CHAPTER I

INTRODUCTION

A. Background

Lately, the meaning of *jihâd* has often been misunderstood, whether by western people or Muslims themselves.[1] The western observers-Orientalist-declared that the religion of Islam spreads out by the sword. For them when hearing the expression of *jihâd*, then it is appearing in their memories that a group of Muslim army invades into different areas with the aim to force non-Muslims to believe in Islam.[2] While for Muslims, some of them who only interpret *jihâd* as a war against the infidels who attack Muslims. This definition is not without cause, but due to the wars against the polytheists of Quraisy ever happened at the time of the prophet Muhammad. Besides, *jihâd* on its own language (Arabic) is striving very hard, whereas in the Qur'an, it is the struggle to establish the word of God by mustering up the ability that not only physical but also non-physical.[3]

However, the meaning of *jihâd* is often meant to be war as distortion term, with the result that the term of *jihâd* usually used by a group of radicalist Muslim as a doctrine for violence against the infidels in the name of God.[4]So due to *jihâd* is synonymous with war, they (radicalist) finally do terror against who become opponents or even the people who have not same ideology with them. As a result, terror in the name of God ever done in various countries, such as the events of 11 September 2001 in the United States, the Bali bombing in Indonesia, the bombing in Turkey, and ISIS (Iraq and Syria Islamic State) in the Middle East. Such terror actions later become the intimidating scourge for western people against the Muslims, so that Islamophobia is often happened in European and American hemisphere.[5]

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[1] See Muhammad Chirzin, *Jihâd Dalam Al-Qur'an*, Yogyakarta, Pustaka Pelajar, Mei 2004, p., p. 1-4.

[2] Enizar, *The Best Jihâd For Moslems*, Jakarta, Amzah, 2007, p. xii.

[3] Muhammad Chirzin, *Op. Cit*, p.153.

[4] *Jihâd* for eliminating the *tâghût* law and the infidels on the earth with the aim of raising the name of God (*lii'lâi kalimâtillâh*). It is used by radicalist Muslims, such as Imam Samudra, Usamah Bin Ladin, Abu Bakar Ba'asyir, Abdullah Azzam, Abu Muhammad Jibril. See Imam Samudra, *Sekuntum Rosela Pelipur Lara*, Jakarta, Ar-Rahmah Media, 2009, p. 72.

[5] Many Islamophobia incidents in western countries, for instance, muslims are difficult to get job there and even the most racial is the accident of the two Palestinian people can't ride the plane because of the using of Arabic speaking. See http://www.cnnindonesia.com/internasional/20141201145528-134-14991/muslim-sulit-mendapat-kerja-di-inggris/ seen 8:04 01/09/2016, and see http://www.muslimdaily.net/berita/karena-berbahasa-arab-2-pria-ini-dilarang-naik-pesawat.html seen 7:42 01/09/2016.

The definition of *jihâd* as militant term by the radicalist is not without basis, they carry out the action based on the verses of the Qur'an. Yet, the interpretation of the verses of the Qur'an is partial, literal, and extreme.[6]This can be seen in their books; "*Komando Perang Al-Qaeda Atas Perang Salib*"(Al-Qaeda War Command Over The Crusade). For instance, the terror is a obligation duty which states in the Qur'an[7] by quoting chapter al-Anfal verse 60,[8]justification of suicide bombing[9]:chapter al-Baqarah verse 207,[10] and obligation to kill Americans[11]:chapter Al-Anfal verse 39.[12]*Jihâd* by the physical means only is harmful to the whole Muslim in the world, because of this doctrine, the Muslims could be manipulated in order to make every radicalist's political interest practice.

The Group of radicalist in Indonesia also have equal sense of *jihâd* with other radicalist in the world. Imam Samudra for example, formulates a definition of *jihâd* from the terminology and Islamic law aspect in his book"*Aku Melawan Teroris*"(I fight terrorists). According to him, *jihâd* in terminology means strive hard for establishing God's law, missionizing it and enforce it on earth. In Islamic law, *jihâd* means fighting against the infidels who embattle the Muslims. Such kind of *jihâd* according to Imam Samudra, had been the consensus (*Ijmâ'*) of the early Muslims (*Salafus Shâliḥ*) and the 'ulamâ of the Islamic School (Syafi'i, Maliki, Hanbali, and Hanafi).[13]And when he bombed Bali, he also legitimated his actions namely killing

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[6] Depag RI, *Tafsir Tematik Hubungan Antar Umat Beragama*, Jakarta, 2008, p. 162.

