

INTERFAITH MARRIAGE
(Comparative Study Between Tafsir Al-Qurtubi and Tafsir Al-
Misbah)



THESIS

Submitted to Faculty of Ushuluddin and Humanities
In Partial Fulfillment of the Requirements
For the Degree of Bachelor of Islamic Theology
In Al-Qur'an Science and Interpretation Department

By :

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FACULTY OF USHULUDDIN AND HUMANITIES
STATE ISLAMIC UNIVERSITY (UIN) WALISONGO
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TITLE PAGE

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TAFSIR AL-MISBAH)



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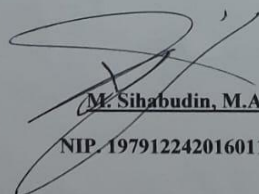
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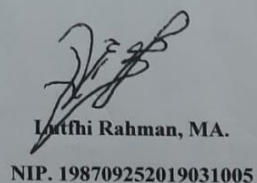
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DECLARATION

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With full honesty and responsibility, the author declares that this thesis does not contain material written by other people or published. Likewise, this thesis does not contain other people's thoughts, except for the information contained in the reference which is used as a reference.

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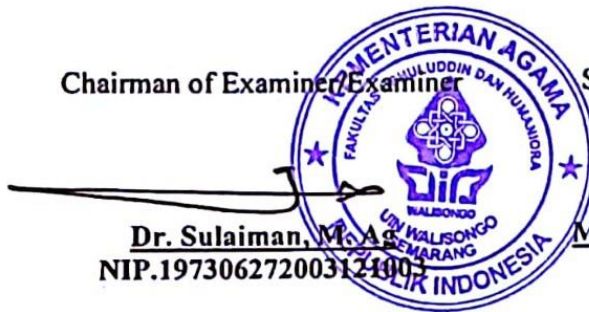
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Has been approved by the Thesis Examination Board of the Faculty of Ushuluddin and Humanities State Islamic University Walisongo Semarang on 31 of May 2023 and has been accepted as one of the requirements for obtaining a Bachelor of Religion in Ushuluddin and Humanities Science.

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MOTTO

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ٢١

“And among His signs (greatness) is that He created partners for you from your own kind, so that you are inclined and feel at ease towards him, and He created between you feelings of love and affection. Indeed, in that there are truly signs (of Allah's greatness) for people who think. (QS. Ar-Rum [30]:21)

DEDICATION

This thesis I dedicate for

My dad and my mom

Rusdin, S.Agr as my beloved dad also Sunarti as my beloved mom, u are amazing mom and dad may god bless u both. I hope mom and dad always healthy also have longevity and happy life. I can't describe how grateful I am to be your children. You are have an unlimited patient for educate me, and also being good mood when I am not okay , and always asking my condition every day without mom and dad I am nothing. Thank you so much mom and dad for loving me all the time no matter what and always there is when I need. Thanks to my sister Desi Arisandi who always give motivation to do this thesis till end, thanks for Dirga Khaidar and also Mufazal as my beloved nephew who always make my day happy. And last for Muhamad Abid thank you for being patient to me and also understand me, may God bless you.

All lecturer who has giving me much knowledge, motivation also many experience for a long education (journey) I was been through

*Family Ushuluddin Faculty special program (FUPK). Especially batch fifteen
you're amazing*

Everybody who appreciate in this Thesis, which I cant mention one by one.

TRANSLITERATION

The transliteration of Arabic words used in writing this thesis is guided by the "Arab-Latin Transliteration Guidelines" based on the Joint Decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia number: 158/1987 and number 0543b/U/1987. Dated January 22, 1988, as follows:

1. Consonant Words

A list of Arabic letters and their transliteration into Latin letters can be seen on the following page:

Huruf Arab	Name	Latin Word	Information
ا	alif	Not Symbolized	Not Symbolized
ب	ba'	b	be
ت	ta'	t	te
ث	ša'	š	es (with dot above)
ج	jim	j	je
ح	ħa'	ħ	ha (with dot above)
خ	kha'	kh	ka and ha
د	dal	d	de
ذ	zal	z	zet (with dot above)
ر	ra'	r	er
ز	zai	z	zet
س	sin	s	es
ش	syin	sy	es and ye
ص	šad	š	es (with dot below)
ض	ḍad	ḍ	de (with dot below)
ط	ṭa'	ṭ	te (with dot below)
ظ	ẓa'	ẓ	zet (with dot below)
ع	‘ain	‘	inverted comma on top
غ	gain	g	ge
ف	fa'	f	ef

ق	qaf	q	qi
ك	kaf	k	ka
ل	lam	l	el
م	mim	m	em
ن	nun	n	en
و	wau	w	w
ه	ha'	h	ha
ء	hamzah	,	apostrof
ي	ya'	Y	ye

2. Vowel

Arabic vowels are divided into two, namely single vowel and double vowels. The statement is as follows:

a. Single vowel

Is a single Arabic vowel marked with a symbol in the form of a sign or vowel, the transliteration of which is as follows: Arabic vowels like Indonesian vowels, consist of a single vowel or monphthong and multiple vowels or diphthongs.

Arabic font	Name	Latin word	information
--◌َ--	Fathah	A	A
--◌ِ--	Kasrah	I	I
--◌ُ--	Dhammah	U	U

b. Double Vowel

Arabic double vowels whose symbols are a combination of vowels and letters, transliteration in the form of a combination of letters, namely:

Arabic font	Name	Latin Word	Information
-------------	------	------------	-------------

يَ--	Fathah and ya'	Ai	a-i
وَ--	Fathah and wau	Au	a-i

Example :

كَتَبَ	kataba	بَيْنَكُمْ	bainakum
فَعَلَ	fa'ala	قَوْلَ	qaul
كَيْفَ	kaifa		

3. Maddah

Maddah or long vowels whose symbols are vowels and letters, transliteration in the form of letters and signs, namely:

Arabic Font	Name	Latin Word	information
ا	Fathah and Alif	Ā	A and line above
يَ	Fathah and ya	Ā	A and line above
يِ	Kasrah and ya	Ī	I and line above
وِ	Dhammah and wau	Ū	U and line above

Example :

جَاهِلِيَّة	Jāhiliyyah
تَنْسَى	tansā
كَرِيم	karīm
فُرُوض	furūd

4. Ta'marbutah

There are two transliterations for ta marbutah:

a. Ta marbutah li

Ta marbutah who live or get harakat fathah, kasrah and dhammah, the transliteration is /t/.

b. Ta marbutah dies:

Ta marbutah who dies or gets sukun, the transliteration is /h/.

c. If the last word with ta marbutah is followed by a word that uses the article al and the reading of the two words is separate, then ta marbutah is transliterated with ha (h)

Example :

رَوْضَةُ الْأَطْفَالِ - raudah al- aṭfāl

رَوْضَةُ الْأَطْفَالِ - raudatul aṭfāl

5. Syaddah

Syaddah or tasydid which in the Arabic writing system is symbolized by a sign, shaddah sign or tasudid sign, in this transliteration the shaddah sign is denoted by a letter, which is the same letter as the letter marked with the shaddah.

Example :

رَبَّانٍ rabbanā

نَزَلَ nazzala

الْبِرّ al-birru

6. Article

Articles in the Arabic writing system are denoted by letters, but in this transliteration, articles are distinguished by articles followed by the letter syamsiyah and the word followed by the letter qamariah.

- a. The article is followed by the letter syamsiyah The article followed by the letter syamsiyah is transliterated according to its sound, namely the letter /i/ is replaced with the same letter as the letter that immediately follows the article.

السَّمَاءُ	As-Sama>'
------------	-----------

الشَّمْسُ	Asy-Syamsu
-----------	------------

- b. Articles followed by the letter qamariah

Articles followed by the letter qamariah are transliterated according to the rules outlined in front and according to their sound. Whether followed by the letter syamsiyah or the letter qomariah, the article is written separately from the word that follows and is connected to the article.

الْقُرْآنُ	<i>al-Qur'ān</i>
------------	------------------

الْقِيَّاسُ	<i>al-Qiya>s</i>
-------------	---------------------

7. Hamzah

It has been proven above that the hamzah is transliterated with an apostrophe however, it can only be applied to the hamzah which is in the middle and at the end of the word. If the hamza is at the beginning of a word, then the hamza is not symbolized because in Arabic it is an alif. Example:

تَأْخُذُونَ	<i>ta' khuḏūna</i>
-------------	--------------------

أَكَلَ	<i>akala</i>
--------	--------------

النَّوْءُ	<i>an-nau'</i>
-----------	----------------

8. Word writing

Basically every word, whether fi'il, isim, maupyn harf, is written separately, only certain words written in Arabic letters are usually combined

with other words because there are letters or vowels that are omitted, so in this transliteration the writing of these words is also arranged in other words following it.

