

CHAPTER I

INTRODUCTION

A. Background of Research

Family is the most important aspect in the individual's education. In addition to it as a place of first education, he also has the main function of introducing, monitoring, and controlling a person to the outside world. The family also is responsible for the physical growth of the individual, in this case in question is a child, from birth until he was an adult and psychic development. When compared with other agencies or other social institutions, such as schools, foundations, and government, the family has an absolute thing and not owned by the other, the relationship of blood, descent.

The role of a family maximum is the desire of every human being. Researchers call it the ideal family. In it, there is no guarantee of happiness for its members, especially with affection and love.¹ The indications are that first, the adequacy of the physical needs/ physical. This is linked with economic prosperity and social-political balance of a family on the environment. Secondly, it is linked with the adequacy of the need for psychological/ spiritual. This is in association with the reassurance and feelings that envelop each member of the family, so it is not seen bad things in daily life, for example, strife, contention, even criminal. Then, how could make it happen?

To realize that idea, there are two major factors as well, that is internal factors and external factors. Internally with regard to the efforts and activities that take place in the family circle, while external influences can include cultural, socio-political, economic or role models who inspire. In this study, researchers will incorporate a combination of both, the discussion about

¹ Maurice Eminyan, *Teologi Keluarga*, Penerbit Kanisius, Yogyakarta, 2001, p.108.

building an ideal family with the habits and ways of thinking as well as learn from the story of the characters in the book of the Quran.

The main character will discussed by researcher is a family of Imran. Regardless of who and where he came from, the name of Imran is already well known. God made his name as one of the names of *Sûrah* (letter in the Quran), namely the third letter in the Quran, after Al-Fâtihah and Al-Baqarah, before Al-Nisâ`. In the Quran *Sûrah* Âli ‘Imrân verse 33, Allah said,

﴿ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴾

33. Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people.²

In above verse, Allah paired Imran’s name along with the name of the Prophets. Wahbah Zuhaily provides opinion about the names of people mentioned in this verse. First, Adam is mentioned as the father of the mankind. Then Nuh, his name was mentioned as the father of the second one. Furthermore Ibrahim, he has many descendants who become a prophet³ later. Lastly, Imran is closely related to the Prophet Isa, his grandson.⁴

M. Quraish Shihab also explains it in both of his works, Al-Mishbâh and Al-Lubâb. *Sûrah* Âli ‘Imrân/3: 33 and 34 told about the choice of Allah against the many figures since Adam, Noah, the family of Abraham, and the family of Imran, all of which constitute a single offspring, which in part is a descendant of the other. They are also similar in religious belief and submission to Allah.⁵

Beside Isa, as the member the Imran’s family, as described further *Sûrah* Âli ‘Imrân (starting at verse 35); includes Imran’s wife, mentioned in verse 35⁶;

² Quran *Sûrah* (Q.S.) Âli ‘Imrân/3: 33.

³ It is necessary that almost all of prophets whose delegated by Allah were Ibrahim’s inherits, inside them are Musa, Isa, and Muhammad (as *Ūlûl ‘Azmi*). Only Luth, he was Hud’s grandson, not from Ibrahim’s genealogy.

⁴ Wahbah Zuhaily, *Tafsîr Al-Munîr juz 2*, Dar al-Fikr, Damsik, 2009, p. 229.

⁵ M. Quraish Shihab, *Al-Lubâb (Makna, Tujuan, dan Pelajaran dari Kisah-Kisah Al-Quran)*, Lentera Hati, Tangerang, 2012, p.106.

⁶ Quran *Sûrah* Âli ‘Imrân/3: 35.

﴿ إِذْ قَالَتُ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴾

Imran's daughter named Maryam, mentioned in verse 36⁷; and Imran's relatives, named Zakaria and his son Yahya, mentioned in verses 37 and 38⁸. The discussion of this research is included the Zakaria's family, because he is also an Imran's relative and as well as Maryam's caregiver.