[7] Team Istisyhad, *Komando Perang Al-Qaeda Atas Perang Salib,* Bumi Allah, Pustaka Istisyhadah, 1423 H, p. 1.

[8] وَأَعِدُّواْ لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدْوَّ اللهِ وَعَدْوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ لاَ تَعْلَمُونَهُمُ اللّهُ يَعْلَمُهُمْ وَمَا تُنفِقُواْ مِن شَيْءٍ فِي سَبِيلِ اللّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لاَ تُظْلَمُونَ ﴿٦٠﴾

60. Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly. See, Abdullah Yusuf Ali, *The Holy Qur'an*, Kuala Lumpur, Islamic Book Trust, 2005, p. 114.

[9] Team Istisyhad, Op. Cit, p. 36.

[10] وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاء مَرْضَاتِ اللّهِ وَاللّهُ رَؤُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

207. And there is the type of man who gives his life to earn the pleasure of Allah: And Allah is full of kindness to (His) devotees. See, Abdullah Yusuf Ali, *Op. Cit*, 1934, p.20.

[11] Team Istiyhad, *Op.Cit*, p. 41.

[12] وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّهِ فَإِنِ انتَهَوْاْ فَإِنَّ اللّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾

39. And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do. See Abdullah Yusuf Ali, *Op. Cit*, p. 113.

[13]The scholars of Islamic law (*fiqh*) definite *jihâd* is war. Commonly, even it is said that all the fiqh books entirely discussed *jihâd* is about the war study and war loot (*al-ḥarb wa al-ghanîmah*). Whereas, the other meaning of *jihâd* as like intelectual struggle-in Islamic law tradition-as known with *al ijtihâd* (the struggle of mobilizing the logic effort). The traditional scholars has polarized its meaning and standardised the term of spiritual *jihâd* in sufi's tradition namely mujahadah, in intelectual tradition namely ijtihad, and in physically to fight against the enemy is *jihâd*.The division of the terms of *jihâd* could cause fallacy of Muslim's minds to understand doctrine of *jihâd*. Hence, when *jihâd* is called then sword, weapon, and assassination appear in their

the American people who were attacking Muslims countries with using argumentation in the Qur'an[14]; ...and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves.[15]

The pattern of reading the texts of the Qur'an textually for oneself is one of the factors for the occurrence of violence and terror. As the factors that led to violence or terror, there are internal and external factors. One of great internal factors is textual reading of the Quran and the Hadits, as well as a limited understanding of Islam that causes a radical and an extreme thought, while external factors are culture and political-social of the society or the Muslim community.[16]Ma'ruf Amin argues that the limited religious insights and misuse of religious symbols as a cause of action of terror. Terror action as a form of *jihâd* is done by some Muslim who don't have basic theology that obtained formally, yet only follow Islamic discussions and meetings in the mosque. As a result, they do not understand Islam comprehensively.[17]

On the basis of this matter, hence, it is required of the new definition of *jihâd* which appropriates to the present context and give a message of peace to all humanity in the world. This requirement belongs to a famous Indian scholar namely Maulana Wahiduddin Khan, he was born in the era of the Hindu-Muslim conflict.[18]This conflict originated from the tendency of the Hindus as a dominant group, whereas for centuries ago, Muslims had become rulers in India. The commutation of the power certainly caused jealousy for Muslims themselves, especially after the termination of the power of the Moghul emperor, which is the representative of the Islamic force, and it was replaced by the power of the National Congress Party, which was the most of members are Hindus, because of that Muslim community had been the second-class citizens.[19]This triggered conflicts between Hindus and Muslims. So the fierce conflict of disharmony never let up. The final conflict was separation of Pakistan and India in 1974. Muslims moved to Pakistan as a country that represented a majority of

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memories, finally the other meanings of *jihâd* are denied. See Kasjim Salenda, *Terorisme dan Jihâd Dalam Perspektif Hukum Islam*, Badan Litbang dan Diklat Depag RI, 2009, p. 131.

