

CHAPTER V

CLOSING

A. Conclusion

According to his interpretation in his exegesis book, it can be concluded *jihâd fi sabilillah* according to him, namely:

1. *Jihâd* is a struggle with all ability for the sake of God, in order to make better life (freedom and peace). Wahiduddin Khan divides *jihâd* into two categories:
 - *Jihâd* in consideration of manner:
 - a. *Jihâd with the Quran*: is to convey the message of the Qur'an to all mankind with peaceful efforts and well-wishes. This kind of *jihâd* is the greatest *jihâd* because it needs great effort.
 - b. *Jihâd with the sword*: is to wage war with enemy of Islam in self-defense.
 - *Jihâd* in consideration of targeted object:
 - a. *Jihâd against antagonist*: to counter any challenge from the enemy of religion, and safeguard religion in all circumstances.
 - b. *Jihâd against lust*: to eliminate all negative feelings in oneself and steadfast in life for Hereafter.
2. Rule of *jihâd*: it has to be done by Mu'min or the believer, it needs sacrifice of wealth and life, it is only for the sake of God, it has duty to change human's view of hell way to paradise's way, it needs patience to do in order to reach the true believer, *jihâd* against non-believer has to be peaceful in peaceful situation, if the war has declared, Muslim has to defend himself.

B. Suggestion

1. This mini thesis is talking about the concept of *Jihâd* according to Maulana Wahiduddin Khan in his exegesis book "*at-Tadzkîr al-Qawîm fî Tafsi'r al-Qur'ân al-Hakîm*". The other concept of his interpretation is seldom to learn, such as *fasâd* with he interprets as violence or his other
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interpretation. His exegesis book is not so familiar in the eyes of Indonesian people, because his books are rarely translated into Indonesia except these three books.

2. It much better to learn the other Indian Scholar's commentary books. If we want to know the method of Indian Scholar to interpret the Qur'an. Due to the method to interpret is so different with other commentary books, such as Egyptian scholars', Arabian Scholars', and Indonesian Scholars'.
 3. It will be needed to analyze Wahiduddin Khan's interpretation with other perspective that different from this hermeneutical perspective, such as psychological perspective, phenomenon perspective.
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