

CHAPTER V

CLOSURE

A. Conclusion

After studying Fazlur Rahman's Double Movement methodology, and implementing it on jihad verses in the Quran, by following the steps of the theory, the authors get the following results and conclusions:

1. Fazlur Rahman's double movement theory is a theory that consists of two movements. First, from the particular (particular) to the general (general). That is, before a *mufassir* draws a legal conclusion, he must first know the textually desired meaning in a verse by examining the legal reasons, both explicitly and implicitly stated.
2. The aspect of *asbāb an-nuzūl* and the description of the social setting of Arab society, both with regard to customs, social institutions, and religious life when the Quran was revealed, must also be seriously considered by a *mufassir*. Only after that, generalizations are made to the message to be conveyed by the Quran.
3. The Jihad verses (*qitāl*) in the Quran, have the context of events (*asbāb an-nuzūl*) and also the historical situation at that time. Both cannot be ignored when trying to understand these verses. The command to fight in the Quran relates to the Quraish infidels and the enemies of Islam who fought or attacked Islam first. As contained in

several *qitāl* verses such as in Surah Al-Hajj verse 39, Al-Baqarah verse 190-191, and several other verses.

4. The law of war is also in accordance with the historical situation at the time the Quran was revealed, where war was still engulfing the Arabs at that time. All problems at that time were mostly solved by war. So it is not surprising that Allah ordered his people through the Quran, to carry out jihad and defend Islam by means of war, in accordance with the historical situation at that time.
5. By using the Double Movement theory, I obtained the general principles contained in the verses of Jihad. These principles are; first, the command to fight in the way of Allah swt. Second, the command to always be aware of the enemies of Islam. Third, the command to defend Islam with all the body and soul from all threats from the enemies of Islam that come. Fourth, to give understanding to us human beings that Islam is not a religion of violence, but a religion that is gentle and *rahmatan lil ālamīn*. We can contextualize these principles according to the problems and challenges of today's jihad. Such as jihad against poverty, corruption, media propaganda, and so on.

B. Suggestion

1. The author realizes that this research still has many shortcomings, for that it is necessary for the reader to review and correct the results of this study and the reference sources used as references by the author. If there is an error in the writing of this work, please

indicate the location of the error and provide a solution to make this writing better.

2. The author also advises all parties to be careful in understanding the meaning of war (*qitāl*) because war is not synonymous with mere physical violence. We have to understand jihad in a broad regional context. A narrow understanding of jihad will only narrow the space for Muslims to move in the realm of religious struggle, and create misunderstandings that have the potential to lead the acts of terrorism and other acts of violence in the name of religious jihad. As a result, Islam is labeled as a radical religion.