْتِيهِمْ أَمْرٌ يَقُولُوا لَا نَجِدُ فِيهِ مِنْكُمْ
شَيْئًا وَيَأْتِيهِمْ غَوَاةٌ مِّنْ أَفْئِدَتِهِمْ يُضَيِّقُونَ إِلَيْهِمُ الْحَدَّةَ وَإِذَا مَا أُنذِرُوا بِمَا أَخْفَيْنَا لَهُمْ مِمَّا
أَفْغَيْنَا لَهُمْ قَالُوا لَا نَجِدُ فِيهِ مِنْكُمْ شَيْئًا وَمِنْ يَدَيْهِمْ يُفْعَلُ
مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

" O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards

³⁷ Ibid.,

³⁸ Ibid.,

³⁹ Ibid.,

them, while they have disbelieved in what has come to you of the truth (i.e. Islāmic Monotheism, this Qur'an, and Muhammad), and have driven out the Messenger (Muhammad) and yourselves (from your homeland) because you believe in Allāh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path .”⁴⁰

u. QS. as-Shaf [61]: 11

تُؤْمِنُونَ بِاللَّهِ رَسُولَهُ وَتُحِبُّونَ مَا هُمُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

“That you believe in Allāh and His Messenger (Muhamma), and that you strive hard and fight in the Cause of Allāh with your wealth and your lives, that will be better for you, if you but know!”⁴¹

v. QS. at-Tahrim [66]: 9

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

“O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them, their abode will be Hell, and worst indeed is that destination.”⁴²

⁴⁰ Ibid.,

⁴¹ Ibid.,

⁴² Ibid.,

CHAPTER III

THE NARRATIVE OF THE BOOK QUR'AN:

A REFORMIST TRANSLATION

A. Biography of the Authors of Qur'an: A reformist Translation

Qur'an: A reformist Translation (then called QRT) is written by three people, namely Edip Yuksel, Layth Shaleh al-Shaiban, and Marta Schulte-Nafeh. This book is the result of the collaboration of three men's thought to understand the sacred text of Islam. So, before understanding more about how the interpretation of *Jihād* in QRT, it must be understood firstly how the background of QRT writing, because a product of interpretation will always be associated with the setting of life and thought of the interpreter.

a. Edip Yuksel

Edip Yuksel was born as the youngest of four children, in Turkey in 1957. He was born in a family of Kurdish, a Sunni and has influence in the community. His father is Sadreddin Yuksel, a lecturer of Arabic at *Turkish University*, also known as the leader of Sunni fanatics and radicals. At first, Edip was able to speak Kurdish fluently, before he and his family moved to Istanbul at the age of 8 years. He studied the official Turkish language in primary school, then Arabic and English in secondary school, he also got additional curriculum of Persian. So when he finished his studies in Turkey, he mastered almost all languages spoken in the Middle East. Unfortunately Edip forgot his mother tongue, because Kurdish language was banned as a result of racist policies in the country.

Edip has a tortuous life journey. This provides valuable experience in shaping his thinking construction. One of the evident is his journey which was originally born as a Sunni fanatic, then turned into a liberal wing. Since young, Edip was so critical to the religious practices of his family. So he had transformed his life to finding the truth of religion he followed. He had

a lot of dialogue with various groups of religious, but he did not find understanding he sought. He was skeptical of the diversity and culture that flourished in the area.

Edip then was known as a prolific writer who is often critical of the reality spawning the idea of diversity in the vicinity which was considered conservative by him. He also initiated a movement of Islamic revolution in Turkey. In voicing the movement of the Islamic revolution through political activity, he received harsh spotlight of the Turkish government. He did not only campaign through his writings which were pithy and sharp, but also mobilized the youth through direct action on fields. No wonder if his actions and writings were, then, considered provocative by the Turkish government, so in 1982, he was thrown into prison for four years. While in prison he received various kinds of torture repeatedly. It is not surprising that many of his friends were desperate to suicide because they did not strong to get grievous torture.¹

Once he was out of prison, Edip became more agitated by religious paradigm. After meeting with Rashad Khalifah, Edip declared himself move into the reformist school carrying the message of peace and rational monotheist. The basic idea is the philosophy of *the Quran* itself, which consists of three aspects: the dedication of the entire practice of worship to God, to make the Qur'an as a single grip in defining Islamic law, and to reject *hadith* and *sunnah* as a legal product in Islamic tradition ascribed to Muhammad, PBUH.

Seeing Edip Yuksel's thought that changed that liberal, his father, who is a Sunni-radical figures, assumed he had already broken against his religion or apostate. He was no longer recognized as a child by his father. This is the peak of Edip's heart pangs, fanaticism and radical religious dogmatism can disconnect blood relation and kinship. In accordance to Shariah applied by Islamic radicals an apostate's blood is kosher (allowed to be killed). This sect is what can be harmful to anyone.

¹Edip Yuksel (ed.), *Critical Thinkers for Islamic Reform: A Collection of Articles from Contemporary Thinkers on Islam*, Brainbow Press, USA, 2009, p. 10

Edip's next life was often under pressure and death threats from other orthodox Muslim groups. Edip claimed to have survived five assassination attempts against him. Seeing the immense pressure faced by Edip, then Rashad Khalifa funded him to immigrate to the United States in 1989. The reason for the move is to save his life and attempt to spread his ideology. In the same year, he married an Iran-American woman. A year later, he was blessed with a boy named Yahya, and four years later was born the second child named Matine. He settled in Tucson Arizona and graduated there. He earned his undergraduate degree from the *University of Arizona* in Philosophy and East Studies. He also received a law degree at the same university, followed by completing a master's program there.

His career was begun with as a member of United Submitters International, where Rashad Khalifa worked. Unfortunately, shortly after Edip moved to America, Rashad Khalifah was arrested and kidnapped by al-Qaeda in January 1990. Previously, for four years, local media aggressively lunge informed about al-Qaeda in America. The tragedy of Rashad Khalifa was believed to be the first successful operation of al-Qaeda. There are discourses on *Jihād* in Islam which was understood by the American people as terrorism, that many had feared.

After the death of Rashad, Edip was increasingly encouraged to keep campaigning Islam as a religion of peace. In 1993, he officially became a United States citizen. Edip became the young professor in philosophy at the University of *Prima Community*. He also taught philosophy at two universities, namely *Prima Community* and *Brown Mackie*. Besides busy teaching, he remained productive voicing fresh ideas and critical. So he founded several organizations such as *The Islamic Reform Organization*, *Muslim for Peace, Justice and Progress* (MPJP).

Edip Yuksel has written more than 20 books and hundreds of articles related to religion, politics, philosophy and law in Turkey. Among the books written in English are: *Qur'an: A Reformist Translation*, *Test Your Qur'anic Knowledge*, *Manifesto For Islamic Reform*, *Critical Thinkers For Islamic Reform*, *War Mongers*, *Nineteen God's Signature In Nature and Scripture*,

The Prime Argument, Unorthodox Essays, Nineteen Questions for Christian Clergy. Besides being active in writing of books, Edip also campaigned through virtual world and the digital form of a website advocating a vision of freedom, rationality and Islamic reform. The campaign activity in the realm of local and international can be encountered in internet²

In conclusion, Edip went through a phase of life that was initially easy then became complicated, due to his critical. He fought hard and sacrificed much to speak of peace, freedom, social democracy, and rationalism. Not surprisingly, he calls himself the son of a clash of civilizations. He has a broad picture of the Crusades fighters and forces of Jihād either in the east or in the west. Thus, in his thinking, he tried to find a solution to classic problems of theological dispute. Edip summed up the experience of his life fluctuated into nine items: (1) start of the transformation of religious thought, (2) the transformation of political understanding, (3) the face of imprisonment and suffering, (4) the face of family tragedy, (5) loses his mother tongue, (6) immigration to America, (7) a spiritual experience, (8) the fugitive al-Qaeda, (9) into a true activists.³

b. Layth Shaleh al-Shaiban

Layth al-Shaiban Saleh is an economist who has campaigned spirit of Islamic reform. Similarly to Edip Yuksel, he found refreshment thinking of the Qur'an after reading the works of Rashad Khalifa entitled "Qur'an, Hadith, and Islam".⁴ Layth completed his college education at Illinois State University in the field of computer science. Good-skilled in accounting, he got a good job. He worked for 20 years as an assistant manager at a bank in Saudi Arabia, he now works as a financial consultant.⁵

To campaign for the reform of Islamic thought, Layth founded two organizations, namely: *Progressive Muslims and Free Minds Organizations*. He also helped establish the Islamic Reformist organization together with

²www.islamicreform.com, www.free-minds.org, www.mpjp.org, www.19.org, While the website which was devoted to Qur'anic study is in : www.quranconnection.com, www.quranix.com, www.quranmiracles.com, www.quranic.org, and www.openquran.org.