وان لله هو خير الرازقين *wa innallāha lahuwa khai arrāziqīn*

والله على الناس حج البيت *walillāhi nāsi ‘alan nāsi haju al-baiti*

9. Capital letters

Even though in the composition of Arabic writing foreign capital letters, in this transliteration these letters are also used. What is the use of capital letters in EYD, including: capital letters are used to write the initial letters of personal names and sentence prefixes. If the personal name begins with an article, then the initial letter of the individual name is written in capital letters, not the initial letter of the article: Example:

وما محمد الا رسول *wa mā Muhammadun illā rasul*

الحمد لله رب العالمين *alhamdu lillāhi rabbi al-ālamīn*

The use of capital letters for Allah only applies if the Arabic script is a complete and if the writing is combined with other words, so that letters or vowels are omitted, capital letters are not used.

Example:

الله الامر جميعا *lillahi al-amru jami’an*

والله بكل شيء عليم *wallahu bikulli syai’in alim*

10. Tajweed

For those who have a will in reading fluency, this transliteration guide becomes an integral part of the science of recitation. Therefore, it is important to ratify the Latin Arabic transliteration guidelines (Indonesian version) along with the tajwid guidelines.

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Lastly, the author wishes them all “*jazakumullah khairan jaza, wa jazakumullah ahsanal jaza*’”. The author is aware that there are still many things that need to be improved in writing this thesis. Constructive and suggestions are welcome, and the author hopes for improvement in the future. I hope this thesis can be helpful, both for writers and also for everyone as the reciter. Aamiin.

Semarang, Maret 08, 2023

The author

Diaz Astiza

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ABSTRACT

In everyday life, of course, humans need something called socialization to the people around them, regardless of religion, ethnicity and race. So that it is inevitable that the association will become wider and freer. This has resulted in a shift in religious values that is more dynamic than what happened in the past. In fact, it often happens that interfaith marriages occur as a reality that exists in society which cannot be denied and is still actual to be discussed, giving rise to differences of opinion between the pros and cons. This study attempts to analyze interfaith marriages in the Qur'an according to the interpretation of Qurtubi and Quraish Shihab in surah al-Baqarah verse 221 and al-Ma'idah verse 5. The purpose of this research is to find out the interpretation of Qurtubi and Quraish Shihab in sura al- Baqarah verse 221 and al-Ma'idah verse 5, then want to analyze the similarities and differences in the interpretations of Qurtubi and Quraish Shihab regarding interfaith marriage. The method to be used in this study is the analytical-comparative method with a qualitative approach and descriptive analysis. The results of this study indicate that the interpretation of Qurtubi and Quraish Shihab in surah al-Baqarah verse 221 both prohibits marrying polytheistic women and men. Whereas in Surah Al-Maidah both of them are permissible but have certain conditions. . Because considering that currently there are many Christian and Jewish religions and their books, the authenticity of them cannot be guaranteed until now. The problem is, is there a guarantee that after marriage he will not be influenced by the religion of his wife who is a person of the book, even though with a record before marriage he agreed to it.

Keywords: *interfaith marriage, polytheists, Ahl al-Kitab*

CHAPTER I

PRELIMINARY

A. Background

A guide for Muslims is al-Qur'an, namely the main source of all aspects of life, explaining the good side related to God and also related to humans in general. When the Prophet Muhammad was still alive the problems that existed at that time could be solved easily. But now, when there are new problems that arise, Muslims are make efforts to understand texts of Qur'an related to these problems. Of the many issues regulated in the Qur'an, marriage is one of worship which is also regulated in the Qur'an. Marriage is one of the worships created so that the wheel of life continues to run. Marriage is a system that occurs in all God's creatures, both humans, animals, and plants are all created in pairs. Living in a match is the instinct of all living things to preserve their kind.¹

Life in pairs occurs, in addition to meeting biological needs (sex) on the one hand, also mainly in the context of preserving offspring (reproduction) on the other. Through the institution of marriage, the existence of mankind since the time of the first human family of Adam and Hawa until now is still well preserved.² Interfaith marriage occurs as a reality that exists in society, cannot be denied and is still actual to be discussed. Based on the law which applies in Indonesia, it is very clear and unequivocally stated that interfaith marriage is prohibited because it is against the law in force in Indonesia. In particular, in Article 2 of the UUP (Marriage Law) No. 1 of 1974 which states that "a marriage is valid if it is carried out according to their respective religions and" belief. However, in

¹ Syaikh Mutawali As-Sya'rawi, *Fikih Perempuan (Muslimah)* terejemahan Yessi HM. Basyaruddin, Lc (Amzah, 2003-2009), hlm 175.

² Muhammad Amin Suma, *Kawin Beda Agama Di Indonesia, telaah syariah dan Qanuniah*, (2015), hlm. 5.

reality, interfaith marriages still occur because of social interactions between all Indonesian people who are religiously pluralistic.³

Interfaith marriages in Indonesia are prohibited by law. But there are still those who want to marry different religions based on their wants and needs, on March 7, 2022 in Semarang there is a couple that has shocked the virtual world, in the photo the bride wears a headscarf and the groom wears a suit in a church with a cross background. The woman attended the blessing in the church of St. Ignatius Krapyak and the ceremony at a Semarang hotel. Responding to this phenomenon, Ahmad Nurcholis said that he is a marriage counselor as well as a witness he said that "to get to marriage is also not easy, the couple went through a long process. There have been many interfaith marriage couples who have attended counseling and I have accompanied so this is not the first time," he added. However, interfaith marriages can be avoided by considering and prioritizing religion, keeping in mind the verse of Allah that has forbidden it.

Weddings in Indonesia are carried out with a variety of traditional ceremonies, some with a festive atmosphere, solemn atmosphere, and also mixed emotions due to the wedding itself which reflects many aspects including, tradition, historical culture, law, religion and others and are also closely related. family dignity. This is also one of the reasons for the occurrence of a number of binding marriage requirements, some of which are administrative in nature, some are biological, psychological, and mentally and spiritually mature.⁴

In human life it is natural to like each other of the opposite sex, which is not natural, namely liking the same sex. In essence, we have been created in pairs, male and female, not female and female, male and male. Moreover, to continue to the level of marriage between men and men (gay)

³ Peradilan Agama KHI di Indonesia, tentang larangan "*Perkawinan Beda Agama Pasal 44*" (Medan: Duta Karya, 1995), hlm. 75

⁴ Muhammad Amin Suma, *Kawin Beda Agama Di Indonesia, telaah syariah dan Qanuniah*, (2015), hlm 10.

and fellow women (lesbi) because this really violates the sunnatullah and also His sharia law. It is also impossible for them to get pregnant and give birth, this is what causes the extinction of a descendant of the couple, and also the impact on the surrounding community who are uncomfortable with their existence which is more concerned with selfishness. Because until then there is no truth to same-sex marriage.

It has been explained in Surah Az-Zariyat verse 49 "And we created everything in pairs so that you remember (the greatness of Allah)." According to Quraish Shihab, the meaning of the verse is that Allah created everything in pairs, including humans. It's just that in humans, there is a mate that has been determined by God and cannot be changed. As the argument in Surah al-Baqarah verse 221:

وَلَا تَنْكِحُوا الْمُشْرِكِيْنَ حَتَّى يُؤْمِنُ ۚ وَلَا مُمْمِنَةٌ مُّشْرِكَةٌ حَتَّى يُؤْمِنُ ۚ وَلَوْ أَعْجَبَكُمْ ؕ لَا تُنْكِحُوا الْمُشْرِكِيْنَ حَتَّى يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ؕ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۚ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ؕ

Meaning:

Do not marry idolatrous women until they believe! Indeed, a believing female slave is better than a polytheist woman, even if she attracts your heart. Nor do you marry polytheist men (to believing women) until they believe. Indeed, a believing male slave is better than a polytheist male even if he attracts your heart. They invite to hell, while Allah invites to heaven and forgiveness with His permission. (Allah) explains His verses to people so that they may take lessons. (Al-Baqarah/2:221)

Disputes of opinion occur among scholars regarding whether or not interfaith marriages are allowed, considerations of benefit and mafsadat become the basis in determining the legal status of interfaith marriages. There is potential for conflict and tension in the family. As well as many stories about the failure of interfaith marriage actors in maintaining interfaith marriages and also becoming the basis for legal determination. And from here, a regulation arises in which it is related to the rules of interfaith marriage in Indonesia.

And Quraish Shihab's interpretation of surah al-Baqarah verse 221 that a believer should not marry one who does not believe in the heavenly books. Let not the wealth, beauty, social status and lineage of an idolatrous woman make one of you marry her. The polytheists try to invite their families to commit immorality to plunge them into the fire of hell. And another opinion means the meaning of this verse is the polytheists from among the idol worshipers and not the people of the book as a whole. that the prohibition of marriage between men and women who are religious other than Islam, In this study the author will relate it to the interpretation of al-Qurtubi and interpretation of al-Mishbah to find a more accurate point of view and can be used as evidence, also to find out the extent of the thoughts of Qurtubi and Quraish Shihab and look for the light of these two thoughts.