[14]Imam Samudra, *Aku Melawan Teroris*, Solo, Jazera, 2004, p. 108-109.

[15]See Abdullah Yusuf Ali, *Op. Cit*, p. وَقَاتِلُواْ الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً وَاعْلَمُواْ أَنَّ اللّهَ مَعَ الْمُتَّقِينَ 120.

[16] Ibid, p. 297.

[17] Ma'ruf Amin, *Melawan Terorisme Dengan Iman*, Jakarta, Tim Penanggulangan Terorisme, 2007, p. 211-212.

[18] Wahiduddin Khan was born in 1925 when India was ruled by the British.

[19] Dhoruruddin Mashad, *Agama Dalam Kemelut Politik Dilema Sekularisme di India*, Jakarta, PT Pustaka Cidesindo, 1999, p.44-45.

Muslims, while India represented the Hindu majority. However, not all Muslims moved to Pakistan. Some of them still chose to settle in India as a form of nationalism action and Wahiduddin Khan is one of the people who settled in India.

Unfortunately, the partition of Pakistan and India was not easing the conflicts among the religious communities in India, and the conflicts were still dominated by Hindu and Muslim. A large number of conflict between both still happened, such as: Gujarat Incident in 1969, Baghalpur riot in 1989, the destruction of the Babri Mosque in Ayodhya in 1992, and Gujarat riot in 2002.[20]Therefore, Wahiduddin Khan wanted to alleviate conflicts with peace messages. As *jihâd* which is often used as a doctrine of the use of violence, he instead interprets *jihâd* in the sense of the peaceful struggle.

As happening at the present moment, a lot of multiple people either Muslims or Non-Muslims interpret *jihâd* as war. According to him, *jihâd* is not a war. *Jihâd* and war have their different terms. War in Arabic is *qitâl*, not *jihâd*.[21]*Qitâl* is defined by *jihâd* by Muslims because since early Muslims were attacked by the Quraish people, so there is no other option for them unless to wage war. Indeed, in ancient time, the war is still a norm that being difficult to avoid, and it is the only solution to achieve peace.

The Apostle himself was described by Wahiduddin, preferred to avoid war because it was the hardest choice for him. As the Hadits narrated from Aisha that the Messenger of Allah: when he was choosing between the two options between difficult and easy, he chose the easiest one for him. The confrontation events that the Apostle often avoided are described as follows:[22]**Firstly**, after being chosen by God as the Apostle, he had a mission to uphold oneness of God and bring polytheism to an end. In ancient times the Kabah was central of monotheism, but in the time of the Apostle, the Kabah was surrounded by 360 idols installed on its wall. The Apostle should clear the wall from idols, but he avoided confrontation and adopted methods of peace. **Secondly**, when the leaders of the Quraish tribe would like to kill Muhammad at his home in the evening. At that time, house of Muhammad was surrounded by young men who were ready to kill. It should open opportunity for Muhammad and his companions to wage war, but he avoided it and instead, he left Mecca to emigrate Medina. **Thirdly**, the war of the trench (*Khandaq* war) is one of the Apostle's strategy

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[20] Saumitra Jha, *Trade, institutions and religious conflict in India,* Department of Economics Stanford University, December 2005, p. 1-3.

[21]Wahiduddin Khan, *The True Jihâd The Concept of Peace, Tolerant, and Non-Violence In Islam*, New Delhi, Goodword Books, 2010, p. 10.

[22] *Ibid*. p. 15-17.

to avoid a confrontation with the enemy with aim of being peaceful. At that time, many people from many different tribes came to attack Medina, upon the proposal of one of the companions that is Salman Al-Farisi, the Prophet instructed his companions to dig a deep trench, which requiring one day and one night for its completion. This trench is like a gap between the inhabitants of Medina and their enemies. When the enemy (Quraisy) came, they could not attack the Medina and eventually camped for a few days. After they felt impossible to pass this ditch, they finally gave up and went back to Mecca. And many traditions of the prophet that avoid violence and warfare.