³www.19.org

⁴Buku ini berjumlah 43 halaman. See <http://www.submission.ws>

⁵Edip Yuksel, et. al., *Qur'an: A Reformist Translation*, Brainbow Press, USA, 2007, p. 4

Edip Yuksel. In addition to activities in the form of discussion and action for peace, Layth also pioneered peace preaching through virtual world and digital. Activities and his articles published in www.progresivemuslims.org and www.free-minds.org.⁶

c. Martha Schulte-Nafeh

Martha Schulte-Nafeh is a professor assistant who teaches at the University of Arizona. She also served as coordinator of the language in the Department of Middle East Studies. She obtained a bachelor degree in economics in *Warthon School, University of Pennsylvania*. She started career since 1982 as a teacher of English at the *American University* in Cairo Egypt. Subsequently she obtained a master's degree in linguistics at the *University of Arizona* in 1990. She also earned a Ph.D. at the same university in the field of Arabic language and linguistics in 2004.⁷

B. Methodology of Qur'an: A reformist Translation

Qur'an: A reformist Translation (QRT) is the Qur'an that is translated into English by *Qur'anis* group. *Qur'anis* group is a group that campaigned for the concept of "Quran Alone", al-Quran as the only legitimatizing source of manuscripts in determining the laws and guidelines in Islam. Edip, Layth, and Martha agreed to reject tradition as a source of law and the guidelines of Islam, so that they do not rely on hadith in their interpretation and commentary in the QRT. They use the paradigm of the Qur'an as The Ultimate Authority, so they do translation based on self-interpretation of the Qur'an *an sich*. They also reject the understanding and interpretation of previous scholars, because it contains biased though either in terms of ideology, sects, and gender.

QRT is presented as a refresher on other English translations of the Quran. According to Edip, other works of translation are trapped in fanaticism of schools. He called Yusuf Ali, Pickthall, Shakir as traditional-orthodox who translated the Quran into English. This is based on their translation product

⁶Edip Yuksel (ed.), *Critical Thinkers for Islamic Reform....*, p. 12

⁷*Op. cit.*, *Qur'an: A Reformist Translation*, p. 4

which contained many distortions and errors, because they speak merely as a member of Sunni groups.

Edip Yuksel et al formulate QRT characteristics into five grains contained inside of the cover before the introduction, as follows:⁸

1. The reformist translation of the Quran offers a non-sexist and non-sectarian understanding of the divine text; it is the result of collaboration between three translators, two men and a woman.
2. It explicitly rejects the authority of the clergy to determine the likely meaning of disputed passages.
3. It uses logic and language of the Quran itself as the ultimate authority in determining likely meanings, rather than ancient scholarly interpretations rooted in patriarchal hierarchies.
4. It offers extensive cross-referencing to the bible and provides arguments on numerous philosophical and scientific issues
5. It is God's message for those who prefer reason over blind faith, for those who seek peace and ultimate freedom by submitting themselves to the truth alone.

Although this work is well-known as 'translation', but it cannot entirely be regarded as translations. QRT can also be regarded as a product of interpretation or meaning. The reason is that the authors QRT do not only translate the verses of the Koran into English, but they also have made efforts to further understanding. They gave a lot of responses and explanations on various issues, interpretations, and contextual problems faced by Muslims through notes and end notes which are set out at the end of each sura. Although their effort is just a translation, but the effect of the translation is very wide due to their attempt to understand the meaning of the words of the Quran.

a. Background of Writing QRT

QRT is composed by collective people who have different backgrounds but share a common vision, which is to criticize the orthodox and rigid religious understanding. They continue the tradition of modern

⁸*Ibid.*, p. 5

Islam, opening opportunities to assess the Quran with a dynamic interpretation, adapted to the context that it faces in the world today. The three authors of QRT create complementary teams working on the preparation of a translation of the Quran. Previously, the compilers are already considering and preparing for prudence in efforts interpretation to the understanding not to deviate from the main vision of the Quran was revealed. In general, QRT was born from the womb of Islamic reformists who have burning idealistic spirit.

1) Internal factors

A written work cannot be separated from the historical context surrounding it. With regard to the birth of QRT, the authors have dynamics of life which become a major influence on their thinking construction. This factor is called the Internal Clash of Civilization. As described in the beginning, that the main initiator of QRT, Edip Yuksel must pass through a long journey in finding his proper religious understanding. He should persevere until his kinship was terminated by his father and brother. The struggle of thought, reaching his liberal construction, places Edip as a suspect in his own country, until he was thrown into prison. In fact, his life was threatened by the claim of lawful-blood (read; apostate) of liberal. Dip finally found the light of religious truth, when he met and dialogue with Rashad Khalifa, a teacher figure who has a breadth of knowledge and skills in understanding of the Qur'an as a revelation of God and the only source of law. This kind of refresher understanding of Islam is as well as experienced by Layth and Martha. Finally, they were brought together in a single vision, together campaigning for reformation of Islamic understanding.

Based on these factors, QRT arose from intellectual restlessness of the authors, in this case, to criticize the majority of Muslims who still hang their Islamic understanding on the classical scholars. This ambiguous conditions move them to produce a work containing the new comprehension of the Quran which is in line

with current conditions and issues. QRT also has a vision to address the problem of stagnation of thinking in Islam, as well as preaching that the values of the Quran are contrary to radical measures. Interpretation in this QRT voices humanist and egalitarian values. The promoted spirit is to ground religious aims of peace, freedom, social democracy, and rationalism as aspired by the Quran itself. QRT describes clearly that Islam is not a religion of radical and terrorist, but a religion of love and peace.

2) External factors

Aside from internal factors, QRT is also motivated by factors coming from outside of Islam. Edip, Layth, and Martha call it External Clash of Civilization, which means they clash with stereotype of negative thinking about Islam and its holy book that is growing so rapidly in Western society. Through QRT, they wish to reiterate that what many have perceived about Islam is wrong.

All three authors of QRT had experienced life in America, the largest of them consider Islam as an actor who is always behind acts of violence and terrorism. Two authors of QRT, Layth and Martha, first served nearly his entire life in the United States. So they capture it clear how the views of American society against Islam. When they joined the Islamic research institute founded by Rashad Khalifa, they have critical views of the discourse that is not true about Islam. Until 1898, Edip who was also a Turkish student of Rashad Khalifa joined with two colleagues. After officially becoming a US resident in 1993, he examines how many people were studying Islam and the Quran. As a result, they have the same ideology that is to correct perceptions of west against Islam.

This false paradigm emerged due to a quite long history between Islam and the West, which initially are Christian and Jewish. The history of Islam, Christianity and Judaism, as a religion of Abraham always spawned disputes and clashes. The

history of the crusades in the middle Ages became a marker of a rift between the Islamic-Christian, and cause fierce hostility between both even up to now.⁹ In addition, the disputed holy land of Palestine which is still rolling up to now, between the Islamic-Jewish, is a humanitarian catastrophe that must be terminated immediately. Besides, the tragedy of extreme Islamic world between ideologies at odds with no peace, even leading to a tragedy of genocide, and further extended to terrorist acts or *Jihad* in the name of religion and God which are too inconsequential and without any basis, are a series of real evidence.¹⁰ And, from the Western view, a line of evidence is put Islam as a violent religion. The presence of early generations of orientalist who are skeptical in understanding Islam is also increasingly worsen the sentiment towards Islam in the Western world.¹¹

Thought of Edip, Layth and Martha, is in contrast to most Westerners who are still skeptical in seeing Islam. Then, in order to answer and criticize the discourse that is inherent in their hearts, QRT is presented to provide a real understanding of the teachings of Islam contained in the Qur'an. In addition, the emerging of ample opportunity in the US holding freedom of expression in high esteem brings many favors to intellectual process of the birth of QRT. This precise momentum led to the birth of QRT in order to express the principles of Islam in daily life. In order to be accepted by western society, QRT uses glasses of hermeneutics to grasp the message of God in the Qur'an. The reasons for the above encourage of the emerging of QRT which was officially published in 2007 and reprinted in 2010 and 2011.

⁹Dennise A. Spellberg, *Kontroversi Al-Qur'an Thomas Jefferson*, Alvabet, Jakarta, p. 1-8

¹⁰Rabi Marc Schneier and Imam Shamsi Ali, *Anak-Anak Ibrahim, Dialog Terbuka Mengenai Isu-Isu yang Memisahkan dan Menyatukan Muslim-Yahudi*, Mizan, Jakarta, 2014, p. xi-xii

¹¹Mannan Buchari, *Menyingkap Tabir Orientalisme*, Amzah, Jakarta, 2006, p. 9

b. Methods of writing QRT

Methods in Arabic is also called *minhaj* or *manhaj* that means ‘path’ or ‘way.’ Methods also means the procedures or ways to understand something in systematic steps. Then the ‘methods of writing’ can be understood as a means or techniques used in presenting a paper so that the reader can understand the book.