Based on this problem, the author is interested in discussing interfaith marriage in Indonesia because this is a phenomenon of life, both in terms of background, ethnicity, tradition, and also physical and spiritual needs and relates it to the interpretation of al-Qurtubi and interpretation of al- Mishbah.

The thing that encourages the author to examine the thoughts of these two mufassir figures is that there is a unique side contained in both of them. Where Qurtubi is a classical commentator whose interpretation tends to be fiqh, while Quraish Shihab is a contemporary commentator whose interpretation tends to be adabul ijtimai (social society). And also Qurtubi is an Arab while Quraish Shihab is of Arab blood but was born in Indonesia. Based on this fact, the writer wants to study further about the views of Qurtubi and Quraish Shihab about interfaith marriage. Then the author will conduct a comparative analysis of the opinions of both or the results of the methods they use in their interpretation. The diversity of religions in Indonesia is so large that it is rather difficult to avoid it because of the association of fellow religions of other religions which creates a sense of love so that this feeling deceives lust and in the end gets married even

though it is not in accordance with the Shari'a. This has become a phenomenon for researchers.

B. Problem Formulation

- a. How the interpretation of Qurtubi regarding in surah al-Baqarah verse 221 and al-Maidah Verse 5 about interfaith marriage?
- b. How the interpretation of Quraish Shihab regarding in surah al-Baqarah verse 221 and al-Maidah Verse 5 about interfaith marriage?
- c. What are similarities and differences in the interpretation of Qurtubi and Quraish Shihab ?

C. Problem Goal

- a. Want to know the interpretation of Qurtubi in surah al-Baqarah verse 221 and al-Maidah Verse 5 about interfaith marriage.
- b. Want to know the interpretation of Quraish Shihab Qurtubi in surah al-Baqarah verse 221 and al-Maidah Verse 5 about interfaith marriage.
- c. Want to know the differences in the interpretation of Qurtubi and Quraish Shihab in surah al-Baqarah verse 221 and al-Maidah verse 5.

D. Literature review

This literature review is basically a brief description of a study or research that has been conducted around the problem to be studied so that it is clear that this study is not a repetition or duplication of existing research. However, the aim is to get an idea of the relationship of the topic to be studied with similar research that has been done by previous researchers.

First, Iman Firmansyah, 2010, in his thesis entitled “Marriage in the View of Islam and Buddhism (a comparative study). In this thesis it is concluded that "marriage in Islam is to fulfill the guidance of basic human instincts, fortify noble morals, uphold a solid and Islamic household, increase worship to Allah SWT, produce pious offspring and to avoid adultery and slander, while marriage in Buddhism is marriage is a personal and social choice and is not related to religion because Buddha does not give orders or prohibitions for its adherents to marry and the purpose of marriage

is to have material sufficiency, to want a happy life in this world and the next life. The author is interested in taking notes in this thesis because it has something to do with other religions and there are also similarities, namely marriage can be said to be valid if both the bride and groom share the same belief.

Second, Dedi Irawan, 2011, in his thesis entitled "Marriage of Different Beliefs in the Al-Qur'an (interpretation analysis of al-Maraghi Q.S al-Baqarah verse 221 and Q.S al-Maidah verse 5" Faculty of Ushuluddin undergraduate program at the Islamic University of Jakarta. In that thesis it is concluded that "Al-Maraghi is of the opinion that in terms of marriages of different beliefs that Muslim men should not marry polytheist women, because even though they are leaders in the family, polytheists always invite them to fall into polytheism, then a group called the Ahlul Kitab namely the Jewish and Christian groups who were given the Torah and the Bible" but in this thesis the focus is on the interpretation of al-Maraghi while the author focuses on Al-Mishbah.

Third, Budi Prestiawan 2014 in his thesis entitled "marrying a polytheist from the perspective of Al-Jashas and al-Qurthubi" Ushuluddin faculty of UIN Jakarta. This thesis concludes that al-Jashas' opinion is that it is permissible to marry a non-Arab mushrik woman and al-Qurtubi explains that he forbids anything related to the title. And the author focuses on the interpretation of al-mishbah about surah al-Baqarah verse 221.

Fourth, Bambang Hermawan, 2018 in his journal entitled "A review of Quraish Shihab's thoughts on the concept of scribes in interfaith marriages in Indonesia" so in the conclusion of this thesis that the definition of scribes according to Quraish Shihab is a community that has books. And the community is only limited to Jews and Christians, apart from the two religions, they are not included in the people of the book. Quraish Shihab in his argument in Q.S al-Maidah verse 5 marrying people of the book, although it is permissible but he argues that it is permissible to marry people of the book who guard his honor. With the aim of benefit. However, here

the author focuses on the thoughts of Quraish Shihab Q.S al-Baqarah verse 221 instead of focusing on his thoughts in Surah al-Maidah.

Fifth, Agus Ahmad Hanif, 2022 in his thesis entitled "Different Religious Marriage in the Qur'an (Study of Analysis of Imam Ath-Thabari's Interpretation of Qs.Al-Baqarah Verse 221 and Al-Maidah Verse 5 in Tafsir Ath-Thabari)" in conclusion In this thesis, Imama Ath-Tabari interprets Surah al-Baqarah verse 221 which states that it is forbidden to marry polytheists, both men and women. Whereas in the letter al-Ma'idah verse 5 which relates to two things, with the first being halal will eat slaughtered food from the people of the book and secondly the halal law for Muslim men to marry women from the people of the book, namely from the Jews and Christians guarding honor.

Sixth, Luthviah Romziana, 2021 in her journal entitled "Interreligious Marriage Comparative Study Between Tafsir Al-Mishbah and Tafsir Al-Azhar" in the conclusion of her journal According to Quraish Shihab in the interpretation of al-Mishbah in sura al-Baqarah verse 221, namely the prohibition of marriage between men Muslim or Muslim women with polytheistic men or women. Whereas in the letter al-Maidah verse 5, it is permissible for Muslim men to marry ahl al-kitab women from the Jewish and Christian groups. however, marriage between men ahl al-kitab or polytheists with Muslim women is not permitted. The permissibility of Muslim men to marry ahl al-kitab women is for the purpose of proselytizing, while according to hamka in the interpretation of al-azhar in sura al-baqarah verse 221 it is not much different from the Quraish Shihab.

Seventh, The thesis was written by Ruslan, a student at the Department of Tafsir Hadith, Faculty of Ushuluddin UIN Sunan Kalijaga Yogyakarta, entitled "Study of Imâm Al-Qurthubî Interpretation of Verses About Interfaith Marriage in the Book of Al-Jami Li Ahkam Al-Qur'ân)", after the author review

In this study, the study is broader by adding surah al Mumtahanah verse 10 as an interpretation of the verse related to interfaith marriage.

From literature review that the authors have conducted, it seems that no one has tried to specifically discuss Interfaith Marriage (Comparative Study Between Tafsir Al-Qurtubi and Tafsir Al-Misbah) with a comparative study perspective, therefore, in the opinion of researchers, it is appropriate and important to was conducted to see comparatively the interpretation of Qurtubi and Quraish Shihab regarding interfaith marriage.

E. Research Methodology

A research is called scientific if it is systematically arranged, has a method object and contains concrete data that can be accounted for. This section is a fundamental and important part of a research. Therefore, as an effectiveness measure, in this discussion, the authors describe the following matters:Types And Research Approaches

1. Types And Research Approaches

This type of research belongs to the category of library research (library research), namely the focus of research tracing the data that contained in books and other relevant literature with research topics. While the research approach used is qualitative, because the data collected refers to quality data the object of research, namely the size of the data in the form of non-numbers which are units quality.⁵

2. Data and data sources

a. Primary Data

Primary data sources are data sources that directly provide data to authors for research. In this writing are the interpretations of the work of Qurtubi and Quraish Shihab on verses discussing interfaith marriage, including: the interpretation of the translation of Al-Jami'.

b. Secondary Data

⁵ Rahmadi, Pengantar Metodologi Penelitian (Banjarmasin: Antasari Press, 2011), hlm. 73.

Secondary data sources are data sources that do not directly provide data to the authors for research. These secondary sources are in the form of books, journals, theses, as well as internet sites that discuss the interpretation of Qurtubi and Quraish Shihab, and those related to interfaith marriages and from various perspectives, including: Book Fikih Munakahat written by Tihami, fikih perempuan (Muslimah) terjemahan Yessi HM. Amzah, and Kawin Beda Agama Di Indonesia telaah syariah dan Qanuniah.

3. Data Collection Method

Data collection techniques are the methods used by researchers to collect data.⁶ The use of appropriate data collection techniques and tools enables objective data to be obtained.⁷ The data collection is the collection of primary and secondary data, namely the interpretation of al-Qurtubi and interpretation of al-Mishbah as well as books or literature related to teaching such as ulumul Qur'an interpretation and others. The entire data was taken and collected by quoting in a direct or indirect way and then determined by the muqarin method and arranged systematically so that it became a clear explanation of the title of this research. The steps that are applied in the use of the muqarin method are to analyze the verses that are studied thoroughly and then track the opinions of the two commentators about the verse, and compare the opinions they put forward in order to find out the trends, trends that affect them, as well as their expertise. those they control.