Not only the example of the Apostles who chose peace in doing *jihâd*, but also the teachings of the Qur'an teaches methods of choosing peace as the primary option in *jihâd*. Like al-Furqan paragraph 52:

فَلَاتُطِعِ الْكَافِرِينَ وَجَاهِدْهُم بِهِ جِهَاداً كَبِيراً ﴿٥٢﴾

So do not yield to those who deny the truth, but strive with the utmost strenuousness by means of this (Quran, to convey its message to them) (Al-Furqon: 52).

(يعني جاهد بالقرآن جهادا كبيرا....ويتضح من هذا أن الجهاد بالقرآن, وبعبارة أخرى كفاح الدعوة السلمي, هو الجهاد الحقيقي, بل هو الجهاد الأكبر, حتي لو حاول المنكرون تورط أهل الإيمان في مجالات الأخرى, بصرفهم عن المجال الدعوى السلمى, فينبغي لأهل الإيمان أن يحاولوا جاهدين جصر نشاطهم في مجال الدعوة القرآنية.)[23]

Namely *jihâd* by means of the Qur'an is the great *jihâd*…and it is clear from here that *jihâd* by means of this Qur'an, or in other sense is peaceful struggle of *da'wah*. That is the real *jihâd* and also the great *jihâd*. If there are the infidels want to divert the attention of the believers from the peaceful *da'wah*, so the believers must endeavor to concentrate upon the field of preaching based on the teachings of the Qur'an (peaceful struggle). Even the Qur'an suggests the nature of non-violence to do *jihâd* against the disbelievers and the hypocrites. In surah At-Taubah verse 73 alleged:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٧٣﴾

O prophet, strive against who deny the truth and the hypocrites, and be firm against them, their abode shall be Hell: an evil destination. (At-Taubah: 73).

(جاء في رواية أن هناك ما يقرب من ثمانين منافقا كانوا متواجدين بالمدينة في زمن رسول الله صلى الله عليه وسلم مما يدل على أن الأمر بجهاد المنافقين لم يكن بمعنى القتال معهم بالسيف, إذ

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[23]Wahiduddin Khan, *At-Tadzkîr Al-Qawîm fî Tafsîr Al-Qurân Al-Hakîm*, Al-Mansurah, Darul Wafa', 2008, vol.2, p. 578.

لو كان كذلك لأمر رسول الله صلى الله عليه وسلم بالقضاء هؤلاء المنافقين عن آخرهم, وانما أريد بهذا كما روي القرطبي عن ابن عباس رضي الله عنه الجهاد مع المنافقين باللسان وشدة الزجر والتغليظ عليهم, وقد ذهب الجمهور إلى عدم مشروعية القتال بالسيف مع المنافقين).[24]

He interprets with the tradition that there are eighty hypocrates in Medina in the era of the prophet peace be upon him, it proves that the order to do *jihâd* against them, which is not in the sense of killing or with a sword, if it is so, so the prophet Muhammad will directly kill them, but it is not. What the writer wants is what had narrated by Ibnu Abbas: *jihâd* with the hypocrites is with words or mouth. Hence, According to *Jumhûr* (the majority of Scholars) that *jihâd* with sword against the hypocrates is not in accordance with the Shariah.

This is *jihâd* from teachings of Qur'an which teach the peace is the main way to convey the message of God. Whereas when the Apostle waged war due to self-defense and no other options. The Apostle and his companions at that time in a position that are inhumane persecuted by the tribe of Quraisy.[25] It is described in the Qur'an that the first verse that allowed the war namely chapter Al-Hajj verse 39:

اَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

Permission to fight is granted for those who are attacked, because they have been wronged-God indeed has the power to help them. (Al-Hajj: 39)