In general, the author divides the writing methods of QRT into two parts. First, the composition of QRT, which is a comprehensive overview of the book starting from the beginning of QRT to the end, including the table of contents. Second, the writing of QRT, in the sense of the systematic translation of the Qur'an made by Edip Yuksel et al in their work. It covers numerical writing, the use of endnotes, the classification of the themes of the Qur'an, initials of the al-Qur'ān and the omission of basmalah.

a) The composition of QRT

The composition of the book begins with the cover, ‘*The Qur'an: A Reformist Translation, translated and annotated by Edip Yuksel, Layth al-Shaiban Saleh, Martha Schulte-Nafeh*’ with an image below the title. This work was published by Brainbowpress (Hundred Fourteen Books United State of America) with ISBN: 978-0-9796715-2-4 and designed by Joseph Urfah.

The early page after the cover shows the same as the cover with an addition of five basic concepts of the translation of *Qur'an: A reformist Translation* (see page 6). Although the book is not yet published in Indonesia, but the reader have a free access in electronic format or in PDF format on www.19.org, www.yuksel.org, www.quranix.org, www.islamicreform.org, and www.brainbowpress.com.

Qur'an: A Reformist Translation consists of 677 page that contains five principal chapters. First, the introduction of translators. Second, comparative examples. Third, the Qur'an and its translation. Fourth, appendices.

In the first chapter, Edip Yuksel et al. write an introduction to the basic principles and a mission that would be submitted in his work. They

also briefly write the methodological framework, that QRT offers a non-sectarian understanding, an inclusive approach and a method of interpretation providing the bible as a cross reference.

In the second chapter, they conduct comparative studies between their works with the orthodox / traditional translations of the Qur'an in English. What they mean by traditional interpretation is every interpretation that refers to the hadith, sunnah and Islamic schools of law. Edip et al chose to compare some problems with the translation of Yusuf Ali, Shakir and Picktall about which Edip said as having distortions of meaning since they only speak for the Sunni population, not using a universal understanding.

The following themes of the Qur'an are compared to the Yusuf Ali's, Pickthall's and Shakir's translation of the Qur'an:

- 1) Should men beat their wives?
- 2) Should thieves' hands be cut off?
- 3) Should Muslims levy an extra tax on non-Muslims?
- 4) Can one married underage orphans?
- 5) What are the characteristics of a model Muslim woman?
- 6) Was Muhammad illiterate?
- 7) Do we need Muhammad to understand the Qur'an?
- 8) Do the verses of the Qur'an abrogate each other?
- 9) How much of the Qur'an can/should we understand?
- 10) Is the earth flat?
- 11) Is it obvious or is it darkening, scorching, shriveling, and burning?
- 12) A portion of the message or a fistful of dirt?
- 13) Should skeptics hang themselves to the ceiling?

In the third chapter is the Qur'an and its translation. In this edition of QRT, it begins on page 52 and ends on page 506. The writing of the translation is described in point B.

The fourth chapter contains appendices. The purpose of this paper is to introduce some issues that are considered by Edip Yuksel

et al as important to be analyzed with philosophical approach. Here are 12 enclosures in QRT.

Appendix 1: Some key words and concepts

Appendix 2: The "holy" viruses of his last few months

Appendix 3: On it is nineteen

Appendix 4: Which one do you see: hell or miracle?

Appendix 5: Manifesto for Islamic reform

Appendix 6: Why trash all the hadiths?

Appendix 7: A forsaken God?

Appendix 8: Eternal hell and the Merciful God

Appendix 9: No contradiction in the Qur'an

Appendix 10: *Sala* prayers according to the Qur'an

Appendix 11: Blind watch-watchers or smell of the cheese?

Appendix 12: Comments and discussions of QRT.

b) The Writing of QRT

In general, QRT is a translation of the Qur'an into English. Edip Yuksel et al. do not include the text of the Qur'an into this work. They also do not mention the name of a specific *surah* in it, but directly writing the translation using the following methods:

1. Numerical

The method of writing QRT is using a numeric system. Because Edip et al. believe that the Qur'an contains mathematical miracles which demonstrates an outstanding meaning. Therefore, *surahs* and verses of the Qur'an in QRT were written in numbers. For example, *surah* al-Fatihah is written with number 1, *surah* al-Baqarah 2, and so on until *surah* an-Nas is written with number 114. As for the writing of *surahs* and verses in QRT, starts with 1: 1, as the symbol of *surah* al-Fatihah verse first up to 114: 6 which means *surah* an-nas sixth paragraph. QRT also provides no table of contents for a specific page of a *surah* or verse. Accordingly, readers are required to know first the number of a certain *surah*. For example, a reader who wants to read the translation of *Surah* Ali Imran verse 3 must go directly to the page

that contained the number 3: 3. This model will make it difficult for readers who are not familiar with this method.

2. Endnotes

QRT interprets certain verses using endnotes.¹² Endnotes contain notes, comments, cross-references which function is to provide the further elaboration and explanation of a verse that requires a deeper understanding. A verse that is given a note is marked with an asterisk (*) at the end of the verse. However, not all verses in the Qur'an is provided with endnotes. As for the writing of endnotes, the number 0 is added in front of the surah and verse's numbers to distinguish it from the sura and verse writing. For example, in order to write the note for 4:18, it is written 04: 018 in the endnote.

There some reason that underlined why some verses need to give Endnotes,

To assist the reader in this endeavor, we have chosen to include subtitles and endnotes for the following reasons (Endnotes are indicated by asterisks placed in the end of verses):

1. The translation from one language to another can cause the loss of meaning or ambiguity. For instance, translating an Arabic word with multiple alternative meanings into an English word that does not reflect all those meanings, would limit the rich implication of the original text. For instance, the Arabic word AYAAT in its plural form is used in the Quran to mean signs, miracles, lessons, and revelation; and the usage of the word KaFaRa has additional contextual meaning. We needed to inform the reader about the various meanings of this word so that they would not be confused regarding the selection of different words, depending on their

¹²Edip Yuksel et al have several reasons why they apply endnotes in QRT, such as: 1. To give a deeper understanding about the word translated so the reader does not confuse with the diction which has different meaning. This is because the translation from Arabic into English cannot represent the whole meaning of the word. This is also because most of the Arabic words usually contains many meaning. 2. To give rason why they translate a verse with the words they have chosen. 3. Sometimes the authors employ a cross-reference to the Bible in order to make it readable for wider reader (not only for Muslim but also non-Muslim). 4. To inform the deviation of interpretation done by orthodox interpretation. 5. To relate a verse to each other so readers have a deeper understanding of the verse (*Munasabahayat*).

context, for the same Arabic word in our translation. (See 2:106,152)

2. When it was possible, we preferred a word-by-word literal translation, with which we had to compromise the fluency of the language. However, in the case of language-specific idioms, we preferred to convey the intended meaning. The Quran provides us with guidelines in translation. For instance, one of the purposes of the repetitive mentioning of some events is to teach us how to translate. The Quran translates some historical non-Arabic conversations to Arabic in different words. Please compare 7:12-17 to 15:32-40; 11:78 to 15:67-74; and 20:10-24 to 27:7-12 & 28:29-35. These examples instruct us to focus on conveying the meaning rather than being constrained by the literal translation. We occasionally used the endnotes to inform the reader about why we translated a particular word or phrase the way we did.
3. It also utilized the subtitles and endnotes to alert the reader to orthodox or sectarian distortions.
4. Since the participants of this paraphrased translation are independent thinkers, and have different backgrounds, education, and experience, naturally there are some differences in our understanding some verses. The endnotes are an attempt to accommodate some of these differences.
5. Through endnotes, we also aimed to provide the readers, especially the Christian readers, some cross-references to the Bible, which shares a common message and numerous events and characters with the Quran.¹³
3. The theme of the Qur'an

As a general structure of a translation of the Qur'an, the authors of QRT provide certain themes on several verses in order to help the reader know the context of the discussion of the verses. Overall, there are 658 theme which spread irregularly over QRT.

¹³Edip Yuksel, et. al., *Qur'an: A Reformist Translation*, Brainbow Press, USA, 2007, p.

4. The Missing Name of Surah's

QRT does not name a specific surah nor include *Basmallah* except in surah al-Fatihah and a surah an-Naml verse 30. This method refers to *the Qur'an: A Monotheist Translation* published in 2003 by Monotheist Group. They refer to the oldest manuscripts of the Qur'an (*Qur'an San'a*),¹⁴ which does not provide names of the surahs as it is now widely used to publish the Qur'an. According to them, naming such surah as al-Baqarah and others are inserts to make it easy to refer. Omitting the name of surahs is justified to maintain the authenticity of the revealed text.

