

**MAULANA WAHIDUDDIN KHAN'S VIEW  
ON *JIHÂD FÎ SABÎLILLÂH*  
(STUDY ON *AT-TADZKÎR AL-QAWÎM*  
*FÎ TAFSÎR AL-QURÂN AL-HAKÎM*)**



MINI THESIS

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

Arranged By;

Ahmad Fajrur Rahman

NIM: 114211061

USHULUDDIN & HUMANIORA FACULTY  
STATE ISLAMIC UNIVERSITY OF  
WALISONGO SEMARANG

2016

## **AUTHENTICITY STATEMENT**

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

Semarang, November 29<sup>th</sup>, 2016

Author



**AHMAD FAJRUR RAHMAN**

NIM. 114211061

### ADVISOR APPROVAL

Dear Sir,  
Dean of Ushuluddin Faculty  
**State Islamic University of  
Walisongo Semarang**

*Assalâmu'alaikum Wr. Wb.*

After correcting it to whatever extent necessary, we state that this mini thesis belongs to a student as below:


Name : Ahmad Fajrur Rahman  
Reg. Number : 114211061  
Department : *Tafsîr and Hadîts (TH)*  
Title : Maulana Wahiduddin Khan's View On Jihad (Study On *at-Tadzki'r al-Qawim Fi Tafsîr al-Qurân al-Hakîm*)

It is ready to be submitted in joining the last examination

*Wa'alaikumussalâm Wr. Wb.*

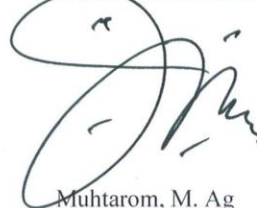
Semarang, November 29<sup>th</sup>, 2016

Academic Advisor I



DR. Machrus, M. Ag  
NIP. 19630105 199001 1002

Academic Advisor II



Muhtarom, M. Ag  
NIP. 19690602 199703 1002

## RATIFICATION

Thesis by Ahmad Fajrur Rahman (114211061) entitled "*Maulana Wahiduddin Khan's View On Jihād Fī Sabīlillāh (Study On at-Tadzkīr al-Qawīm Fī Tafsīr al-Qurān al-Hakīm)*" was examined by two experts and passed on: December 16<sup>th</sup>, 2016. Therefore, this thesis is accepted as one of requirements for fulfilling Undergraduate Degree (S-1) of Islamic Theology on Tafsir Hadits (TH).



Chairman of Meeting

Prof. Dr. H. Yusril M. Ag

NIP. 19720809 200003 100 3

Academic Advisor I

Dr. Machrus, M.Ag

NIP. 19630105 199001 1002

Examiner I

Prof. Dr. H. Yusuf Suyono, M.A

NIP. 19530313 198103 1 005

Academic Advisor II

Muhtarom, M.Ag

NIP. 19690602 199703 1002

Examiner II

Dr. Abdul Muhaya, M.A

NIP. 19621018 199101 1001

Secretary of Meeting

Dra. Yusriyah, M.Ag

NIP. 19640302 199303 200 1

## MOTTO

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (٦٩)

*“We Will Surely Guide In Our Ways Those Who Strive Hard For Our Cause,  
God Is Surely With The Righteous” (Al-Ankabut: 69)*

## TRANSLITERATION GUIDELINES<sup>1</sup>

|   |    |   |    |   |    |   |   |
|---|----|---|----|---|----|---|---|
| ا | A  | د | d  | ض | dh | ك | K |
| ب | B  | ذ | dz | ط | th | ل | L |
| ت | T  | ر | r  | ظ | zh | م | M |
| ث | ts | ز | z  | ع | ‘  | ن | N |
| ج | j  | س | s  | غ | gh | و | w |
| ح | h  | ش | sy | ف | f  | ه | h |
| خ | kh | ص | sh | ق | q  | ي | y |

|         |   |        |            |           |
|---------|---|--------|------------|-----------|
| أ...    | â | sample | الْمَالِكُ | Al-Mâlik  |
| رَحِيمٌ | î |        | الرَّحِيمُ | Ar-Raḥîm  |
| وُ...   | û |        | الْعَفُورُ | Al-Ghaḥûr |

<sup>1</sup> Ahmad Hatta, *Tafsir Quran Per Kata*, Maghfirah Pustaka, Jakarta, 2010.

## **DEDICATION:**

Highest dedication goes to:

My mother Rofi'ah, who always sacrifices her time to love and support her son

May God bless your sacrifice

## 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. Machrus, M.Ag, and Muhtarom, M.Ag, 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 *Tafsîr* and *Hadîs* 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, Hamzah (Alm) and Rofi'ah, who always pray and give their effort for me so I can study well.

This gratitude also is present to my cousin, Luthfi Rahman, who always advises and supports me to pass examination, and all of my friends in discuss, Taqi, Zaki, Fahmi, Muhajir, Fahri, and Khamyah, thanks to share your opinions.

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 of FUPK 7 family, may our brotherhood be everlasting.