(إن عبدا من عباد الله, أو حزبا من الأحزاب إذ يتبع سبيل الله في هذه الدنيا, يتخذ الغافلون والطغاة منهم عرضة لظلمهم وعدوانهم يقف الله إلى جانبهم....والله -سبحانه وتعالى- يمتحن أول الأمر المؤمنين بل ويمحص قلوبهم....والذين يقيمون الدليل على إخلاصهم عبر هذا الامتحان ينصرهم الله حتما, ويخلق لهم ظروفا تمكنهم من الثبات على جادة الحق والوفاء بمقتضياته رغم كل العوائق والصعوبات.) (و إن إقدام أهل الإيمان الحقيقي هو الدعوة ليس غير....فهم يبدؤون نشاطهم بالدعوة, ولا يزالون قائمين بالدعوة وحدها على طول الخط...وقد يقومون تارة بالحرب كذلك عند الضرورة, ولكن حربهم تكون دوما للدفاع دون الاعتداء).[26]

(When a servant of God or a group opt for the path of God in this world, when the heedless and the arrogant people make them (Muslim) the target of their

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[24]*Ibid.* vol. 1, p. 621

[25]At that time the Moslems that remain to stay in Mecca and did not emigrate, finally being persecuted cruelly by the leaders of Quraisy tribe in order that the Muslims return to believe in polytheism as the ancestor's religion.

[26]Wahiduddin Khan, *Op. Cit*, vol. 2, p. 495-496.

persecution, God takes side of the devotees against the persecutors. Initially God tests the sincerity of the proponents. But then He comes to the help of those who, having undergone this test have proved the sincerity. He creates such circumstances for them as may help them to overcome all kinds of hurdles and continue to adhere to the truth)(The real task of the believers is solely to keep calling people to the truth. Once, launched in this course, they remain steadfastly upon it. They sometimes wage war, if necessary, but their war always defensive, never aggressive).

Because of his interpretation which highly favors peace, it may need to investigate more in his exegesis book *at-Tadzkîr al-Qawîm fî Tafsîr al-Qurân al-Hakîm* with regarding to *jihâd* verses.

B. Research Questions

Based on the problem above, so there are matters questioned. With the aim of focusing the discussion on the research topic today. Those are:

1. What is the meaning of *jihâd* according to Wahiduddin Khan in *at-Tadzkîr al-Qawîm fî Tafsîr al-Qurân al-Hakîm* ?
2. What is the rule of *jihâd* according to him?

C. Aim of Research and Benefits

The aim of this research is:

1. To know the real meaning of *jihâd* in the present time according to Maulana Wahiduddin Khan.
2. To know the the rule of *jihâd* according to him.

While the benefits are:

1. To donate the corpus of Islamic thought especially for Theology and Humanity Faculty with a view to develop knowledge of Islam in the future.
2. To solve the problem of radicalist movement in Indonesia especially, which are a large number of the movements. By giving them new understanding of *jihâd* according to the Quran, so that the ember of the violence incidents can be reduced and even stopped.

D. Prior Research

1. *Konsep Jihâd, Studi Komparatif Pemikiran Muhammad Rasyid Ridha dan Sayyid Quthb* (The Concept of *Jihâd*, Comparative Study On Muhammad Rasyid Ridha and Sayyid Quthb).[27]Thesis of Syafi'i which compared two perspective ways of muslim in understanding the meaning of *jihâd.* 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 *Jihâd.* Muhammad Rasyid Ridha perspective is more inclusive and moderate, different from Sayyid Qutb that is more exclusive and extreme.

2. *Jihâd menurut Hizbut Tahrir* (*Jihâd* According to Hizbut Tahrir).[28]That thesis was written by Nuraidah elaborated the concept of *Jihâd* according to Hizbut Tahrir. Through normative approachment, that research got result that *Jihâd* is translated with 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 Jihâd Dalam Pandangan Farid Esack* (Farid Esack's view on Islam about *Jihâd*).[29]Thesis that has been written by Nazi Ahmad tried to describe the hermeneutic method of Farid Esack and the perspective about the meaning of *Jihâd.* And the result of this research is that the essence of *Jihâd* is not a type of violance. But there are steps that have to be fullfiled before doing war action.