5. The initials in the Qur'an

As elaborated before, QRT is written through an understanding of mathematical structures in the Qur'an. Therefore, the compilers adopt numbers as initials of surahs in the Qur'an. These initials are the letters contained in the Qur'an which meanings are still debated by experts until today. In the Qur'an, there are 14 letters of the alphabet and 14 combinations of initials which scatter in 29 surah. Most of commentators of the Qur'an do not interpret these initials, but they hand the meaning over God.

Edip et al. conclude that it is not a coincidence for the 29 surah getting their initials. God deliberately initializes them because they contain hidden meaning. Because of this, they associate the initials of the Qur'an with a mathematical structure that is believed to be a form

¹⁴ The Sana'a palimpsest is one of the oldest Qur'anic manuscripts in existence.[1] It was found, along with many other Qur'anic and non-Qur'anic fragments, in Yemen in 1972 during restoration of the Great Mosque of Sana'a. The manuscript is written on parchment, and comprises two layers of text (see palimpsest). The upper text conforms to the standard 'Uthmanic Qur'an, whereas the lower text contains many variants to the standard text. An edition of the lower text was published in 2012. A radiocarbon analysis has dated the parchment containing the lower text to before 671 AD with a 99% accuracy. In 1972, construction workers renovating a wall in the attic of the Great Mosque of Sana'a in Yemen came across large quantities of old manuscripts and parchments, many of which were deteriorated. Not realizing their significance, the workers gathered up the documents, packed them away into some twenty potato sacks, and left them on the staircase of one of the mosque's minarets. Qadhi Isma'il al-Akwa', then the president of the Yemeni Antiquities Authority, realized the potential importance of the find. Al-Akwa' sought international assistance in examining and preserving the fragments, and in 1979 managed to interest a visiting German scholar, who in turn persuaded the West German government to organize and fund a restoration project. See http://en.wikipedia.org/wiki/Sana'a_manuscript diunduh pada 20/9/2014.

of miracles' identification of the Qur'an. Giving numbers after vowels is based on the number of classical Arabic alphabet called '*Abjad*'. For example, initials (الم) in Surah al-Baqarah [2]: 1 given initials A1L30M40. They put the numbers after the letters: A is symbolized by 1; L is symbolized by 30; and M is symbolized by 40. They believe that behind these numbers stand God's secret as proof of the miracles of the Qur'an even though it is difficult to reveal by humans generally.

a. Methodology Interpretation of QRT

1) The basic orientation

After explaining the paradigm that is formulated by Edip QRT et al. in the five-point in previous discussions. In this section, they go into more details about the basic orientation of QRT which is then used as the foundation to determine the method of interpretation. This basic orientation also functions to keep the flow of QRT in the ideology, vision, and mission as be set from the beginning. The 15 points in QRT basic orientation are:

- a) Do not accept information on faith; critically evaluate it with your reason and senses (17:36)
- b) Ask the expert if you do not know (16:43)
- c) Use Intelligence, reason, and historical precedents to understand and carry out God's commands (7:179; 8:22; 10: 100; 12:111; 3: 137)
- d) Do not dogmatically follow the status-quo and tradition; be open to new ideas (22: 1; 26: 5; and 38: 7)
- e) Be open-minded and promote freedom of expression; listen to all views and follow the best (39:18)
- f) Do not follow conjecture (10:36,66; 53:28)
- g) Study God's creation in the heavens and land; explore the beginning of creation (2:164; 3: 190; 29:20)
- h) Attain knowledge, since it is the most valuable thing in your appreciation of God (3:18; 13:13; 29:43,49)
- i) Be a free person, do not follow crowds, and do not afraid to crowds (2: 112; 5:54,69; 10:62; 39:36; 46:13)

- j) Do not follow blindly the religion of your parents or your nation (6:116; 12:103,112)
- k) Do not make profit from sharing God's Message with others (6:90; 36:21; 26:109-180)
- l) Read in order to know, and read critically (96:1-5; 55: 1-4)
- m) Do not ignore divine revelation and signs (25:73)
- n) Do not miss the main point by indulging in small and inconsequential details (2:67-71; 5:101-102; 22:67)
- o) Hold your judgment if you do not have sufficient information; do not rush into taking a position. QS. 20: 114

From this orientation, it can be understood that QRT calls for a critical thinking that when receiving any information one should not accept it directly as a creed; but first she/he must consider various reasons with their intelligence. So that the reader does not blindly follow any religious denomination, or a particular political ideology, because it will have an impact on the attitude towards religious fanaticism, which eventually plunging a blind reader into radicalism. One must carefully weigh and evaluate any information and if they do not understand it, they have to ask the experts. Not just quietly accept all information.

This is because by using the intelligence, the mind, and having role models as exemplified in history, one will be able to grasp easily ideas about how to run the commands of God contained in the Qur'an. In other words, QRT warns readers not to go astray following dogmas generated throughout the history, because these dogmas will close the human mind from the development of modern laws and ideas that lead to human welfare. It is because only by being open-minded, one can see all perspectives, see the world more broadly, and then one wisely criticizes the world with a special preference for inclusiveness and peace. This description shows about paradigms and spirit of QRT, namely as the means of understanding the Qur'an with a reformist paradigm. Departing from this paradigm, the reader can understand the method of the interpretation of QRT in four frames,

namely: Qur'an Alone, Cross Reference, Rejecting hadiths / Sunnah, and using a philosophical approach.

b. The Systematic Interpretation of QRT

1) The Qur'an Alone

QRT establishes the principle of the Qur'an Alone as basis of its interpretation. In this principle, the method of interpretation is very close to the well-known method called '*al-Qur'an bi al-Qur'an*.' It means to interpret the Qur'an with other verses of the Qur'an.¹⁵ Thus, QRT firmly holds on the principle that the meaning of the verses of the Qur'an can be found in the understanding of other passages of it. It means Edip Yuksel et al tried to use logic and language of the Qur'an as the final authority to determine the meaning. The Qur'an has become the most authoritative scripture to interpret itself. Therefore, QRT does not accept other products of interpretations because these interpretations usually weakens the authority of the Qur'an itself.

Readers must not ignore that God has repeated many times that the Qur'an is a book of detailed, clear, complete, and easy to understand. As described in the QS. 12: 111 and QS. 6: 114, God has made the Qur'an very details so that the reader can take lessons and laws that must be obeyed. In addition, the Qur'an is also easy to understand. It is very flexible, so whoever has the authority to interpret it in accordance with the intellect given by God to humankind. Ironically, readers of the Qur'an now tend to become blind readers following interpretations of classical scholars. Then they make it as the legal standard that is used in religious life. Whereas no human being can be free from errors relating to their understanding about the real meaning of the Qur'an. Edip et al state that no legal basis other the Qur'an itself can provide an authoritative law, because the only thing that actually delivered by God to Muhammad is the sacred text of the Qur'an which has been maintained throughout

¹⁵To interpret Qur'an by Qur'an is the earliest method of interpretation utilized by many the commentators, such as Ibnu Kasir. This method is explaining a verse by another verse because many words or dictions are relating to each other. Sometimes a verse is 'general' (*mutlak*) which the 'specific' information (*muqayyad*) could be found in other verses. Ibnu Katsir, *Tafsir al-Qur'an al-Adzim*, Dar al-Ma'rifah, Beirut, 1997, Juz I, p. 16

the time. Accordingly, the Qur'an is the final Holy Scripture to human being that help them manage and live their life.

2) Cross Reference

'Cross Reference' in QRT means the use of cross-referencing to other Holy Scriptures. For example, QRT paves the way to interpret the Qur'an by referencing to the bible. The argument for this departs from theological foundation that the bible is one of the Holy Scriptures revealed by God to one of His Messenger, Jesus. God gives His commands in the Gospels as a way life for the people of Jesus. It means that God's authority more or less is also contained in the book. Nevertheless, QRT asserts that the Qur'an as the complement to the books revealed before (QS. 3: 3-4).

Therefore, the function to refer to the Bible as a cross-reference has no equal authority to the Qur'an, but rather under the authority of the Qur'an. In other words, despite QRT refers to the Bible, it only serves as an additional information and confirmation. The Bible cannot correct the truth stated in the Qur'an, because only the Qur'an has the highest authoritative to say the truth. Nevertheless, QRT does not mention in detail the origin of verses of the Bible used as cross-reference.

3) Reject Hadith / Sunnah

QRT refuses the authority of scholars to interpret the Qur'an. Ulama are not given a portion in QRT, because Edip Yuksel et al believe that the views of the scholars are influenced by Arab tribal culture and practices in the past. Therefore, their interpretations consist of sectarian, gender, or political bias. The basis for the rejection of tradition as a reference is as follow:

a) The Confirmation of the Qur'an on the task of the Prophet.