4. Data Analysis Method

a. Descriptive

Descriptive is a method used to explain and explain in depth in the form of sentences or statements so that you can find out its meaning. After all the data was obtained, the authors then processed the data using

⁶ Triyono, *Metodologi Penelitian Pendidikan* (Yogyakarta: Ombak, 2013), hlm. 157

⁷ Nurul Zuriah, *Metodologi Penelitian Sosial dan Pendidikan* (Jakarta: Bumi Aksara, 2007), hlm. 171.

the analytical-descriptive method which compiled all the data descriptively and then analyzed it comprehensively. As for the steps that the author takes are: First, collect general and specific theories related to happiness. Second, looking for or specifically finding points of similarities and differences between the two characters. Third, the data obtained was then analyzed and compared the opinions of the two figures.

b. Comparative

In this research, two or more commentators are compared. The point of view of the two characters may have uniqueness and similarities. To facilitate research, what is compared is a contradiction, contrast, or something that has something in common. This method is used to determine comparisons in research objects so as to get similarities and differences. The author will seek the views of each character to get a conclusion in the form of similarities and differences in the issue of interfaith marriage.

F. Writing system

So that this research is structured systematically and does not come out of the predetermined rules, as formulated in the problem formulation, this research is divided into several chapters which are described as follows:

The first chapter, which includes an introduction that includes the background of the research which contains the problems and also the basic arguments related to this research, and also includes the formulation of the matter, survey objectives, survey methodology for literature observation also writing systematically.

The second chapter, a discussion that contains the notion of marriage, the purpose of marriage, the benefits of marriage, the meaning of interfaith marriage and the problem of interfaith marriage.

The third chapter, a discussion that contains Qurtubi and Quraish Shihab which consists of curriculum vitae, family background, education, scientific works, descriptions of the interpretations of the two figures as well

as the opinions of several scholars regarding the interpretation of al-Qurtubi and the interpretation of al-Mishbah.

The fourth chapter, Qurtubi and Quraish Shihab's interpretation of interfaith marriage and their views on this marriage.

The last chapter are a closing containing conclusions from all descriptions that have been put forward and suggestions.

CHAPTER II

THEORETICAL BASIS INTERFAITH MARRIAGE

A. Marriage

1. Definition of marriage

In Arabic, marriage has a meaning (al-wath'u) which means having sex or having sex which also means connection and connection. Marriage in terminology among ushul scholars develops into two types of opinions about the meaning of marriage lafadz, namely:

- a. Marriage according to its original meaning is intercourse and according to the meaning of majazi is a contract which with this contract becomes lawful sexual relations between men and women, that is according to the Hanafi group.
- b. Then marriage according to the Syafi'iyah group, marriage according to its original meaning is a contract which with this contract becomes lawful sexual relations between men and women, while according to the meaning of majazi that is intercourse¹.

Terminologically, marriage is a contract in which it allows intercourse between man and woman as long as woman is not forbidden, either in terms of heredity or because of breastfeeding.² If a person has felt capable both in terms of finances, the natural ability to be married and has the desire to have a family and he is afraid of falling into adultery, then it is obligatory for him to marry. Because keeping yourself in order to avoid unlawful act obligatory law. And the way out to avoid adultery is to get married.

¹ Ahmadi Hasanuddin Dardiri, *Pernikahan Beda Agama Ditinjau Dari Perspektif Ham. Jurnal Pendidikan. Khazanah* Vol , 6 N0, 1 Juni 2013

² Mardani, *Hukum Perkawinan Islam Di Dunia Islam Modern* (Yogyakarta: Graha Ilmu, 2011). Hlm. 4.

However, with the two opinions above that marriage in religion is a contract in the sense of giving freedom between men and women in the use of sex and even the whole body to have sex which only deals with worldly matters, but behind it all in the view of Islam marriage is not only about biological satisfaction. only, but includes psychological, sociological and also theological issues. Because in essence marriage is not a game that when bored is left (divorced) but marriage also has responsibilities to husbands, children and wives, even to God.

Marriage itself occurs because there are two people who like and have feelings for each other, and indeed both parties are ready both physically and mentally. Marriage is not only about sex or the gratification of lust, but also a sacred relationship that is blessed by Allah SWT and is also one of the longest worships. One of the sunnah of the apostle who built a household based on religious teachings with the words Sakinah, mawaddah, warahmah. Which in it is full of true harmony. Marriage is not the purpose of life but the journey of life in which there are many lessons.

In the Qur'an, Allah SWT has told several examples, one of which is that it is the sunnah of the Prophets who are their role models to marry as Allah says in Q>S Ar-Ra'd verse 38

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً يَوْمًا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ

إِلَّا بِإِذْنِ اللَّهِ يَكُلُّ أَجَلٍ كِتَابٌ (الرعد/13: 38)

Meaning:

Indeed, We have indeed sent messengers before you (Prophet Muhammad) and We have given them wives and offspring. It is not possible for an apostle to bring forth a proof (miracle) except with Allah's permission. For each period there are conditions. At every

time there are laws imposed by Allah swt. over His servants according to His wisdom. (Ar-Ra'd/13:38).³

Some people feel hesitant to get married, because the feeling of tskut haunts in carrying a very heavy burden so as to avoid trouble. The religion of Islam reminds that marriage is worship and after marriage Allah will give him a sufficient life, remove his difficulties and also Allah will give strength in overcoming poverty.⁴

2. Pillars and Terms of Marriage

Pillars are something that must exist that determines the validity of a job (worship), and something that is included in the series of work, for example washing the face for ablution and takbiratul ihram for prayer. There are also prospective brides and grooms in terms of marriage.

Conditions are something that should be there that determines the validity of a job (worship), but something that is not included in the series of work, for example covering the genitals for prayer or according to Islam the prospective bride or groom must be Muslim. Abdul Hakim said "Sah, which is a job (worship) that meets the pillars and conditions".

Marriage in which there is a contract, such as contracts in general which require the consent of both parties who entered into the contract. Here are the pillars of marriage:

1. Groom
2. Bride
3. Guardian
4. Two witnesses
5. Shigat Ijab Kabul

Of the five pillars of marriage, the most important is the Kabul consent between the one who holds the contract and the one who accepts

³ Departemen Agama RI, *Al-Qur'an Terjemah dan Asbabun Nuzul*, (Surakarta: Pustaka Al Hanan, 2009)

⁴ Ahmad Atabik dan Khoridatul Mudhiiah, *Pernikahan Dan Hikmahnya Perspektif Hukum Islam*, Jurnal Yudisia. Vol 5, No. 2, Desember 2014

the contract, while what is meant by the terms of marriage are the conditions relating to the pillars of marriage, namely the conditions for the prospective bride, guardian, witness, and Kabul consent.

Husband's Conditions

1. Not the mahram of the future wife
2. Not forced on their own volition
3. The person is certain, the person is clear
4. Not in Ihram

Wife's Conditions

1. There are no syarak barriers, namely not having a husband, not a mahram, not being in the iddah period
2. Independent, of their own accord
3. Clear person
4. Not in Ihram

Guardian requirements

1. Boys
2. Baligh
3. Sane
4. Not forced
5. Fair
6. Not in Ihram

Witness requirements

1. Boys
2. Baligh
3. Sane
4. Fair
5. Can hear and see
6. Free not forced
7. Not doing ihram

8. Understand the language used in the Kabul consent.⁵In addition to the several requirements above, the prospective bride and groom also in Islamic marriage law in Indonesia determines one of the conditions, namely the approval of the prospective bride. This shows that the prospective bride and groom have agreed to be their partner, both from the male and female parties who will undergo a sacred bond, namely marriage, so that later they feel happy in carrying out their rights and obligations as husband and wife.⁶

3. Purpose and Function of Marriage

As for the purpose of marriage in Islam, apart from meeting the spiritual and physical needs of a human being, marriage also forms a family, sees and produces offspring whose offspring are a gift from Allah SWT. Prevent adultery, so as to create peace of mind as well as peace for the person concerned.⁷

Marriage is one of the legal ways to develop offspring and also channel the instinct to have sex. Therefore Allah has made rules and explanations to ensure that marriage can be achieved by everyone. In the Qur'an it has been explained about the good and right way to achieve peace and satisfaction in life, one of which is biological satisfaction. It is undeniable that women and men have different sexual satisfactions, therefore it must be based on a religious understanding that the purpose of marriage is not just to satisfy lust, but there are several other goals that the author will explain.

The purpose of marriage in Islam is not only to fulfill the needs of physical and spiritual life but also to form a *sakinah* family and maintain and continue offspring in making their life in this world. Also avoid

⁵ Tihami dan Sohari Sahrani, *Fikih Munakahat*, (Jakarta:PT Rajagrafindo Persada,2010), hl m.12-14

⁶ al-Imron, *Hukum Perkawinan Islam DI Indonesia*, Semarang: Cv Karya Abadi Jaya,2015, hlm 28-30

⁷ Moh idris Ramulyo, *Hukum Perkawinan Islam* (Jakarta: Bumi Aksara, 1996), hlm. 27.

adultery so as to create peace of mind to the person concerned, both family and community.