4. *Konsep Jihâd Dalam Hadis Nabi, Studi Kritis Hadis Riwayat Imam Al-Bukhari Tentang Jihâd* (The Concept of *Jihâd* According the tradition of the prophet, Critical Study on the Traditions that narrated by Imam Al-Bukhari).[30]The thesis of Mahadee Maruwee described about the meaning of *Jihâd* as written in the hadeeth which are reported by Al-Bukhari, and the result of the tracking of those have two points; first, *Jihâd* is war to fight against lust in ourselves, or manage ourselves. Second, *Jihâd* also means struggling to establish Allah religion.

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[27]Syafi'i, Skripsi diajukan untuk memenuhi syarat mendapatkan gelar Strata Satu dalam Hukum Islam, UIN Sunan Kalijaga, Yogyakarta, 2009).

[28]Nuraida, Skripsi diajukan untuk memenuhi syarat mendapatkan gelar Strata Satu dalam Hukum Islam, UIN Sunan Kalijaga, Yogyakarta, 2008.

[29]Nazi Ahmad, Skripsi diajukan untuk memenuhi syarat mendapatkan gelar Strata Satu dalam Hukum Islam, UIN Sunan Kalijaga, Yogyakarta, 2014

[30]Mahadee Maruwee, Skripsi diajukan untuk memenuhi syarat mendapatkan gelar Strata Satu dalam Ilmu Ushuluddin, IAIN Walisongo, Semarang, 2006.

5. *The Concept Of Jihâd In The Book of : Qur'an A Reformist Translation By Edip Yuksel ET. AL.*[31] Thesis that has been written by Awaluddin Iskandar wants to appear methodology of the book and the concept of *Jihâd* of Edip Yuksel's exegesis in his book. The result is the basic essence of *Jihâd* is not war and swinging sword but closely to worshipping Allah.

From this Bibliography overview, no one has explained the concept of *Jihâd* in *At-Tadzkîr Al-Qawîm fî Tafsîr Al-Qurân Al-Hakîm* which is compiled by Maulana Wahiduddin Khan. Each researcher has their own different result. So that, this research becomes so important because it will contribute to complete the research about the meaning of *Jihâd* from the view of previous figures.

E. **Method of Research**

The method used in this research is qualitative method because in this study is more on the study of texts and the studies to be conducted are library research.[32] In this research will explain about:

1. Source of Data

This study is a library research, so that the data collected through the study of books that are relevant to the problems studied. To facilitate discussion, the sources of the data in this study are classified as follows:

a. Primary data

Primary source is information that directly has the authority and responsibility for the collection and storage of data. Such these sources can be called the data or information from one person to another.[33] The primary source of this study comes from Tafsir *at-Tadzkîr al-Qawîm fî Tafsîr al-Qurân al-Hakîm* by Maulana Wahiduddin Khan.

b. Secondary data

Secondary sources are support data obtained from the books that have relevance to the considered problems and the other works of Wahiduddin Khan's. Such as literature Tafsir, books indirect relevance to the considered problem. *Jihâd dan Terorisme*, *Jihâd*

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[31]Awaluddin Iskandar, Skripsi diajukan untuk memenuhi syarat mendapatkan gelar Strata Satu dalam Ilmu Ushuluddin, UIN Walisongo, Semarang, 2016.

[32]Anton Baker and Charis Zubair, *Metodologi Penelitian Filsafat, Kanisius*, Yogyakarta, 1992, p. 10.

[33] Muhammad Ali, *Penelitian Kependidikan Prosedur dan Strategi*, Angkasa, Bandung, 1993, p.42.

Dalam Al-Qur'an, *The Best Jihâd*, *The True Jihâd*, *Ideology of Peace*, *Age of Peace*, *Indian Muslim*, *Teachings of Islam*, etc.

2. Data Collection

The Collecting data is supported by books, websites, journals, and papers that have relation to the topic. In this research, the author explores several previous findings and research done by the experts who have discussed the same topic.

Those previous research have functions as raw data. Based on the data, it is necessary to look for outlines, fundamental structures and basic principles in detail and to ignore the irrelevant data.[34]

The data which have been collected by the researcher is utilized and synchronized with the topic based on inductive method.[35] Researcher collected the verses of *jihâd* according to thematic method, namely:

1. To observe and gather the verses which relate to *jihâd*, either Mecca or Medina verses.

2. To arrange the verses in harmony according to chronology of revelation, with knowledge of motive of the verses revealed (*asbâb al-nuzûl*).

