

CHAPTER V

EPILOGUE

A. Conclusion

From the research and analysis performed by the researcher, some conclusions can be inferred and explored about Khidr in the view of tafsir. They are as following:

- A. **In classic interpretation books**, Khidr was described as a pious person that the God ordered Moses to have a journey with him to learn, as a punishment for his arrogance. al-Ṭabarī in *Tafsir Jami' al-Bayān fī Tafsir al-Qur'an* interpreted term عبد as a nickname of Khidr. His real name is Balya bin Malkan. Story of Moses and Khidr is a dialectical story about the glory of intellectual person who has more knowledge. al-Zamakhsharī in *Tafsir al-Kashshāf* explained Khidr as a prophet that can make Moses amazed of his ability to guide. In his view, story of Moses and Khidr is one of prophetic stories in al-Qur'an.
- B. **In the middle interpretation**, al-Rāzī in *Mafatih al-Ghayb* mentioned Khidr as a chosen people to get *nubuwwah* on the basic of *al-Rahmah (ataynahu rahmah)*. It is a prophetic symbol for the reason that every *nubuwwah* is *rahmah* but not all *rahmah* are *nubuwwah*. Whereas, Ibnu Kathir had an opinion that the existence of *al-'abd as-shalih* (pious servant) is the key of social change to be better. This view was based on the story of Khidr.
- C. **In contemporary interpretation**, Ṭanṭāwī Jawhari explained in his book that Khidr is a servant whom got God's mercies such as *nubuwwah*, and some knowledge related to hidden things (*ghayb*) that he taught them to Moses. Whereas, Ṭabāṭabā'i interpreted term *'abd* as a religious figure that became teacher of Mūsa bin Imrān, whose nickname is Khidr. Khidr had prophetic position

(*maqam nubuwwah*) whose duty is to call people to oneness of God (*tauḥīd*) and whose miracle is to change infertile land to be the lush one.

B. Suggestions and Recommendations

This thesis must need further correction, related to both system of writing and development of the contents. Hence, we recommend two things for the next research. *First*, ‘Khiḍr in the view of al-Qur’ān and Bible; a comparative study’. *Second*, ‘An understanding of Khiḍr as a water idol in the view of society in Nyatnyono village, Ungaran, Semarang; a case study’.

C. Closing

By saying thanks to Allah who has been blessing and giving mercies to the researcher, it is a great gift from Him through finishing this final project.

Although the researcher has worked maximally, yet the researcher is sure that the work is still far from perfectness and also less satisfying. Therefore, critiques and comments which are constructive are always and continuously needed by the researcher.

At last, the researcher hopes that this work will be valuable and beneficial for the researcher especially and the others who concern on any other field of study generally.