Muhammad's task is only to convey what Allah has revealed which is contained in the Qur'an. As a result, the explanation of the Prophet about the Qur'an is not something final. They base their understanding on the QS. 16:44 and QS. 3: 187:

With proof and the Scriptures. We sent down to you the Reminder to proclaim to the people what was sent to them, and perhaps they would think. (Qur'an, 16:44)

God took the covenant of Reviews those who were given the book: "You will proclaim to the people and not conceal it." However, they threw it behind Reviews their backs and purchased with it a cheap price. Miserable indeed is what they have purchased. (Qur'an, 3: 187)

Edip et al, interpret 'litubayyina' as to proclaim which means to suggest or convey. In other words, the Prophet does not have the authority to change the text, or to become the partner of God in giving legal authority as he please. Therefore, the tradition which is believed by most Muslim clerics narrated to Muhammad, could not be used as a standard to decide the law.¹⁶

As regards the speech of God in QS. 4: 59.

O you who acknowledge, obey God and obey the messenger and those entrusted amongst you. But if you dispute in any matter, then you shall refer it to God and His messenger, if you acknowledge God and the last day. That is better and a more suitable solution. (Qur'an, 4:59)

Edip et al explain that the meaning of "obey God and obey the messenger" is so attractive to examine. To obey the apostle means to follow the complete and detailed holy book, or the Qur'an itself. Muhammad's duty is to preach the verses of the Qur'an so that following or obeying the Prophet means to follow God's revelation which he carries.¹⁷ Edip et al in their interpretation explain:

*God did not consult Muhammad about the ultimatum. Muhammad's only mission was to deliver God's message (16:35; 24:54). Thus the reason that God included the Messenger in 9: 1 is not because he was another authority in issuing it, but because he participated as the deliverer of the ultimatum. Similarly, because people receive God's message through messengers, we are ordered to obey the messengers.*¹⁸

¹⁶ Edip Yuksel, et al., Qur'an: A Reformist Translation..., p. 84

¹⁷ Edip Yuksel, et al., Qur'an: A Reformist Translation..., p. 105

¹⁸ Edip Yuksel, et al., Qur'an: A Reformist Translation..., p. 106

Edip et al also argue that the rejection of tradition is to honor Muhammad. Edip et al do not want to confuse the Qur'an with news from people who were born several centuries after the Prophet. Moreover, those reports based on the Prophet mainly contains many lies. In addition, if Muhammad and his companions believe that the Qur'an does not contain a detailed information as a guide of life, the collection and writing of hadiths should have been done in the early days of prophet hood. Therefore, why the Prophet did forbade his companions write hadith. Therefore, the hadith is subject to criticize and correct whether it is valid or not, because it is not a revelation of God. In contrast, the Qur'an is the revelation that no one can correct it. In other words, other holy scriptures revealed by the Lord, or any book written by human, is a dynamic law, evolving and modified in accordance with the social context. Meanwhile the law contained in the Qur'an is the standard law of God. Humans in this case should interpret the Qur'an within the limits of their capabilities.

b) Use of Hadith and Sunnah in the Qur'an

The Qur'an never incorporates word '*sunnah*' in relation to Muhammad. It is because there is only one true sunnah (law, rule, model) which is called by '*Sunnatullah*' (God's laws). '*Sunnatullah*' has been thrown down upon generations throughout the history since their arrogance and actions destroyed the earth. As stated in QS. 33:38; 33: 62; 35:43; 40:85; and 48: 2. Meanwhile the word 'hadith' is mentioned twice in the QS. 33:53 and 66: 3, but the word here does not mean as described by many Muslim scholars. First, God uses the word for the Prophet's personal statements, not for religious teaching, as already stated in the Qur'an. Second, God uses the word 'tradition' with the command.

4) Philosophical Approach

The principal characteristic of QRT's interpretation is the openness to philosophical arguments and various scientific discoveries. QRT epistemologically opens to critical thinking and contemplative ideas, not a static and dogmatic thinking. Thus, in addition to refer to the Bible, philosophical ideas and scientific get a portion in the interpretation of QRT. A philosophical approach function as a response to symptoms of human and their problems; then it seeks a solution to the problem from the Qur'anic point of view. In other words, the philosophy has the same function as the scientific and rational analysis, which means using intellectual as a means of interpretations so we keep away from a dogmatic and fanatic thinking.

Qur'an never criticizes the employment of logic and reasoning. On the contrary, many verses advocating the primacy of the utilization of reason. For example, how Ibrahim before his prophet hood period looked for his Lord through a series of rational arguments. The method that he employed to prove the existence of the creator is empirical and rational. He invites people to observe the humans' body that are amazing, and to employ the deduction method to prove the existence of God from His characteristics as described in QS. 6:74-81.¹⁹ QRT bases its normative interpretation on the utilization of intellect in the philosophical approach.

¹⁹ Edip Yuksel, et al., Qur'an: A Reformist Translation..., p. 127-8

CHAPTER IV

ANALYSIS TO THE CONCEPT OF *JIHAD* IN THE BOOK OF:

QUR'AN: A REFORMIST TRANSLATION

BY: EDIP YUKSEL ET. AL.

As explained in chapter I that to analyse the exegesis of *Jihad* according to QRT writer will use thematic method to reveal what do writers of QRT mean in their exegesis in the book of QRT. So before going to explain about the interpretation of *Jihad* according to QRT, let the writer explain about thematic method that will be used to analyze the content.

From above explanation the writer described about the several of interpretation methods to understand the verses of Al-Qur'an, and in this chapter, method of maudhui will be used for analyzing some verses of Al-Qur'an and also its translation in the book of QRT related to *Jihad* themes.

Edip Yuksel translated all word *Jihad* in Al-Qur'an as *Strive* which in oxford dictionary it means 1. Make great efforts to achieve or obtain something, 1.1 Struggle or fight vigorously, for example: '*national movements were striving for independence*', or '*God said to Moses, do not strive against me, or you will die; by faith only can this tribe saved.*'¹

In another side word *Jihad* itself has meaning or definition in oxford dictionary as 1. (Among Muslims) a war or struggle against unbelievers: '*he declared a Jihad against the infidels*' 1.1 (also greater *Jihad*) *Islam* The spiritual struggle within oneself against sin. Origin: From Arabic *Jihad*, literally 'effort', expressing, in Muslim thought, struggle on behalf of God and Islam.²

These are the following verses about *Jihad* and all its derivations in QRT, like in the previous chapter, in this section it's also will described to two classifications, the first is verses of *Jihad* that have meaning of striving, struggling or making great efforts to achieve or obtain something, it is *Jihad* that has soft

¹Oxford Advanced Learner's Dictionary (2005)

²*Ibid.*,

meaning, which are mostly came in the period of Mecca, when muslim people are not so many and still weak. And the second is *Jihād* that has meaning of striving or struggling through physical effort, or after the instruction of doing resistance that the verses mostly came in the era of Medina, when at that time muslim people are many enough to do resistance, these are the classifications of the verses:

1. *Jihād* means *strive or struggle to achieve something*

29: 6

Whoever strives then he is only striving for himself; for God is in no need of the worlds

29: 8

We instructed the human to be good to his parents. But if they strive to make you set up partners with Me, then do not obey them. To Me are all your destinies and I will inform you of what you used to do.

29: 69

As for those who strive in Our cause, We will guide them to Our paths. For God is with the pious.

31: 15

If they strive to make you set up any partners besides Me, then do not obey them amicably in this world. You shall follow only the path of those who have sought Me. Ultimately, you all return to Me, then I will inform you everything you have done.

16: 110

Your Lord is to those who emigrated after they were persecuted, then they strived and were patient; your Lord after that is Forgiving, Compassionate.

25: 52

So do not obey the ingrates, and strive against them with it in a great striving.

2: 218

“Those who have acknowledged, and those who have emigrated and strived in the cause of God; these are seeking God’s compassion, and God is Forgiving, Compassionate”

8: 72

“Those who have acknowledged and emigrated and strived with their money and lives in the cause of God, and those who sheltered and supported; these are the allies of one another. Those who acknowledged but did not emigrate, you do not owe them any allegiance until they emigrate. But if they seek your help in the system, then you must support them, except if it is against a people with whom there is a treaty between you. God is watcher over what you do.”

The interpretation: This verse unequivocally states that the rule of law is above any other affiliation. Islam emphasizes the importance of the rule of law, justice and peace.

8: 74

“Those who have acknowledged and emigrated and strived in the cause of God, and those who sheltered and supported, these are truly those who acknowledge. They will have forgiveness and a generous provision.”

8: 75

“Those who acknowledged afterwards and emigrated and strived with you, then they are from you. The relatives by birth are also supportive of one another in God’s book. God is aware of all things.”