3. To know the correlation (*munâsabah*) of the verses in each surah of the Quran.

4. To arrange the topic discussed in a systematic, perfect, and outline of framework.

5. To complete the discussion with hadith, if need, so that it will be more perfect and clearer.

6. To study the verses thematically and wholly by means of gathering the verses which contain similar meaning, compromising between *'âm* and *khâsh*, between *muthlâq* and *muqayyad*, synchronizing the verses that seen contradictory, describing *nâsikh* and *mansûkh* verses, in order that all verses meet in one focus without any contradiction, difference, or coercing meaning which is not appropriate to the verses.[36]

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[34] Anton Baker and Charis Zubair, *Op. Cit.*, p.125

[35] Inductive method is based on particular fact and concrete evidence then from the fact and the evidence are concluded as a generalization. See Sutrisno Hadi, *Metodologi Research,* Yogyakarta, Andi Offset, 1995, p.42.

[36] Abd. Al Hayy Al-Farmawi, *Metode Tafsir Mawdhu'iy*, Raja Grafindo, Jakarta, 1996, p. 45-46.

3. Method of Analyzing Data

In processing the data, the author uses several methods:

    a. Descriptive Analysis

It is a research that states, analyzes and classifies, also interprets the data.[37] Study in this thesis presents in presentation of descriptive analysis. It means analysis in terms of historical and philosophical. Data concerning about *Jihâd* according to Wahiduddin Khan in *at-Tadzkîr al-Qawîm fî Tafsîr al-Qurân al-Hakîm* and his other works too. In classification, the author tries to classify data into multiple classifications.

    b. Hermeneutic Analysis

To know how the interpreter interprets the text (scripture), the researcher has also understood the context of the interpreter. Because interpreter's understanding is according to his time untill the process of interpretation.[38] So the interpretation is contextualisasion of the text according to the context of the interpreter. In order that this analyzing is to analyze the interpretation according to the history of the interpreter.

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[37] Winarno Surakhmad, *Pengantar Penelitian Ilmiah*, Tarsito, Bandung, 1985, p.139.

[38] as Gadamer said in understanding the text, the interpreter has to understand affective history. That is past (the time that text is born), present (prejudice of interpreter about time of born text will be communicated with the time of interpreter), future (new product which relates the world of text, the world of author and the world of audiences). See Sahiron Syamsuddin, dkk, *Hermenutika Al-Qur'an Mazhab Yogya*, Yogyakarta, Penerbit Islamika, 2003. p.59.

F. Systematic of Writing

In describing this research, the researcher arranges the design systematics of research in order to get easy description:

Chapter I is background of this research which makes the problem appears, formulation of problems and the significance of this study, at last elaborate the research methodology and writing systematics. By this chapter, so the readers can understand the aim of this study.

Chapter II is one step to understand the object of study about *Jihâd* generally. This chapter is primarily to know the definition of *jihâd*, the classification of *jihâd*, the legitimation of *jihâd*, the requirement of *jihâd*, and *jihâd* according to the Qur'an that is in three categories: verses of *jihâd*, the phase of the revelation of *jihâd* verses, the meaning of *jihâd* in the Qur'an.

Chapter III is next step to understand Wahiduddin Khan's biography; from chilhood until now. Then to recognize his works such as Islam and Peace etc. Also to know deeply abot his exegesis book. From the history of this book until its characteristic and methodology. And the last is Wahiduddin Khan's interpretation about *jihâd* in his exegesis book.

Chapter IV is Analyzing of Wahiduddin Khan's interpretation verses about *jihâd* in *at-Tadzkîr al-Qawîm fî Tafsîr al-Qurân al-Hakîm.* It is divided into three categories: His concept of *jihâd* in his exegesis book, the rule of *jihâd*, and *jihâd* in epistemological approach.

Chapter V is closing that contains conclusion and suggestion in which explains the result of this study after employing scrupulous methods and meticulous analysis.