Quraish Shihab commented that Imran himself was famous in his people; he is regarded and chief of Banî Isrâîl. Then, his wife named Hinnah is a religious woman and worships his God.⁹

While Al-Qurthuby explained, Imran referred to that verse is closely related to Isa, his grandson. He is Imran ibn Matsan, and his wife is Hannah. The names mentioned in the verse (Âli 'Imrân: 33) have an attachment lineage. However, he wrote some other opinions about this name, which written Imran as Musa and Harun's father, also Imran ibn Yashar Farhas ibn ibn Ya'qub ibn Lawa.¹⁰

The researcher limit the discussion on this research is Imran as Isa's grandfather. It is based on the next verses (Âli 'Imrân/3: 35 and so on) which told the stories of Imran's wife, Maryam, Zakaria, Yahya and Isa.

It is said, that Hinnah and Imran had been married for years, but never blessed with any children to they were elderly. Hinnah which had continued to be patient, start a little nervous, especially when looking at the animals he met happily foraging or just playing with their son. Then, she made a vow to Allah, within her wishes; had been granted child; would be acceded by Him. Because

⁷ Quran *Sûrah* Âli 'Imrân/3: 36

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيدُهَا بِلَكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

⁸ Quran *Sûrah* Âli 'Imrân/3: 37.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّىٰ لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

⁹ M. Quraish Shihab, *Al-Lubâb*..., p.106.

¹⁰ Al-Qurthubi, *Tafsîr Al-Qurthubî juz 4*, Dar al-Kitab, Mesir, 1964, p.63.

of the sanctity of her heart, she did not merely want a child to serve as her guardian in old age, but becomes an expert of worship to the God.¹¹

Allah finally granted the Hinnah's wish become true. But, that was born of her womb is not a son, but a daughter. Then she named "Maryam"¹², which means an obedient and surrender to God. At the time Hinnah felt very sad, because before the Maryam's birth, Imran had also died. But, Hinnah kept his promise. Then she entrusted Maryam to the board of Bait Al-Maqdis.

After that, Maryam began her journey of life. From infancy, her parental rights have been contested. At that time, dozens boards of Bait Al-Maqdis raffled Maryam's parental. Maybe it was destined that Zakaria who got the raffle. Zakaria was an extant Hinnah's relative,¹³ and he was also a prophet in that time and people, so no doubt for the quality. Maryam was took care very well by Zakaria. He made a special room (*mihrab*) at the top (ceiling, attic) of Bait Al-Maqdis. Nobody is allowed to approach that room. Zakaria only occasionally deliver foods and Maryam's needs.

However, who would know, the Prophet even several times had taken surprise. When he wanted to visit Maryam's *mihrab*, he often saw the foods right in front of it. He was amazed, and when he asked, Maryam simply replied that all the foods there are a gift from God. "He will give good luck (*rizqi*) to everyone who desired by Him without any count." At that time also, Zakaria felt that he should not be the slightest doubt Allah, who has the Almighty.¹⁴

The story of Prophet Zakaria with his wife was not much different from Hinnah and Imran. They did not have children until old age. Zakaria felt uncertain about the person (a child) who will continue his struggle. However, after hearing Maryam's answer, Zakaria became optimistic again about the

¹¹ Quran *Sûrah* Âli Imrân/3: 34.

In the Quranic verses, Allah mentioned "*muḥarraran*" (محررا), was taked from its root word means free and liberated. It has meaning free from all forms of tie which can manacle a person in realizing his/her will and identity. This verse used that word to describe the absolute obedience to Allah and not disturbed by anything and anyone to serving Him.

¹² The word "Maryam" itself has some meanings, i.e. a woman has a high and holy degree, virgin, flower (Persian).

¹³ Zakaria as the genealogical reason also had family's relative with Imran. Their family tree was met to Prophet Sulaiman.

¹⁴ Quran *Sûrah* Âli Imrân/3: 37-38.

presence of the child. He prayed to God, and finally the prayer was granted. A son was born from the womb of his wife¹⁵, who later named Yahya.

The stories of Imran's family mentioned in Quran, in researcher's view, have its own unique side. It contained '*ibrah*' that can be beneficial for family life and society; it is upbringing, parenting and education of children, devotion to The God, deliberation, fortitude and perseverance, and so forth. This is what can be learned in relation to realize an ideal family as mentioned earlier.