The last but not the least, I would say thank to Lembaga Pers Mahasiswa (LPM) IDEA you give me such a valuable experience of organization.

Semarang, November 29<sup>th</sup> 2016

The Writer

Ahmad Fajrur Rahman



## TABLE OF CONTENT

|   |      |
|---|------|
| COVER .....   | i    |
| AUNTHENTICITY STATEMENT.....                                      | ii   |
| ADVISOR APPROVAL.....   | iii  |
| RATIFICATION.....   | iv   |
| MOTTO.....  | v    |
| TRANSLITERATION.....  | vi   |
| DEDICATION.....   | vii  |
| ACKNOWLEDGEMENT.....  | viii |
| TABLE OF CONTENTS.....  | ix   |
| ABSTRACT.....   | xi   |
| <br>CHAPTER I : INTRODUCTION                                      |      |
| A. Background.....  | 1    |
| B. Research Question.....   | 7    |
| C. Aim of Research and Benefit.....                               | 7    |
| D. Prior Research.....  | 8    |
| E. Method of Research.....  | 9    |
| F. Systematics Order.....   | 12   |
| <br>CHAPTER II : GENERAL OVERVIEW OF <i>JIHÂD</i>                 |      |
| A. <i>Jihâd</i> in Islam .....                                    | 13   |
| 1. Definiton of <i>Jihâd</i> .....                                | 13   |
| 2. Several Kinds of <i>Jihâd</i> .....                            | 17   |
| 3. Legitimation of <i>Jihâd</i> in Islam.....                     | 21   |
| 4. The Purpose of <i>Jihâd</i> .....                              | 22   |
| 5. Requirement of <i>Jihâd</i> .....                              | 25   |
| B. <i>Jihâd</i> in the Qur'an.....                                | 28   |
| 1. Verses of <i>Jihâd</i> .....                                   | 28   |
| 2. Phases of Revelation of <i>Jihâd</i> Verses in the Qur'an..... | 35   |

|   |    |
|---|----|
| 3. The Meaning of <i>Jihâd</i> According to the Qur'an..... | 38 |
|---|----|

### CHAPTER III : WAHIDUDDIN KHAN'S BIOGRAPHY AND INTEPRETATION OF *JIHÂD* VERSES

|  |    |
|--|----|
| A. Biography.....  | 43 |
| 1. Beginning Life of Wahiduddin.....                     | 43 |
| 2. His Education.....                                    | 44 |
| 3. His Association of Islamic Movement.....              | 45 |
| 4. Launching of Islamic Center, Al-Risala, and CPS.....  | 47 |
| 5. Appreciations to Maulana Wahiduddin Khan.....         | 48 |
| 6. His Works.....  | 50 |
| B. Situation of India in Period of Wahiduddin Khan.....  | 51 |
| C. At-Tadzkir Al-Qowim Fi Tafsir Al-Qur'an Al-Hakim..... | 56 |
| D. His Interpretation About <i>Jihâd</i> .....           | 57 |

### CHAPTER IV: ANALYSIS OF MAULANA WAHIDUDDIN KHAN'S *JIHÂD*

|  |    |
|--|----|
| 1. The Concept of <i>Jihâd</i> According To Wahiduddin Khan..... | 93 |
| 2. The Rule of <i>Jihâd</i> According To Wahiduddin Khan.....    | 97 |
| 3. <i>Jihâd</i> in Epistemological Approach.....                 | 97 |

### CHAPTER V: CLOSING

|                    |     |
|--------------------|-----|
| A. Conclusion..... | 101 |
| B. Suggestion..... | 101 |

### BIBLIOGRAPHY

### CURRICULUM VITAE

## ABSTRACT

In the radicalist circle, Islam is a source to legitimize their behavior, though it is counterproductive with the Quran 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 *jihâd* (struggle) caused it trapped in violence and radicalism. Whereas the general context of *jihâd* does not relate with a war.

*Jihâd* is an earnest struggle for the sake of religion or God, in order to reach a noble life of peace and freedom (61:11). This definition is interpreted by one of the famous scholars in India, Wahiduddin Khan. According to him, the Quran emphasizes spiritual struggle with aim of peace. Thus, the Quran wants to say the purpose of *jihâd* is to make a better situation that is freedom and peace.

The variety of *jihâd* according to him is divided into two: *jihâd* in the consideration of manner, namely: struggle with the Quran which is to spread the message of the Quran to all mankind (25:52), struggle with sword which is in self-defense war sense (2:218); *jihâd* in consideration of targeted object: struggle against lust (29:6), and the struggle against the opponents of Islam (25:52), (66: 1), (9:73).

On other hand, *jihâd* has rule to do, namely: mujahid has to be mu'min, mujahid has only intention to do for God, mujahid has to sacrifice or give his wealth and life for God only, mujahid has duty to change human's view of hell to paradise's way, mujahid has to be patient in confronting all circumstance to prove his faith, *jihâd* against opponent has to be in peaceful if the condition is peace, if the opponent has declared war so *jihâd* in the sense of self-defense has to be applied.

Keyword: *jihâd*, strive, struggle, violence, peace, war