In the book of fiqh munakahat by Tihami, it is explained that there are 15 purposes of marriage, namely:

1. As worship and draw closer to Allah. Marriage is also in the context of being obedient to Allah SWT and His Messenger.
2. For iffah (abstaining from prohibited things), ihsan (fortifying oneself) and mubadho'ah (being able to have intimate relations)
3. Multiply the Ummah of the Prophet Muhammad SAW
4. Perfecting religion
5. Marriage is a sunnah of Allah's messengers
6. Produce children who will later be able to ask God's help for their father and mother to enter heaven
7. Establishing peace in the community and avoiding moral collapse and avoiding adultery.
8. Freedom to have sex, also creates new responsibilities for the husband in leading the household, earning a living and helping his wife at home
9. Uniting different ties of brotherhood so as to strengthen bonds in the family
10. Know and love each other
11. Creating a sense of calm and love in the soul of husband and wife
12. As a pillar in building an Islamic household in accordance with the basis of His teachings
13. A sign of the greatness of Allah SWT when seeing married people, who initially did not know each other but with marriage both of them could know more deeply and also love each other
14. Multiply offspring in Islam

15. To follow the call of iffah and also keep an eye on things that are forbidden.⁸

4. Definition of Interfaith Marriage

Interfaith marriages are marriages between women and men who have different beliefs, and want to proceed to a more serious level, namely marriage. Also a contract and a marriage to justify the relationship of men and women in order to realize the happiness of family life carried out by someone who is Muslim (Muslim) and people who are not Muslim (non-Muslim). Interfaith marriages have existed since ancient times, so that in the Qur'an there are several verses that mention interfaith marriages, such as in Surah al-Baqarah verse 221 and also al-Maidah verse 5.

Examining several verses of the Qur'an both quoted in full or only through footnotes, it can be seen and concluded from a religious point of view that there are five kinds of marriages throughout the history of mankind, namely:

- Marriage between a believing man and a non-Muslim woman, for example, the marriage of the prophet Noah and his wife and the prophet Lut with his wife. In which the prophets Noah and Lut were very pious and obedient Muslims, while his wives both belonged to a row of disbelievers, ungodly and hypocrites.
- Marriage between a Muslim woman who is a believer and an infidel (non-Muslim) man, one example of which is Siti Asiyah, who was married to an infidel Pharaoh who also claimed to be God. refused to marry Pharaoh.
- Marriage of an infidel man with a non-Muslim woman, taken as an example in the marriage of Abu Lahab and his wife (Umm Jamil)

⁸ Tihami dan Sohari Sahrani, *Fikih Munakahat*, (Jakarta:PT Rajagrafindo Persada,2010), hlm 18-19

- Marriage between Muslim men and Muslim women, this is the most appropriate and most common marriage among Muslims, starting from among the Prophets, saints, righteous people, pious people, and also heroes.
- Interfaith marriages between Muslim men and women with non-Muslim women as practiced by some of the companions of the Prophet Muhammad. Among them Hudzaifah bin al-Yaman who married a Jewish woman from the al-Mada'in tribe, Usman Bin 'Affan who married Nashraniyyah (Nailah bint al-Farafishah al-Kalbiyyah) then converted to Islam in the hands of Uthman. The legal debate is still ongoing in the community.

5. The polemic of interfaith marriages

Interfaith marriages and various polemics or problems. One of the effects is on children. One of the goals of marriage is to have offspring whose birth is a gift or deposit from the creator. The child is fitrah (holy) in which there is no sin. Children who are born to parents of different religions will be confused about choosing the religion of their father or mother, on the other hand, when they are older their psyche will also be a little disturbed.

In the Indonesian context, interfaith marriages have not yet been legalized, meaning interfaith marriages are still prohibited. What is meant by interfaith marriage here is that Muslim women marry non-Muslim men and conversely Muslim men marry non-Muslim women. An example is the marriage of Maharaja Akbar who was a legendary ruler of the Mughal Muslim empire in India in the 16th century with his Hindu wife, Jodha. This marriage started from a political element to unite two kingdoms that were able to break hearts together.⁹

So that there is confusion in this issue with the many differences of opinion among scholars about the polemic of interfaith marriage, one of

⁹ Mardani, *Hukum Perkawinan Islam* (Yogyakarta: Graha Ilmu, 2011), hlm. 83.

the opinions of scholars is from Abdullah bin Umar, Shia Imamiyah, Ak-Tabari, and also Ali al-Shabuni argues that marrying ahl Kitab is haram. the law. They postulated in surah al-Bqarah verse 221 where the verse explains that do not marry polytheist women until they believe.

6. Types of Methods of Interpreting the Qur'an

Along with the development of the times, the science of interpretation can be said to be growing rapidly in this era, where the number of books of interpretation is increasing in number, and the books of interpretation have various styles and methods of interpretation. There are four methods of interpretation that are often used by commentators, namely: Tahlili, ijmalī, muqarin, and the maudlu'i method.

- Tahlili Method (Analytical)

The tahlili method is an interpretive method that seeks to interpret the Qur'an by describing it from various angles and then explaining what is meant by the Qur'an in which the commentators who use this method interpret the Qur'an in an orderly manner based on the arrangement of the Ottoman manuscripts. , interpreting verse by verse, sura by sura from the beginning of Surah al-Fatihah to the end of Surah al-Nas.

- Ijmalī Method (Global)

The ijmalī interpretation method is to interpret the purpose from verses of the Qur'an briefly also globally. That is by explaining the meaning of the Qur'an using light language so that it is easy for readers to understand. The ijmalī interpretation and the tahlili interpretation actually have similarities which lie by the commenting by verses of al-Qur'an in accordance with the order of the verses, as in the manuscripts.

The difference between ijmalī and tahlili is that ijmalī explains the verse globally and concisely and also usually uses auxiliary media

such as hadith science, salaf opinions, historical events, asbab an-nuzul, and also language rules, while tahlili is explaining the verse in detail from various angles and aspects are described at length.

- Muqaran method (comparison)

The method of muqaran is a way or method that interprets certain verses by al-Qur'an or surah by comparing verses with verses, verses by hadiths, or can by comparing the many opinion such by interpret mufassir by highlighting differences from various aspects.

- Maudhu'i Method (Thematic)

The maudhu'i interpretation method is an interpretation that collects verse by al-Qur'an there have a same goal and also have the same discussion or topic then put them in order according to the time of their revelation as well as their asbab nuzul. Then pay attention to these verses with explanations, linkages with other verses and determine their laws.

The method used by the author here is the muqaran or comparison method. Those who will compare the verses of the Qur'an or compare the verses of the Qur'an with the hadith, compare the thoughts of scholars. The method that will be used in this research is the analytical-comparative method, which tries to describe the construction between contemporary and modern interpretations of the two figures, then critically analyzes it, and looks for similarities and differences, advantages and disadvantages of the ideas. the two figures. With this comparison method, researchers will connect thinkers with one another, clarify the richness contained in a particular problem and highlight the points of intersection of their thoughts while maintaining and explaining the differences that exist, both in methodology and thought material.¹⁰

Also the author will carry out criticism and development coupled with a rethinking process from an Indonesian point of view Here the

¹⁰ Abdul Mustaqim, *Metode Penelitian al- Qur'an dan Tafsir*. (Yogyakarta: Idea Pers, 2022) hlm. 151-152

author compares the opinions or thoughts of two figures, namely al-Qurtubi and Quraish Shihab. The author's reason for choosing this interpretation method is because there is a unique side as for the first unique side according to the author, namely the representation between classical and modern interpretations, secondly there are different styles that al-Qurtubi with his fiqh style provides an explanation of interfaith marriages more in black and white. may marry or not. Meanwhile, Quraish Shihab interprets using the adabul ijtimai style which reveals more about the problem of social meaning where today's society is certainly different from the past.