On the other hand, there are also indications of miracle shown in each story. Birth of Maryam and Yahya as an example, both born occurred when their parents are old and frail¹⁶, which according to custom could not be pregnant and give birth. There is also the story of Maryam who became pregnant and gave birth to Isa without any intimate relationship with a man before (without sperm insemination). In Q.S. Âli 'Imrân verse 45¹⁷, Allah told about the pregnancy of Maryam through His angel. After that, various miracles finally happened to Maryam. When she was in labor, she was alone, but still able to give birth safely. Then he returned to his village, carrying his son (Isa). When everyone made fun and banned her, she said that she was fasting to talk. However it was surprising when Isa, the baby, could talk like an adult.

The researcher does not want to investigate the causes of these amazing things, because it is not the territory. Which will be the object of this study are the stories themselves. Because of the story will be the variety lessons, which can be practiced in human life. The selection of Imran as a figure because of the Quranic verses about his family so clearly told the complexity of life, full of unexpected and meaningful things. So, I understand at a glance, that through the story of Imran's family, God wanted mankind to know that life is not

¹⁵ Actually, Zakaria looked desperate before because of his wife was sterile. [Read more: M. Quraish Shihab, *Al-Lubâb...*, p.107.]

¹⁶ Zakaria was given the good news about his child's birth at 90 years old. [Read more: Imâm Imâduddin Abul-Fidâ Ismâil ibn Kathir, *Stories of the Prophets* trans. by Muhammad Mustapha Geme'ah, Darussalam, Riyadh, p.169.]

¹⁷ Quran *Sûrah* Âli Imrân: 45. The story of Isa's birth was also become a miracle thing. Even, until today, does not find an establish theory which can prove the process of Isa's birth, a virgin birth (pregnant without insemination). According to M. Quraish Shihab, another purpose of this verse's revealing is to cavil the belief Isa as the son of God, but he is Maryam's son. [Read more: M. Quraish Shihab, *Tafsîr Al-Misbâh*, Lentera Hati, Jakarta, 2002, p.45-46.]

something that can be controlled by humans, but by Him, Allah Almighty. Then, faith and trust in Him is the absolutely needed.

The approach will be used researchers to analyze the object of research is ‘*Ulûmul Qur’ân*, especially using the theory of *Qashash*. This way used by the researcher because of the Quranic verses told about Imran’s family dominated by stories form. Then, focus of this discussion is the meaning of story and the purpose, not the story details, such subject, place, and time. Furthermore, the specified analysis, the researcher will not be trapped on traditional understanding of *Qashash* itself, but with addiction of the actual facts and phenomenon.

Through a variety of additional sources, including books of *tafsîr* and *hadits*, biblical (if needed), books, and other sources, the researcher wanted to uncover more secrets contained in the Quranic verses about the amazing story of the Imran’s family. By doing so, perhaps what the researcher told at the beginning about the form of ideal family can be realized by anyone who inspired this study.

B. Research Question

The reseach questions to be discussed in this research are;

1. Who are the members of Imran’s family and how their stories, based on the Quranic verses?
2. What are the main ideas / lessons could be learned from the story?

C. Aim and Significances of Research

This study has two aims. The first, is to find out who the members of the Imran’s family and their stories. And second, is to know the main ideas/ lessons from the story, which can be learned and applied by humankind in the present era.

The benefits of this study are divided into two. First, the academic benefits are including; one example of research of *tafsîr*; reference for further studies related to the story of Imran or one members of his family; add the treasures of Islamic scholarship. Second, non-academic benefits are including; provide information about the member and stories of Imran's family; shows one of the miracles of the Quran that "*shâlihun li kulli zamân wa makân*"; and provide inspiration for every individual who wants to build an ideal and noble family.

