CHAPTER V

CLOSING

A. Conclusion

In the previous chapters above, Qur'anic verses which talk about typology of human—surah al-baqarah verse 1-20—have been discussed detail and more deep. Some mufassir's opinion and their exegesis also have been explored well in that chapter before. Such an opinion of Ibnu Kathir in his own work Tafsir Ibn Kathir, Quraish Shihab from his great work Tafsir al-Mishbah, to the opinion of Prof. Dr. Hamka from his big work Tafsir al-Azhar.

From those *mufassir*'s opinions have been explained clearly in the complete explanation of typology of human; about muttaqin / mukminin, kafiruun and munafiquun—surah al-baqarah verse 1-20.

And from the discussion above, the writer can conclude that:

1. Surah al-baqarah verse 1-20 totally explore about typology of human.

Those are meant in it: muttaqin / mukminin, kafiruan and munafiquan.

Muttaqin / mukminin are who believe in the unseen (al- ghayb),
establish/perform prayer (shalah), and spend out of what have been
provided from Allah Almighty. And who believe in what has been
revealed to Muhammad and what was revealed before Him, and of the
Hereafter they are certain [in faith]. Those are upon [right] guidance from

their Lord, and it is those who are the successful. And *kafiruun* are those who disbelieve. Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment. And *munafiguun* are the hypocrites who show belief and hide disbelief.

2. Quraish Shihab on his own work Tafsir al-Misbah, in interpreting the verses of Qur'an—especially in interpreting the verses about typology of human—in terms of linguistic aspect, he is very detailed and thorough. But in contrast to Quraish Shihab, Ibn Kathir in his tafsir Tafsir Ibn Kathir and so Hamka in his own work Tafsir al-Azhar, in interpreting the verses of Qur'an—especially in interpreting the verses about typology of human, Al-Baqarah verses 1-20—in the case, both of them less detailed about linguistic aspect and thorough.

And then the next is about transmission (riwayah) of Hadith Aspect. This rule was very closely held by Ibn Kathir and also Hamka, as they pointed out in their own works entitled Tafsir Ibn Kathir and Tafsir al-Azhar. In interpreting the verses of Qur'an, they often bring hadiths as an explanation of the verses which they interpreted. Although in bringing those hadiths they also include a quality hadith which they present in their exegesis. But in contrast to Ibn Kathir and Hamka, Quraish Shihab on the work Tafsir Al-Mishbah, in interpreting the verses of Qur'an—especially in interpreting the verses about typology of human, surah al-Baqarah verses 1-20— according to the transmission (riwayah) of hadith aspect, in

this terms his badly transmission very minimal even none at all that he displayed as a qualifier in his exegesis.

And then the next is about *ulum al-Qur'an* aspect. All of them; Quraish Shihab, Hamka and Ibnu Kathir do not always pay lots of attention and do not always enclose this rule in their exegesis, especially in interpreting the verses about typology of human, *surah* al-Baqarah verses 1-20.

3. Those three groups—typology of human—is theological classification, theological typology of human. Because that typology of human is according to how human being have relationship with Allah Almighty. And how human being has relationship with Allah Almighty is closely related with how human being has relationship with people and the society around them, because religious experience will be reflected in social action, and individuals with the society.

B. Suggestion

The writer realizes that the collecting and the analysis data in this research are not totally perfect. The writer hopes the next researcher can continue this research perfectly. The writer do hope advices and suggestions from the readers to get perfect understanding in Qur'anic exegesis. May God always bless us, and make us as good creation who always do His order.