Along with the development of the times, the science of interpretation can be said to be growing rapidly in this era, where the number of books of interpretation is increasing in number, and the books of interpretation have various styles and methods of interpretation. There are four methods of interpretation that are often used by commentators, namely: Tahlili, ijmalī, muqarīn, and the maudlu'i method

B. People of The Book

According to Qurtubi, the meaning of Women of the Book are Jews and Christians from Bani Taghlib or other areas, while according to Quraish Shihab, they are Jews and Christians only. The term Ahlul is also used by the Qur'an to designate a community that has authority that can be accounted for in the religious field. The Qur'an instructs that this latter group can be used as a religious reference for issues that are difficult to solve, then the word al-Kitab is to put something together with something else, such as collecting tanned animal skins and then sewing them together. Term Kitab is then interpreted as writing, because this writing itself shows a series of several letters. This also includes the word of God which was revealed to his apostles in the form of holy books, which were revealed to prophets before the Prophet Muhammad SAW, as well as revelations revealed to the

Prophet Muhammad himself. Thus the understanding of Ahlul Kitab here refers to communities or groups of adherents of has holy books that were revealed by Allah to the Prophets and Messengers. Unfortunately, according to Arkoun, this term has become a common fact among Muslims that only Jews and Christians are groups that deserve to be called Ahlul Kitab.¹¹

Arkoun argues that the term book community is more appropriate because it contains a broad meaning and scope, which includes all people who have a book. Regardless of how later their holy book is understood as something that has deviated. This concept was taken by Arkoun based on his study of contemporary social sciences in the West, meaning that when Arkoun used the concept of book society to explain the concept of Ahlul Kitab, Arkoun referred to the causes of the revelation of the verse (Asbabun Nuzul) about people of the book. Especially when the Prophet s.a.w migrated to Medina, because during the time of the Prophet when he was in Mecca, the verse that was revealed regarding the people of the book was only once, and was specifically addressed to Jews and Christians. Meanwhile, when the Prophet was in Medina, the scope of the people of the book was no longer understood only as limited to the two religions. Therefore, in understanding the reality of a pluralistic society, Arkoun suggests a new understanding of religion itself. An understanding that is not confined by old understandings in the Classical and Middle Ages. Understanding that is open to various kinds of criticism and analysis as well as understanding that always moves according to changing times and society. Because without an open and critical understanding, it is difficult to be tolerant of other religions, sometimes even among adherents of their own religion it is difficult to respect differences of opinion.¹²

¹¹ Andi Eka Putra “Konsep Ahlul al-Kitab dalam Al-Qur’an Menurut Penafsiran Muhammed Arkoun dan Nurcholish Madjid, sebuah telaah perbandingan)” *Al-Dzikra* vol. X No,1 (2016).47

¹² *ibid*, hlm.59-60

C. Polytheist

A polytheist is a person who partners with or doubles Allah with something, either by worshiping things, or worshiping Allah and worshiping things at the same time. According to Ibn Jarir at-Tabari, polytheists who are prohibited from marrying are polytheists from the Arab nation, because the Arabs when the Qur'an was revealed did not know the holy book and worshiped idols. Therefore, according to this opinion, a Muslim may marry a polytheist woman from a non-Arab nation, such as: China, India and Japan, who were allegedly previously in possession of a holy book or similar to a holy book. Mohammed. Abduh also agreed with this. Salih bin Fauzan bin Abdullah al-Fauzan said that polytheists are those who associate partners with Allah in any form. Whether in the form of a statue, a righteous human being, a prophet, an angel or something else, even though you don't mean to associate it with others, it's just a *wasilah* (intercessor of prayer). whereas Ibn Qudamah al-Maqdisi al-Hanbali explained that *lafazh al-Mushrikin* (the polytheists) absolutely does not link the *Ahl-Kitab* based on the word of Allah in Q.S al-Bayyinah verses 1 and 6.²⁰ Which means he believes that the polytheists are those who disbelieve besides the People of the Book.

Then, in the interpretation of al-Mishbah by Quraish Shihab, from a religious point of view, a polytheist is someone who believes that there is a god with Allah or someone who carries out activities that have two main aims, first to Allah, second to other than Him. Thus, all those who associate Him from the point of view of view are polytheists. So that Christians who believe in the Trinity are called polytheists according to the above point of view. However, al-Qur'an experts, who create legal views, have their own views. According to their view, the word polytheists or *musyrikin* and *musyrika*, is used in the Qur'an for certain groups who associate partners

²⁰ Humaidhi bin Abdul Aziz, (Aziz, 2007) *Bolehkah Rumah Tangga Beda Agama?*. diterjemahkan Mutsanna Abdul Qahhar dan Wahyudin (Solo: At-Tibyan 2007) hal. 44-45

with Allah. They were idol worshipers where when the Qur'an was revealed there were still quite a lot of them, especially those who lived in Mecca. Thus the term al-Qur'an is different from the religious term above.²¹

D. Theology

The need for extensive reading of the pages of past history. Muslim-Christian relations, for example, cannot be seen in black and white form, limited to enmity, bloody conflicts, conquests and crusades. Past history is indeed a complex phenomenon, it cannot be read with only a short thought. It is undeniable that history related to Christian-Islamic relations includes black pages of violence and war. there's no denying that. However, there were also moments of genuine friendship and collaboration, apart from rivalry and enmity, there were also periods where constructive dialogue, scientific cooperation, and mutual need to run the wheels of government were a beautiful sight of harmonious relations between various communities of different religions.²² Mun'im sirry, it is not westernized when someone is married to different religions, because from ontological, theological pluralism and contemporary issues, according to him, interfaith marriage is not something that is not permissible. ideological politics, not theological issues, for theological issues there is actually nothing wrong with it even though it has conditions for it to be permissible. Mun'im sirry is here as proof that the discourse on interfaith marriage is still continuing. In fact, Mun'im Sirry even went into the realm of debating theology with social and contemporary society to show that this was indeed something that was maintained.

²¹ M. Quraish Shihab, *Tafsir Al-Mishbah*. (Jakarta: Lentera Hati, 2010), Vol 3, hlm.577

²² Mun'im Sirry , *Koeksistensi Islam-Kristen*. (Yogyakarta: SUKA Press, 2022), hlm. 67

CHAPTER III

LIFE HISTORY OF AL-QURTUBI AND QURAISH SHIHAB

1. BIOGRAPHY OF AL-QURTUBI

Qurtubi's full name is Abu Abdillah Ibn Ahmad Ibn Abi Bakr Ibn Farh al-Ansari al-Khazraji al-Andalusi al-Qurtubi. So far none of the biographers have informed about the year of his birth, even in the Indonesian version of the Qurtubi commentary, but they only mention the death of Qurtubi, namely on the night of Monday, 9 Shawwal in 671 H in the city of Maniyyah Ibn Hasib Andalusia, his tomb is in Elmeniya, east of the Nile. Qurtubi is one of the figures who follow the Maliki school of thought.²³ Qurtubi was born in Cordova, Andalusia (now Spain). There he studied Arabic and poetry, as well as studying the Qur'an al-karim. There, Qurtubi also studied extensive knowledge in the fields of Jurisprudence, Nahwu, Qira'at, Balaghah, Ulumul Qur'an, and also other sciences. He is one of the pious servants of Allah and is a scholar who has reached the level of ma'rifatullah. Qurtubi is so zuhud with worldly life that it can be said that he does not like it, in fact he is always busy with various matters related to the afterlife. In the rest of his life he spent time only to worship Allah and also compose books.²⁴

Then Qurtubi migrated out of his area with the aim of studying religious knowledge, and became a through scholar and his life tended to be asceticism and always pondered about life after death. Al-Qurtubi had studied religious sciences from the scholars of his time. He migrated to the east and settled in Andalusia. The teachers who taught their Qurtubi were Shaykh Abu Abbas Ahmad bin Umar al-Qurtubi, al-Hafizh Abu Ali al-Hasan bin Muhammad bin Muhammad al-Bakry. As for their famous teacher, Abu Abbas Ahmad Bin Umar al-Qurtubi who has the book Sahih

²³ Hamim Ilyas, "*Studi Kitab Tafsir*" (Sleman, Yogyakarta:Teras, 2004) hlm 63

²⁴ Al-Qurthubi, *tafsir al-Qurthubi*, Terj. Fathurrahman, Ahmad Hotib, dan Nashirul Haq, (Jakarta Selatan: Pustaka Azzam, 2010), hlm xxi

Muslim, he is a well-known figure as a teacher of the salaf scholars of Arabic. After al-Qurtubi studied with his teachers who were in the east of the highlands of Mecca, his popularity became widespread and he also studied hadith, as quoted by Imam Nawawi in his *mufhimh* in several places from his works which mentions that there are two figures or two. The teachers that Qurtubi had learned from these two figures were al-Hafidz Abu Ali Hasan Ali bin Muhammad bin Ali Hafzi bin Yahsubi and Abu Abbas Ahmad bin Umar al-Qurtubi.²⁵ Apart from being a faqih, al-Qurtubi was also known as a reliable commentator of his time. Until the book of *Jami' li Ahkam al-Qur'an* is the most work, as a scholar from the Maliki school of thought. His fanaticism was thrown away and then he highly valued differences of opinion, he also did not always agree with the imam of his school and other scholars, both inside and outside his school.²⁶

2. Profile of Tafsir al-Jami' Li Ahkam al-Qur'an

Known as Tafsir al-Qurtubi which has another name Tafsir al-Jami' Li Ahkam al-Qur'an al-Mubayyi Lima tadhammanu min al-Sunnah Wa Ayi al-Qur'an (the collection of laws of the Qur'an and an explanation of the contents (as-Sunnah and verses of the Qur'an) which is included in one of the books of commentary which is considered very thick which has many volumes. There are ten volumes thick, some consist of 2 volumes with a total of 723 pages. This commentary was written by Abu Abdullah al-Qurtubi. He is one of the most prolific natural in his field. So that albn Farhun quoted by al-Dzahabi, assesses this interpretation as one of the interpretations that fall into the category of very high quality and has great benefits, this is proven when all the interpretations that emerged after the Qurtubi generation mostly refer to the interpretation of

²⁵ Muhammad Husain al-Zahabi, *al-Mufasssirun*, hlm 512

²⁶ Thias Arisiana, Eka Prasetiawat, *Wawasan Al-QUR'AN Tentang Khamr Menurut Al-Qurtubi Dalam Tafsir Al-jami' Al-Ahkam Al-Qur'an*, Jurnal Kajian Agama, Sosial dan Budaya. Vol 4, No 2, Desember 2019.