D. Prior Research

Prior research aims to demonstrate the authenticity of this study. Here will be written previous works that have the relation with this research. As these works are as follows;

First is, "*Mukjizat Nabi Isa dalam pandangan agama Islam dan agama Kristen*" (The Prophet Isa's Miracles in the view of Islam and Christianity), a thesis written by Novita Hapsari in 2005. She is student of the Faculty of Islamic Theology IAIN (now UIN) Walisongo and wrote about the miracles (wonders) of Prophet Isa, Imran's grandson. She concluded that these miracles have different objectives in the perspective of both religions. Islam considers that Isa's miracles purposed to strengthen the prophetic evidence, whereas in Christianity, it purposed to save mankind from sin toward God's kingdom. The using of verses in this thesis is focused to the Isa's miracle. Meanwhile, the verses that will be used by researcher are the verses that related with story of Imran's family, and Isa is only one of them.

Second is, "*Analisis Kisah Kelahiran Nabi Isa Putera Maryam dalam Al-Qur`an*" (Analysis of Isa's Birth Story, the Son of Maryam in the Quran), a thesis written by Mahmah Rizki, students of the faculty of Literature, Universitas Sumatera Utara, 2011. This paper discusses the story in the Quran about Isa, beginning from the birth of Maryas as Imran's daughter, continues with her growth in the Zakariya's care and Yahya birth, then Isa's birth as the

son of Maryam without a father. The problems studied is which verse in the Quran that described the Prophet Isa's birth and the messages contained in the verse that describes the story of the Prophet Isa's birth in the sociology of literature's view.¹⁸ At first glance, this thesis is quite comprehensive. However, the researchers emphasize that the approach used is the sociology of literature, not the interpretation approach.

Third is, "*Analisis Deiksis Pronomina Persona Dan Deiksis Pronomina Demonstratif Pada Teks Terjemahan Quran Sûrah Maryam*" (Analysis of Deixis Pronomina Persona and Deixis Pronomina Demonstrative on the Translation of Quran *Sûrah* Maryam), a thesis written by Tita Zuda Paramita, student at the University of Muhammadiyah Surakarta in 2013. Inside it, the author describes the form and function of Deixis Pronomina Persona and Pronomina Demonstrative, as well as the content of meaning each story. Form and function are divided into three, the first, my, we, serves as the subject who talk. Second is, your, Zakaria, Maryam, Isa, etc., its function as objects that talk to. Third is, he, his, Isa, Harun, Zakaria, Ismail, Adam, etc., as well as the object in question. The Deixis Pronomina Demonstrative is useful to show the distance (near-far). In general, this paper gives additional insights for researcher about the "style" of Al-Qur`ân verses related.

Fourth is, "*Potret Keluarga Teladan dalam al-Qur`ân*" (Exemplary Family Portrait in the Quran), an article written by Yendri Junaidi in the Journal "Woman and Family". That article tells the story of the families mentioned by Quranic verses. One of them is Imran's family. He expressed the model or lesson can be understood from these verses. According to him, in the story of Imran's family, there are at least three lessons, include; the noble of vows said by Imran's wife before the birth of her child; Imran's wife fortitude to learn that her child was a woman and her resolve to carry out the vows; important for parents to choose a good environment for the growth of the child, he exemplifies Maryam's life that was raised by Zakaria.

¹⁸ Marhamah Rizki, *Analisis Kisah Kelahiran Nabi Isa Putera Maryam dalam Al-Qur`an* (in Abstrak), Universitas Sumatera Utara, 2011.

Several studies and research works that have been mentioned above shows the results and findings of each. However, in this study, the researcher wants to explore and dig deeper into the secrets behind the story of Imran's family, so that a more comprehensive discussion of using the perspective of interpretation.

E. Method of Writing

In this sub-chapter, the researcher will explain some things related to the type of research, methods and approaches, data and analysis, and so forth.

1. Type of Research

This study is a qualitative research, which is the research emphasizes on construction concepts, descriptive data presentation and analysis of data in multi-subjectively, using a variety of viewpoints.

2. Method and Approach of Research

This research is an interpretation study using *tafsîr maudhûi* approach (thematic interpretation). That means, the author tries to understand the Quranic verses related to a particular theme, in this case the theme is the Imran's family.