22: 78

Strive in the cause of God properly. He is the One who has chosen you, and He has made no hardship for you in the system, the creed of your

father Abraham; He is the One who named you 'those who have peacefully surrendered' from before as well as in this. So let the messenger be witness over you and you be witness over people. So hold the contact prayer and contribute towards betterment and hold tight to God, He is your patron. What an excellent Patron, and what an excellent Supporter.

The interpretation: all messengers delivered the message of “serve only one God” and declared that they were Muslims that is peaceful surrender to God. With the exception of the intentional or unintentional rejection of some humans and jinns, everything in the universe are muslims that is behave according to the laws of God imposed on nature. 41:11. For instance, Noah, Abraham, Moses, Jesus, and his supporters are all described with the same word, muslim.

2. Jihād means striving and struggling through physical efforts

3: 142

“Or did you calculate that would enter paradise without God knowing those who would strive amongst you and knowing those who are patient?”

4: 95

“Except the disabled not equal are those who acknowledge with those who strived in the cause of God with their money and lives over those who stayed behind by a grade; and to both God has promised goodness; and God has preferred the strivers to those who stay by a great reward”

The interpretation: War is permitted only for self-defense. See 60: 79
Compassion, peace and justice among people

60:7

Perhaps God will grant compassion between and those you consider enemies; and God is omnipotent, God is forgiving, compassionate.

60: 8

God does not forbid you from those who have not fought you because of your system, nor drove you out of your homes, that you deal kindly and equitably with them. For God loves the equitable.

60: 9

But God does forbid you regarding those who fought you because of your system, and drove you out of your homes, and helped to drive you out. You shall not ally with them. Those who ally with them, then such are the transgressors.

The interpretation: these verses make it clear that war is allowed only in self-defense. See also 9:5, 29; 8:19; 47:35.

5: 35

O you who acknowledge, be aware of God and seek away to Him, and strive in His cause; that you may succeed.

5: 54

“O you who acknowledge, whoever from among you turns away from His system” the God will bring a people whom He loves and they love Him; humble towards those who acknowledge dignified towards the ingrates; they strive in the cause of God and do not fear the blame of those who blame. This is God’s grace, He bestows it upon whom He wills; God is Encompassing, Knowledgeable.”

9: 16

“or did you think that you would be left alone? God will come to know those of you who strived and did not take other than God and His messenger and those who acknowledge as helpers. God is Ever-aware in what you do.”

9: 19

“Have you made serving drink to the pilgrims and the maintenance of the Restricted Temple the same as one who acknowledges God and the Last day, who strives in the cause of God? They are not the same with God. God does not guide the wicked people.”

9:20

“Those who acknowledged, emigrated, strived in the cause of God with their wealth and their lives are in a greater degree with God. These are the winners”

9: 24

“Say, “if your fathers, your sons, your brothers, your spouses, your clan, and money which you have gathered, a trade in which you fear a decline, and homes which you enjoy; if these are dearer to you than God and His messenger and striving in His cause, then wait until God brings His decision. God does not guide the wicked people.”

9: 41

“March forth in light gear or heavy gear, and strive with your money and lives in the cause of God. That is best if you know.”

9: 44

“Those who acknowledge God and the Last day will not ask leave. They strive with their money and their lives. God is aware of the righteous.”

9: 73

“O prophet, strive against the ingrates and the hypocrites and be firm against them. Their dwelling is hell, what a miserable destiny!”

9: 81

“Those who were left behind rejoiced their staying behind God’s messenger, and they disliked to strive with their wealth and lives in the cause of God. They said, “Do not march out in the heat.” Say, “The fire of hell is far hotter.” If they could only understand!

9: 86

*If a chapter is sent down: "That you shall acknowledge God and strive with His messenger," those with wealth and influence ask your permission and they say, "Let us be with those who remain behind."
Strive For good Cause*

9: 88

But the messenger and those who acknowledge with him have strived with their money and their lives. For them will be the good things, and they are the successful ones.

47: 31

We will test you until We know those who strive among you and those who are patient. We will bring out your qualities.

49: 15

Those who acknowledge are those who acknowledge God and His messenger, then do not doubt; they strive with their money and their lives in the cause of God. These are the truthful ones.

60: 1

O you who acknowledge, do not take My enemy and your enemy as allies, you extend love to them, even though they have rejected the truth that has come to you. They drive you and the messenger out, simply because you acknowledge God, your Lord. If you are mobilizing to strive in My cause, seeking My blessings, then how can you secretly love them? I am fully aware of everything you conceal and what you declare. Whosoever of you does this, then he has gone astray from the right path.

61: 11

"That you acknowledge God and His messenger and strive in the cause of God with your money and your lives. This is best for you, if only you knew."

66: 9

“O Prophet, strive against the ingrates and the hypocrites and be stern with them. Their abode is hell, and miserable destiny.”

It is urgent to unravel one by one paragraph relating the permission of war in the Quran, needs to be explained first about the concept of *Jihād* in Islam. This is important because the act of radicalism in the name of religion is often identical with *Jihād* in Allah's way.

As a religious doctrine, *Jihād* is a doctrinal ammunition which serves as a religious struggle in answering challenges of the times. Thing to realize is that the *Jihād* is not the product of individual authority or interpretation of certain organizations. But rather the product of various individuals and authorities interpret and apply the principles of the sacred texts in particular contexts historically and politically. So that we should read and understand the verses of Qur'an in:

29:69

As for those who strive in Our cause, We will guide them to our paths. For God is with the pious.

And also;

25: 52

So do not obey the ingrates, and strive against them with it in a great striving.

And in the verse;

2:190

Fight in the cause of God against those who fight you, but do not transgress, God does not like the aggressors.

The interpretation of QRT for this verse is War is permitted only in self-defense. See 9:5; 5:32; 8:19; 60:7-9.

The content of the verses above emphasize *Jihād* as inhere struggle with the difficulty and complexity to the better life. Struggling against lust in ourself in order to achieve primacy, conduct earnest efforts to do well and help to improve people's lives. At this point it is interesting to see Asghar A. Engineer arguments at the view of the concept of *Jihād* in Islam. He said³:

“In fact as far the Qur’an is concerned the concept of “Jihād” has nothing to do with violence. The Qur’an does not use this word in any sense of war at all. It is much later usage with which we are not concerned here. It is highly regrettable that not only non-Muslims even Muslims in general think that the Qur’an uses the term Jihād for war and that is duty of Muslims to wage Jihād (i.e. in the sense of war) in the way of Allah. The word Jihād unfortunately has been so misused in the history of Muslims that even an Arabic dictionary al Qamus al ‘Asri by Elias Antoon (Cairo, 1972) gives its meaning as “militancy, fighting” and Jihād fi sabil al din as “holy or religious war”. This is how original meanings are distorted through popular practice”.

From a piece of the above expression can be understood that *Jihād* in Islam is not synonymous with violence and radicalism. Distortion of the meaning of *Jihād* has been done Ellias Antoon in the dictionary meaning of *Jihād* is equal to holy war over the name of religion. Understand this kind is then developed and used as the basis of legality that *Jihād* is a war in God's way. In fact, if explored more in the word "*Jihād*" is coming from the word jahada and various derivatives no one sort explains that *Jihād* closely with radicalism or war.

As the word *Jihād* in the verse:

9: 24

“Say, “if your fathers, your sons, your brothers, your spouses, your clan, and money which you have gathered, a trade in which you fear a decline, and homes which you enjoy; if these are dearer to you than God and His messenger and striving in His cause, then wait until God brings His decision. God does not guide the wicked people.”

³Asghar Ali Engineer, “Islam and Doctrines of Peace and Non-Violence,” in international journal ‘Ihya ‘Ulumuddin” PPs IAIN Walisongo, Vol .3, Semarang: Walisongo Press, 2001, p. 121.

The word '*Jihād*' within the meaning of paragraph has struggled to God by sacrificing wealth (property) to achieve the objectives noble, namely the pleasure of Allah. Thus, *Jihād* here has a universal meaning associated with horizontal worship in order to realize common prosperity in society. That is, when someone invested wealth in the way of Allah for charity, donation and charity will get a peak of the meaningfulness of human life. So *Jihād* here are forms philanthropism not anarchism.

Jihād word is also in verse:

22:78

Strive in the cause of God properly. He is the One who has chosen you, and He has made no hardship for you in the system, the creed of your father Abraham; He is the One who named you 'those who have peacefully surrendered' from before as well as in this. So let the messenger be witness over you and you be witness over people. So hold the contact prayer and contribute towards betterment and hold tight to God, He is your patron. What an excellent Patron, and what an excellent Supporter.