Jami' Li Ahkam al -Qur'an.²⁷ Al-Qurtubi's Tafsir Jami' Li Ahkam al-Qur'an is included in the book of al-Ra'yi interpretation, which is a method of interpretation of al-Qur'an that has a pattern of understanding by doing ijihad because interpretation with this style is based on an interpreter who first know the conditions. To use the method of interpretation of al-Ra'yi, a commentator must first look for the meaning of the verses of the Qur'an, then on the sunnah of the Prophet SAW, as well as the actions of the companions and tabi'in. If they do not find or do not get the verse or argument that comes from above, then the commentators use the power of their mind (ijihad).

The Qurtubi commentary book is one of the most useful books, the book that is most considered in the science of commentary reference because this commentary book is very complete, both from the content, readings, texts and Mansukh as well as muhkam and mutasyabih. Many people like this book and then make it a main reference and understanding of the Qur'an among the general public, so this book has undergone many revisions. The method used by Qurtubi in compiling his commentary can be categorized in the tahlili or analytical interpretation method, because Qurtubi in compiling and interpreting the verses of Al-Qur'an according to the order in the Al-Qur'an manuscripts. Meanwhile, in describing the meaning include in the verse, several types language are used, the munasabah of the verse, the relationship of the verse with the hadith and also its relationship with social history and culture.²⁸

Qurtubi is a Maliki madhhab. As for the pattern in his interpretation, which includes a group with a fiqh pattern, he does not limit himself to verses related to law alone, but also interprets the Qur'an as a whole. He also touched on the problem of khilafiyah, and also expressed opinions. The method used by Qurtubi is by mentioning the reasons for nuzul,

²⁷ Mohammad Amin Suma, pengantar tafsir Ahkam, h. 144-145

²⁸ Muhammad Ali Iyazi, *al-Mufasssirun Hayatuhum wa Munhajuhum Wizarah as-Saqafah wa Al-Irsyad Al-Islamy*, h,411.

mentioning various types of qira'at and i'rab, also explaining the lafadz-lafadz from i'rab, then explaining the unseen lafadz-lafdz, then linking the opinions to the concerned, provides a special paragraph for the stories of commentators and news from historians.²⁹ The interpretation of Qurtubi is included in the interpretation by al-ra'yi, namely interpreting verses of Al-Qur'an must use a systematic mindset before using his reason the interpreter must first look for the meaning of the verses of the Koran that exist. in the Qur'an itself, the sunnah of the Prophet, the words of the Companions and the tabi'in so when not getting some of the arguments contained in some of the sources above, a commentator can use the power of his mind (ijtihad).

3. Al-Qurtubi's Books Creation

Qurtubi gained knowledge not only by learning directly from scholars, but he also read many books and researched them. Then the books he had finished reading were certified by some of his teachers to him directly. Therefore when reading his work in it there is the phrase: "we narrated it with a diploma". Not a few Qurtubi follow the opinions of his teachers not only based on emotion alone, but based on thoughts in determining the truth of the shara propositions that show their truth.³⁰ The following are the works of Qurtubi during his lifetime:

- a. Al-Jami' li-Ahkam al-Qur'an wa al-Mubayyin five Tadammanahu min al-Sunnah wa Ayyi al-Furqan. The title of this book describes Qurtubi's desire to make this work a compilation of Islam in the Qur'an, therefore, researchers include it in the category of fiqhi interpretation. Even so, Qurtubi does not only discuss the law in it but also discusses at length about theology and Sufism.
- b. Al-Tadzkiratu fi Ahwali al-Mauta wa Agei al-Akhirah, in this book Qurtubi mentions the names of Andalusian scholars, such as Abu

²⁹ Manna Khalil Akl-Qattan fi Ulum al-Qur'an. Terj. Mudzakir, Studi Ilmu-Ilmu Qur'an, h.514-515

³⁰ Miftah al-Sanusi Bal'am, *al-Qurtubi: Hayatuhu wa Asaruhu al- 'Ilmiyyah wa Manhajuhu fi al-Tafsir*, h. 110.

Bakr Ibn al-Arabi, Abu Muhammad Ibn Atiyyah, Abu al-Kitab Ibn Dahiyah, Abu Bakr al-Turtusi, Abu Abdullah al-Maziri and others. In the preparation of this book, Qurtubi followed the compilation of the book of at-Tibyan by Imam al-Nawawi.³¹

- c. Al-Asna fi Syarkhi al-Asma 'Allah al-Husna, in this book discusses the priest to Allah, His attributes and Names. In this book, Qurtubi involves linking the discussion on this issue in "al-Jami" and al-Tizkar" with the book of al-Asna, for example when discussing one verse, he says "look at the book".³²
- d. Al-Tadzkaru fi Afdlali al-Adzkari, in this book discusses remembrance, the most important of which is the Qur'an, therefore. -Qur'an and adab reading the Qur'an.³³
- e. Qam'u al-Hirs bi al-Zuhd wa al-Qana'ah wa zulli al-Su'al bi al-Kutub wa a;-Shafa'ah. According to Ibn Farhun, this book is among the best works in its field and also collects poetry containing the names of the Prophet Muhammad. This book discusses Islamic law which invites Muslims to work lawfully in obtaining sustenance, but this is not the main goal of a servant in living in the world, but only an intermediary to obtain a higher goal which is manifested by sincerity in work and always practicing Islamic law.
- f. Syarh at-Tuqsa fi al-Hadith al-Nabawi
Al-I'am bima fi Dini al-Nashara wa Izhar Mahasini Din al-Islam min al-Mafassid wa al-Auhani Wa Idhari Makhsoni. This kit discusses the damage to the Christian faith and establishes the truth of the Islamic faith.
- g. Al-Inhiyaz Fi Qura 'Ahl Al-Kuffah wa Al-Basrah wa-Sham wa Ahl al-Hijaz.

³¹ Ibn Farhun, Al-Dibaj al-Muzhab fi Ma'rifah A'yan 'Ulama' al-Mazhab, (Kairo: Dar al-Turas, 1997) h. 309

³² Miftah al-Sanusi Bal'am, *al-Qurtubi: Hayatuhu wa Asaruhu al-'Ilmiyyah wa Manhajuhu fi al-Tafsir*, h.143

³³ Muhammad Ibn Sharifah, *al-Imam al-Qurtubi: Siratuhu Min Tafsirihi*, h. 169.

After looking at the books that have been written by Qurtubi during his lifetime, this shows that Qurtubi is not only an expert on the Qur'an but an expert on hadith, qira'at and Arabic language experts. So it is not surprising that many people refer to his books. Because Qurtubi gained knowledge from previous scholars, and was also active in reading and researching books. So that the knowledge he got was channeled into his works in the form of books that still exist today and are very useful for Muslims.

4. Teachers of Imam al-Qurtubi

Imam Qurtubi's journey in the process of seeking knowledge from one place to another, a lot of experience and many acquaintances with many people who contributed to his scientific field and intellectual development (tsaqafah). Qurtubi's intellectual activity (tsaqafah) was divided into two places, the first in Cordoba Andalusia and the second in Egypt. When in Cordoba, Qurtubi often studied and attended halaqahs which were often held at mosques, madrasas for dignitaries, this was supported by the many constructions of schools and also collections of libraries in every capital city and universities which became one of the resource centers. science in Europe in no short time, and this is where the first intellectuality of Imam Qurtubi began. The following are among the names of the Qurtubi's teachers in Cordoba:

1. Abu Ja'far Ahmad bin Muhammad bin Muhammad al-Qaisi, known as Ibn Abi Hijah. He was an al-Muqri and nahwu expert (d. 643 H). He was the first Al-Qurthubî teacher.
2. Al-Qâdhi Abû 'Amîr Yahya bin Amîr bin Ahmad bin Muni'.
3. Yahya bin 'Abdurrahman bin Ahmad bin 'Abdurrahman bin Rabi'.
4. Ahmad bin Muhammad bin al-Qaisi, known as Ibn Abû Hujjah.
5. Abu Sulaiman Rabi 'bin al-Rahman bin Ahmad al-Asy'ari Al-Qurthubî. He was a magistrate in Andalusia until it fell into French hands. He moved to Syubailiah until he died there in 632 H.

6. Abû 'Amîr Yahya bin Abd al-Rahman bin Ahmad al-Asy'ari (d. 639), he is known as an expert on hadith, jurisprudence, theologians and jurisprudence.