3. Source of Data

a. Primary Data

The main data used in this study are verses that relate to the story of Imran's family; include Imran and his wife, Maryam and Isa, Zakaria, his wife and Yahya. The specific verses will be mentioned in the next chapter.

b. Secondary Data

While secondary data are all books of interpretation (*tafsîr*) and books and other resources that used in this research. As for the books, mentioned as follows;

“*Tafsîr Al-Munîr*”, it is Wahbah Zuhailî’s work. This book contains explanations that are quite comprehensive. Researcher found about the kinship between Imran and Zakaria inside it.

“*Tafsîr Al-Qurthuby*” of Abu Abdullah ibn Ahmad al-Qurthuby (671 H), although it is a book of classical commentators, but the book which has full name “*Jâmi` li Ahkâmi al-Qur`ân*”, provides an explanation that many of the passages and figures discussed by researcher. He expresses some opinions regarding the Imran’s background.

“*Tafsîr Al-Mishbah*”, M. Quraish Shihab’s work. This work is one of famous among Muslim scholars in Indonesia. *Tahlîlî* style interpretation, *adâb-ijtimâ`î*, as well as modern make *Al-Mishbah* as one important and needed to read. Researcher found many insights are easily understood from there. In addition, references used by Quraish Shihab, also facilitate researcher in tracking data.

“*Al-Lubâb*”, it is also written by M. Quraish Shihab. This book contains descriptions of Quranic commentary packaged concisely. In addition, the method of writing was made per group, according to the revelation reason of the verse concerned.

“*Kisah-Kisah dalam al-Quran*” (The Stories in the Quran), a work written by two men named M. Ahmad Jadul Mawla and M. Abu al-Fadl Ibrahim. For researcher, this is a great introductory book to drive interest in the stories in the Quranic verses. Inside it, the verses are grouped based on the story of each, allowing readers to easily keep tracing the verses related to certain stories.

The last are other sources, of course there are still many books and works which have not been mentioned. This research needs more than data could be written in this sub-chapter.

4. Technique of Data Collecting

This research included a literature study. In principle, the source of data in this study is derived from the books, journals, print and electronic

media, or other similar literature sources. All of things that researcher did are; collect all the Quranic verses are required; take some opinions of the commentators (*ahl al-tafsîr*); give additional explanations from books or other sources if necessary.

5. Technique of Data analysis

After all needed data are collected, the next step is analysis. There are three steps in it, which are reduction, presentation, and conclusion. Reduction is performed when data (all of Quranic verses related to Imran's family) are collected and understood its contents. While the presentation, include; mentions and describes each member of the Imran's family and also each story according to the Quranic verses within thematic interpretative (*tafsîr maudhû'î*) explanation; adding the opinions of researchers/ scientists previously; then understood all stories comprehensively. Lastly, the conclusion is, understand the important points/ ideas moral, meaning and lessons from the story which can build a more complete concept and practical for humankind.

F. Systematic of Writing

In this sub-chapter, the researcher will explain the sequence of the discussion on each of the chapters in this study. Systematic of writing also allows the reader to get an initial picture of the contents of the study.

In the chapter I, contains the introduction. In it, researcher explains about the background and the question in this study. Then there is the aim and benefit of research, reviewed the prior research to show the authenticity of this research, methods of writing which includes type of research, data, and analysis approach, and the last is systematic of writing.

The next is, Chapter II, contains the theoretical framework used by researcher, *Qashash fî al-Qur`ân*. In this part is explained description,

classification, benefits and lessons from a story in Quranic verses (sometimes retell in some different verses).

In Chapter III, contains the data. Researcher will present and describe all the primary data, i.e. verses that relate to the story of Imran's family. Those verses are grouped based on the persona (figure) of each story or combined (for example; the story of the mother-child) if required, then described using the opinion of the scholars commentators.

Furthermore, Chapter IV contains processing and analysis data. All of verses collected will be understood as well as comprehensive. Focus of analysis is, take the important points from these verses; includes meanings and lessons which can provide a greater understanding easily applied by society today.

Lastly, Chapter V contains the conclusion, and epilog from researcher.