The interpretation of QRT for this verse is all messengers delivered the message of "serve only one God," and declared that they were muslims, that is peaceful surrenders to God. With the exception of the intentional or unintentional rejection of some humans and jinns, everything in the universe are muslims, that is, behave according to the laws of God imposed on nature (41:11). For instance, Noah, Abraham, Moses, Jesus and his supporters are all described with the same word, muslim: (10:72; 2:128; 10:84; 27:31; 5:111; 72:14). The rituals of Islam first came through Abraham (16:123; 21:73). Also, see 3:19.

From the verses above can be clearly understood that this verse has no relation to and could not be used as a basic that *Jihād* is war and swinging sword. If it is related to the war, of course, the words *Jihād* in the paragraph, will not followed by the phrase: "and He has made no hardship for you in the system ". So it is clear that *Jihād* here has very broad meaning and is closely related to human life in worshiping to Allah.

Next, word *Jihād* is also found in the verse:

60: 1

O you who acknowledge, do not take My enemy and your enemy as allies, you extend love to them, even though they have rejected the truth that has come to you. They drive you and the messenger out, simply because you acknowledge God, your Lord. If you are mobilizing to strive in My cause, seeking My blessings, then how can you secretly love them? I am fully aware of everything you conceal and what you declare. Whosoever of you does this, then he has gone astray from the right path.

Seem from the background of this verse, it was revealed shortly before the Prophet left Medina to Mecca to perform treaty of Hudaibiyyah. Despite When entering the city of Mecca the Prophet bring a number of strengths, but what happens is the contrary, the Prophet and group entered Mecca with a mission of peace and not through bloodshed that often identified with *Jihād*⁴. Here is obviously also that *Jihād* has no relation to the command of the war.

It is obviously that the verses which have related to *Jihād* none of them that connotes to fight and legalize violence to resolve any problems. On the contrary, it is only and purely emphasized to improve both vertical and horizontal worship are only intended for reaching the pleasure of Allah swt.

However, according to Esposito *Jihād* in some ways was ambivalent. Used and abused throughout Islamic history. Though *Jihād* has always been an important part of the Islamic tradition, in recent years the majority of Muslims believe that *Jihād* is a religious obligation that is universal for all those who truly claiming the true Islam to join the *Jihād* in order to hold an Islamic revolution in global scale.⁵

This is the starting point of false interpretation of *Jihād*, which in turn is then used as justification by some interpreter to the expression of religious radicalism.

On the other side of the Qur'an are also many discuss and allow acts of war by using words *qatala*, *qital* and its various derivatives. Here we will discuss one by one paragraph relating to base of religious radicalism. The first verse is:

Defend Yourself against Tyranny and Aggression

22:39

⁴*Ibid.*, P. 122

⁵John L. Esposito, *Unholy War, Teror Atas Nama Islam*, P. 30-31.

It is permitted for those who have been persecuted to fight. God is able to give them victory.

22:40

The ones who were driven out of their homes without justice, except that they said, "Our Lord is God!" If it were not for God defending people against themselves, then many places of gathering, markets, support centers, and temples where the name of God is frequently mentioned, would have been destroyed. God will give victory to those who support Him. God is Powerful, Noble.

Most of the people take Jihad only in the meaning of war. But as matter of fact war itself, the Quran has not always used the word Jihad: instead, it has used words like 'Fitna', 'Fasad' and 'Qitaal' or war as such, while for an armed struggle for the cause of Islam, Quran has used the term "Qitaal Fi Sabili Allah" which means that such a war is not for any personal agenda but for the nobler cause for the pleasure of Almighty Allah.

8:39

You should fight them all until there is no more oppression, and so that the entire system is God's. But if they cease, then God is seer of what they do.

The word 'Qitaal' has been used 54 times in the Holy Quran while the Jihad and its related matters have been mentioned in 29 verses, each time in a broader sense than only war like action.

Similarly, in common phrase of Islamic teachings, Jihad has two impressions, one a broader one (every effort that is undertaken for the supremacy of Islam) and of narrow one (an armed struggle or 'Qitaal' or the same purpose). Which means 'Qitaal' is one form of Jihad but every 'Qitaal' is not Jihad and visa versa. Another misunderstanding of "Jihad" has been formulated in context with its position in Islam which is declaration it as obligation for some of Muslim only rather as obligation for every Muslim. In fact Qitaal is obligation for some Muslim only when an Islamic state declare war and inspires all Muslims, then it becomes obligation for every Muslim. That was happened once in the lifetime of the

Prophet Muhammad and that was during the battle of Tabuk. In normal conditions, Qital is not compulsive (*fardh 'ain*). The Holy Quran uses Jihad in both these meanings separately but by and large in Makki verses Jihad has been used in its wider sense, like:

29:69

As for those who strive in Our cause, We will guide them to Our paths. For God is with the pious.

However, the word Jihad has been used, more often than not, to mean 'Qitaal' in the Madani Surah, like:

9:86

If a chapter is sent down: "That you shall acknowledge God and strive with His messenger," those with wealth and influence ask your permission and they say, "Let us be with those who remain behind."

These are the first verses that come and have relation to the doctrine of war and radicalism in Islam.

But according to Ahmad Syalabi, an Egypt Islam historian, described that the usage of word *uzzina* which means permitted is in passive voice pattern, and Allah did not mention Himself as the Commander of that action, it means that actually Allah dislike the war. Therefore, when this verse came, some of muslim people are not convinced yet of the commands of war.⁶

Therefore, after that there is another verse that comes again to support the previous verse and to convince muslim people about the permission of doing war. The verse is:

2:190

Fight in the cause of God against those who fight you, but do not transgress, God does not like the aggressors.

⁶A. Syalabi, *Sejarah dan Kebudayaan Islam*, jilid I, (Jakarta: Pustaka al Husna, 1994), P. 154.

The interpretation of QRT for this verse is War is permitted only in self-defense. See 9:5; 5:32; 8:19; 60:7-9.

The granting of licenses to fight in this paragraph is not absolute, but conditional that the war must be due to self-defense and that too on the condition not to exceed the limits of humanity that can cause anger of Allah. Thus, in the context of war, if the terms of its history, Islam provides the basics in a war of self-defense, honor, ensure the smooth running of preaching and ensure opportunities would embrace Islam and to preserve as well as maintain the Muslims of-force attack the Persians and Romans at that time.⁷

The next verse is often used as a justification for acts of violence in the name of religion is:

9:5

So when the restricted months have passed, then you may kill those who have set up partners wherever you find them, take them, surround them, and stand against them at every point. If they repent, hold the contact prayer, and contribute towards betterment, then you shall leave them alone. God is Forgiving, Compassionate.

When viewed with a historical theory and the correlation of the verses above, the order to kill, capture and staking is not something obligatory. This is more of a license only from God and nature permissible, because the order came after the ban (ie prohibited killed in Haram) contained in the preceding paragraphs. Rule classical fikh said *al-amru ba'da al-nahy li al-iba hah* (commands that occur after the ban only to allow). Therefore, the shape command like this does not have the value "mandatory", unless they are very dangerous and are likely not repent.⁸

Another verse which is also considered as a source of religious radicalism is:

9:29

⁷*Ibid.* P. 155-157.

⁸Imam Abu al Fada' al Hafidz Ibnu Kasir, *Tafsir al Qur'an al Adzim*, Jilid II, (Beirut: Maktabah al Nur al 'Ilmiyyah, 1992), P. 321-322.

Fight those who do not acknowledge God nor the Last day among the people who received the book; they do not forbid what God and His messenger have forbidden, and they do not uphold the system of truth; until they pay the reparation, in humility.

The interpretation of QRT for this verse is the verse 9:5 does not encourage Muslims to attack those who associate partners to God, but to attack those who have violated the peace treaty and killed and terrorized people because of their belief and way of life.

According to verses 9:5 and 9:11, the aggressive party has two ways to stop the war: reinstate the treaty for peace (silm), which is limited in scope; or accept the system of peace and submission to God (Islam), which is comprehensive in scope; it includes observation of sala and purification through sharing one's blessings. These two verses refer to the second alternative. When, accepting Islam (system of peace and submission) as the second equally acceptable alternative and when the first alternative involves only making a temporary peace, then none can argue for coercion in promoting the Din.

The Quran does not promote war, but encourages us to stand against aggressors on the side of peace and justice. War is permitted only in self-defense (See 2:190, 192, 193, 256; 4:91; 5:32; 8:19; 60:7-9). We are encouraged to work hard to establish peace (47:35; 8:56-61; 2:208). The Quranic precept promoting peace and justice is so fundamental that a peace treaty with the enemy is preferred to religious ties (8:72).

Please note that the context of the verse is about the War of Hunain, which was provoked by the enemy. The verse 9:29 is mistranslated by almost every translator.

