

CHAPTER V

CLOSURE

A. Conclusion

After reading and examining Muhammad Quraish Shihab's interpretation of the verses relating to *ahl al-bayt* and his views about it, it can be concluded that Shihab tends to be neutral in positioning himself in his interpretation and view, it can be said that it denies the accusation that he was a Shiite. Moreover, as far as the writer's observations, although Shihab quotes many opinions of Imam al-Ṭabāṭabā'i who is a Shia interpreter, Shihab is indeed objective in his interpretation, although the verse discussed is a verse about *ahl al-bayt*, which the writer can say, is a verse that discusses "Shihab Himself" if it takes the definition that the descendants of Ali and Fatimah are part of *ahl al-bayt*, because Shihab himself is of Yemeni blood, was their descendants, who even according to the writer, have the capacity to eradicate and have the title of "Habib".

Compared to Shia interpretations which tend to legitimize their beliefs, the neutrality of Shihab in his interpretation is not without any reason. Firstly, if we see through his interpretation of the verses which are the subjects in this research, we can see Shihab neutrality in his interpretation, this is evidenced by the loosening of Shihab in defining the *ahl al-bayt* itself, starting from the problem of *mubahalah* in verse 61 of Āli 'Imrān which is considered to be a verse on privilege the position of the *ahl al-bayt*, especially 'Ali, Shihab did not highlight that and instead explained the course of the *mubahalah*. Even in the interpretation

verse 33 of Surah al-Ahzāb, he tends to only explain the opinion of scholars about the definition of *ahl al-bayt* even though he also has the view that the Prophet's wife also includes in *ahl al-bayt*, so that the impact, the context of the verse is for the wives of the Prophet. Moreover, instead of highlighting the verse as the legitimacy of *ahl al-bayt*, Shihab just more focuses on the theme in the verse grouping and discusses the *tabarruj* ban. It can also be seen from his interpretation of Surah al-Shūrā verse 23 about the love of *ahl al-bayt*, which according to him does not need to impose the verse to legitimize the love to *ahl al-bayt*, because that love is a must, and should be based on their understanding as experts in religious matters. And if we look at the interpretation of Shihab in al-Kauthar verse number 1, Shihab does at length explain the descendants of the Prophet even to mention their names specifically, but there is no element and tendency that Shihab leads any opinions to certain understandings, except as additional insight.

Secondly, in the other cases related to his views on *ahl al-bayt*, such as prayer to the Prophet for example, Shihab also does not impose the obligation to mention *ahl al-bayt* on it, although he explained the hadith that supports this later. Or in other matters such as marriage between ordinary people and *ahl al-bayt*, ethics to them, his views of the Prophet's father and uncle who can also be said as *ahl al-bayt*, there is no special tendency in his views on them, for Shihab, naturally they are glorified and treated specifically without having to be legitimized with more specificity.

In many of his interpretations of the legitimized verse as the basis for the confirmation of *ahl al-bayt*, Shihab does not link the verse as a whole with *ahl al-bayt*. Mostly, from the writer's observation, Shihab focuses more on '*amud*, or the theme he sets in the verse groupings that he interpreted. From there, it can be concluded that in understanding to *ahl al-bayt* and their integrity, virtues, Shihab is quite objective in its interpretation without imposing any legitimacy regarding to them.

B. Suggestion

The writer is fully aware that the effort that the writer takes in understanding *ahl al-bayt* and its virtues in the perspective of Muhammad Quraish Shihab is still far from perfect, because the verses that the writer discusses about are general verses summarized by Amin ibn Salih Harran al-Hida, there are still quite a lot of verses which if examined by *sabab al-nuzul* are related to *ahl al-bayt* individually. Therefore this theme according to the writer can still be developed for further research in the future. In addition this problem also still opens up for the possibility to be developed by looking at the interpretation of other interpreter related to *ahl al-bayt* with their tendency towards it.

Finally, the writer also realizes that what the writers describe here also certainly still has many shortcomings, so the writers are looking forward to constructive criticism and suggestions for improvement in this writing.