Furthermore, note that we suggest "reparation," which is the legal word for compensation for damages done by the aggressing party during the war, instead of the Arabic word jizya. The meaning of jizya has been distorted as a perpetual tax on non-Muslims, which was invented long after Muhammad to further the imperialistic agenda of Sultans or Kings. The origin of the word that we translated as Compensation is JaZaYa, which simply means compensation, not tax. Because of their aggression and initiation of a war against Muslims and their allies, after the war, the allied community should require their enemies to compensate for the

damage they inflicted on the peaceful community. Various derivatives of this word are used in the Quran frequently, and they are translated as "compensation" "for a particular deed.

Unfortunately, the distortion in the meaning of the verse above and the practice of collecting a special tax from Christians and Jews, contradicts the basic principle of the Quran that there should not be compulsion in religion and that there should be freedom of belief and expression (2:256; 4:90; 4:140;10:99; 18:29; 88:21,22). Since taxation based on religion creates financial duress on people to convert to the privileged religion, it violates this important Quranic principle. Dividing a population that disunited under a social contract (constitution) into privileged groups based on their religion contradicts many principles of the Quran, including justice, peace, and brotherhood/sisterhood of all humanity. See 2:256. For a comparative discussion of this verse, see the Sample Comparisons section in the Introduction.

The Quran is a book of reality, and its instructions involving social issues consider the side effects of freedom. Thus, the Quran recommends us to employ the golden-plated brazen rule. "If the enemy inclines toward peace, do you also incline toward peace"(8:61; 4:90; 41:34). Other verses encouraging forgiveness and patience in the practice of retaliation (2:178; 16:126, etc.), most efficient rule in promoting goodness and discouraging crimes.

In the Tafsir al-Maraghi told that this verse is the verse first down with regard to the war against the People of the Book (shirk), because there is a group of Christians who are concerned about the teachings of Muhammad, then they gather forces from Arab tribes who are Christian and joined the Roman rule to attack the Muslims, so that Muslims feel anxious especially when they heard that the army had reached near Jordan. Anxiety Muslims are answered by God to bring down the passage.⁹

Also told in history that one day the Prophet. Never set out to confront the Romans and when he heard that the Roman army gathered on the border of the Land Arab who intended to attack the Muslims at the time, but for some reason

⁹Ahmad Mustafa al Maraghi, *Tafsir al-Maraghi*, Jilid III (Beirut: Dar al Fikr, 2001), P. 52-53.

Ramawi then retreated, but the Prophet Muhammad did not pursue them to the war, and returned to Medina.¹⁰

The next verses that often used as justification of doing violence is:

8:61

If they seek peace, then you also seek it, and put your trust in God. He is the Hearer, the Knowledgeable.

Judging from the text of the lines, at first glance this verse can justify that Muslims should not take the initiative to make peace unless the idolaters who start earlier or take the initiative. However, if examined in correlative, this verse is actually a suggestion attitude of the Muslims when invited to make peace. This verse relates to the previous paragraph that tells the attitude of the Pagans were always hostile to Muslims as if Muslims were afraid that if one day the polytheists invites peace. Fear of being ignored by the verse because fear can only be God and not be understood otherwise (just want to make peace when they start).

Peace is the desire of every human being, for peace is justice, then there is no obstacle for the Muslims to accept a peace, even recommended a peace offering for no benefit. Even prohibit mutually hostile, hate or prejudice. As in verse:

49:11

O you who acknowledge, let not a people ridicule other people, for they may be better than them. Nor shall any women ridicule other women, for they may be better than them. Nor shall you mock one another, or call each other names. Evil indeed is the reversion to wickedness after attaining acknowledgement. Anyone who does not repent, then these are the transgressors.

49:12

O you who acknowledge, you shall avoid much suspicion, for some suspicion is sinful. Do not spy on one another, nor shall you gossip one another. Would one of you enjoy eating the flesh of his dead brother? You certainly would hate this. You shall observe God. God is Redeemer, Compassionate.

¹⁰A. Syalabi, *Sejarah Kebudayaan*, P. 159.

Opinion of al-Qurtubi that prohibits peace would be acceptable under certain circumstances such as in times of war. Therefore methodologically, religious fundamentalism (of Islam) only look at the level of literal texts alone and understand the verse in bits and pieces.

Thus, it became clear that the physical war (qital) are basically not to divine. War is an expression of the hatred and fury of men. At the beginning and the end will never be holy. War in the malignant figure it cannot be sacred with the argument of any religion. A war that could be just an adjective holy war against poverty, hunger, under development and the fight against corruption. This kind of war who should be encouraged and developed in space and time as any. Instead of burning a place of worship, detonate bombs and a sword. This kind of war was called the real war and more difficult and tiring.

CHAPTER V

EPILOGUE

A. CONCLUSION

This mini thesis summed in two conclusion to answer the research questions in chapter one, these are:

First, *Jihād* according to QRT is Strive with great effort to obtain something, see: 29:6, 29: 69, From the verses above can be clearly understood that this verse has no relation to and could not be used as a basic that *jihād* is war and swinging sword. If it is related to the war, of course, the words *jihād* in the paragraph, will not followed by the phrase: "and He has made no hardship for you in the system". So it is clear that *jihād* here has very broad meaning and is closely related to human life in worshipping to Allah.

It also has meaning to strive using physical effort for resistance and self-defense. The Quran does not promote war, but encourages us to stand against aggressors on the side of peace and justice see: See2:190, 192, 193, 256; 4:91; 5:32; 8:19; 60:7-9 it means that *Jihād* is only obligated if Muslim people are attacked by the ingrates. We are encouraged to work hard to establish peace (47:35; 8:56-61; 2:208). The content of the verses above emphasize *jihād* as inherent struggle with the difficulty and complexity to the better life. Struggling against lust in our self in order to achieve primacy, conduct earnest efforts to do well and help to improve people's lives.

The authors resonates powerfully with contemporary notions of gender equality, progressivism, and intellectual independence. With these reasons, the authors tried to offer new understanding of Islam religion through their translation of its main source; that is Al-Qur'an to west people. They would like to show how Islam is not a warmonger religion, but it is a peacemaker religion.

One of Edip Yuksel word in the part of this book that discussed about war that happened in Palestine and Israel which is still continuing until now is invitation to fight not with bullets or bombs, but with the intelligence and wisdom.

His thought also dominated by three principal point of being Muslim Reform that summed up in these following points:

Peace: We reject interpretations of Islam that call for any violence, social injustice and politicized Islam. We invite our fellow Muslims and neighbors to join us.

Human Rights: We reject bigotry, oppression and violence against all people based on any prejudice, including ethnicity, gender, language, belief, religion, sexual orientation and gender expression.

Secular Governance: We are for secular governance, democracy and liberty. Every individual has the right to publicly express criticism of Islam. Ideas do not have rights. Human beings have rights.

Second, about the methods that are used in writing QRT, there are four frames of method that is used in writing *Quran: A Reformist Translation*, namely: Qur'an alone; that means they establishes the principle of the Qur'an Alone as basis of its interpretation. In this principle, the method of interpretation is very close to the well-known method called '*al-Qur'an bi al-Qur'an*.' It means to interpret the Qur'an with other verses of the Qur'an. Cross reference; in QRT means the use of cross-referencing to other Holy Scriptures. For example, QRT paves the way to interpret the Qur'an by referencing to the bible. The argument for this departure from theological foundation that the bible is one of the Holy Scriptures revealed by God to one of His Messenger, Jesus. God gives His commands in the Gospels as a way life for the people of Jesus. It means that God's authority more or less is also contained in the book. Nevertheless, QRT asserts that the Qur'an as the complement to the books revealed before, trash all hadith / Sunnah; QRT refuses the authority of scholars to interpret the Qur'an. Muslim scholars are not given a portion in QRT, because Edip Yuksel et al believe that the views of the scholars are influenced by Arab tribal culture and practices in the past. Therefore, their interpretations consist of sectarian, gender, or political bias, and the last using a

philosophical approach; epistemologically opens to critical thinking and contemplative ideas, not a static and dogmatic thinking. Thus, in addition to refer to the Bible, philosophical ideas and scientific get a portion in the interpretation of QRT.

B. SUGESTION

Quran: A Reformist Translation is a great book, through this book, the authors tried to promote peaceful Islam, and offer soft interpretation that can be more accepted by all group, but also not ignore and disobey the authenticity and change the meaning of every verses in it. They speak many contemporary thing in this book, underlined in some topics related to gender equality, progressivism, and intellectual independence, the discussions and comparisons that involve some previous English translator scholars, such as topic about *should men beat their wives?*, *should thieves' hands be cut off?* And more likely related to *Jihād* term is *should Muslims levy an extra tax on non-Muslims?* And it also has more interesting appendix that discussed many topics. So, this book and the authors that carry reform name will be important to be discussed.

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