7. Abû Hasan Ali 'bin Abdullah bin Muhammad bin Yûsuf al-Ansharî Al Qurthubî al-Maliki, known as Ibn Qutal, once served as a judge, died in Marakisy in 651 H.

8. Abu Muhmmad Abdullah bin Sulaiman bin Daud bin Hautillah al-Ansharî al-Andalusia (d. 612 H). He is well-known as a hadith expert in Andalusia, as well as a poet and nahwu expert. He had been Qâdhi in Cordoba and other places.

Those are the names of Imam Qurtubi's teachers who have shaped his intellect and personality. His association with teachers (Syuyukh and asatidz) most of whom held the title of judge (al-Qadi) were experts in fiqh, hadith, Arabic and others who had a big influence on Qurtubi in the presence of famous works from the past to the present.

5. Biography of Quraish Shihab

Quraish Shihab's full name is Muhammad Quraish Shihab. He was born on February 16, 1944 in Rappang which is located in South Sulawesi. He comes from a family of Arab descent. Muhammad Quraish Shihab's wife was named Fatmawati, she is a woman who is loyal and full of love in accompanying Muhammad Quraish Shihab in leading the household ark. Fatmawati born in Solo is a woman who was married on February 22, 1975, and Fatmawati is 10 years younger than Quraish. They are united by love. Then their children, namely their four daughters (Najelia, Najwa, Nasywa, Nahla) and a son (Ahmad) are parties who have contributed to the success of Muhammad Quraish Shihab.

His father's name was Abdurrahman Shihab, who was born in 1905 and died in 1986. Apart from working as an entrepreneur, from a young age his father also carried out preaching and teaching activities, especially in the field of interpretation. His father was an influential person in Makassar as well as the people of South Sulawesi in general.

In 1959-1965 his father served as Chancellor at the University of Nuskim Indonesia (UMI) and in 1972-1977 at IAIN (now UIN) Alaudin Makassar. Quraish Shihab completed his basic education up to grade 2 junior high school in Ujung Pandang. Then in 1958 he left for Cairo, Egypt, and was accepted in class II Tsanawiyah Al-Azhar. Then in 1967 he obtained the Lc. Strata 1. At the faculty of Ushuluddin, Department of Tafsir Hadith, Al-Azhar University. After that he continued to the next level, namely S2 at the same faculty at Al-Azhar University, and received a Master's degree (MA). In 1969 for an expert in the sphere of interpretation Qur'an he wrote the thesis by title is "*al-Ijaz al-Tasyri'iy li al-Qur'an al-Karim*" (the miracles of the Qur'an from a legal point of view).³⁴

In 1973, Quraish Shihab returned from overseas seeking knowledge in Egypt. He got the position of assistant to the Rector for academic and student affairs at IAIN Alauddin Ujung Pandang (UIN Alauddin Makassar). He held this position as assistant to the Chancellor until 1980. Besides that, he also served as Coordinator of Kopertais Region VII Eastern Indonesia and also served as assistant to the leadership of the East Indonesia Police in the field of mental development. In 1980 he returned to Cairo to take his doctorate (S3). Two years after that he managed to get a Doctorate degree with the title Summa Cum Laude or the Mumtaz ma'a Dignity al-Syaraf al-'Ula award (first degree award). Quraish Shihab is the first doctor in Southeast Asia to receive this title. Upon his return to Indonesia, Quraish Shihab was assigned to the Faculty of Ushuluddin and the Graduate program of IAIN (now UIN) Syarif Hidayatullah, Jakarta. There were several special positions assigned to him, among the positions he held were Chairman of the Indonesian Ulema Council (MUI) from 1984, member of the Lajnah pentashhih Mushaf al-Qur'an of the Ministry of Religion since 1989 and

³⁴ Muhammad Iqbal, "Metode Penafsiran al-Qur'an M. Quraish Shihab". *Jurnal Tsafaqah*: Vol 6, No. 2, Oktober 2010. hlm.251

member of the National Education Advisory Board from 1989. Then he is also active in several managements including the management of the Indonesian Muslim Intellectuals Association (ICMI), the Association of Syari'ah Sciences and the Consortium for Religious Sciences of the Ministry of National Education.³⁵

Quraish Shihab was mandated to become Rector at IAIN Syarif Hidayatullah, Jakarta, in 1992. After previously serving as assistant to the Rector for Academic Affairs. Then in 1998, Quraish Shihab was appointed by President Soeharto as Minister of Religion of the Republic of Indonesia in the VII Development Cabinet. However, after the appointment of the New Cabinet, Suharto's term of power remained for two months, because there was strong resistance to Suharto. Finally, in May 1998, the reform movement initiated by figures such as Mohammad Amien Rais, in collaboration with students, succeeded in overthrowing the leadership of Suharto, who was then 32 years old.

The fall of Suharto's power also dissolved the newly formed cabinet, including the position of Minister of Religion held by Quraish Shihab. After some time after the fall of Suharto. During the reign of President B.J Habibie, Quraish received the mandate as the Indonesian Ambassador to Egypt, covering Jibouti and Somalia. When he became an ambassador, Quraish began to write his greatest work on the Tafseer al-Misbah, complete with 30 Juz in 15 volumes in a set.

This work was written in full by Quraish Shihab after more than 30 years of vacuum. Then after completing his state duties he returned to Indonesia. Arriving in Indonesia, he established an Education and Study Institute on the Qur'an named the Center for Al-Qur'an Studies (PSQ) in Jakarta. In addition, to publish his works he also founded the Lentera Hati Publisher (the name is taken from one of the titles of his books).³⁶

³⁵ *Ibid*, hlm. 252

³⁶ *Ibid*, hlm. 253

6. Quraish Shihab's Books Creation

Quraish Shihab is one of the prolific scholars who have produced many written works. And also he is very consistent in his goals in the study of the Qur'an and Tafsir. Almost all of his works are related to the Qur'an and Tafsir. And many of his works have received rave reviews from the public and some have become best sellers so that they have been printed several times. His works related to the Qur'an and Tafsir include:

a. *"Earth the Qur'an"* (1992)

This book was first printed in 1992 which is derived from his papers since 1975 and the contents in this book are more than sixty writings, then in it Quraish discusses two major themes, namely exegesis and the science of interpretation as well as some of the main themes of the teachings of Islam. teachings of the Qur'an.

b. *"Lantern of the Heart"* (1994)

This book contains short, concise and concise writings which contain various wisdoms in Islam. based on its title, this book aims to invite readers to enlighten their hearts so that they are able to understand and practice the teachings included in the al-Qur'an.

"The Miracle of the Qur'an" (1997)

The publication of this book is a year after a year of publishing insights into the Qur'an. According to the testimony of Quraish, the beginning of this book came from the many suggestions from his friends that he write a book about the miracles of the Qur'an, but it is easy to understand.

c. *Glimmer of Divine Light: Living with the Qur'an* (2000)

This book is derived from papers written on various occasions as well as articles from various printed mass media. This book examines various Qur'anic concepts on various topics. The content is short and concise. Because it is written briefly, the reader can be calm and easy to understand. And also prioritizing a linguistic

approach, one of the characteristics of the Quraish in exposing the guidance and the raciness of the language from al-Qur'an. So the language is slick and interesting.³⁷

d. *Sowing Divine Messages: the Qur'an and the Dynamics of Community Life* (2006)

This book is a continuation of the title of the book "Embracing the Qur'an" which contains the author's papers from 1992 to 2006. This book has a communicative style, easy to understand and attracts the interest of its readers. In this book, Quraish also examines many issues. Of the 27 existing writings, he divides them into five sections, namely: religion and diversity, Muslims and the challenges of the times, Muslims and the challenges of the times, religion and the renewal of the Qur'an and issues of interpretation as well as religion and nationality. Everything is viewed from the view point of al-Qur'an.³⁸

e. *Tafsir Al-Mishbah* (2000)

Tafsir al-Mishbah is the most famous commentary by Quraish Shihab, this book has a total of 15 volumes which completely contains the interpretation of 30 juz of verses and suras of al-Qur'an. So this interpretasi uses the tahlili method, which interprets the Qur'an verse by verse according to the rule in the manuscripts. For the first printing for volume one of this commentary was in 2000. And while the first printing of the last juz (volume 15) is listed in 2003. According to Quraish's confession, he spends an average of seven hours a day to complete it.³⁹

Of the many works he has written and published above, *Tafsir al-Misbah* is the greatest masterpiece and the most phenomenal book in the interpretation world. The book's writing

³⁷ M. Quraish Shihab, *Secercah Cahaya Ilahi*. (Bandung: Mizan, 2000), hlm. 387

³⁸ M. Quraish Shihab, *menabur Pesan Ilahi al-Qur'an dan Dinamika Kehidupan Masyarakat* (Jakarta: Lentera Hati, 2006), hlm. viii.

³⁹ M. Quraish Shihab, *Menabur Pesan Ilahi...*, hlm, 310.

models always present each surah, so the reader can easily understand the theme or discussion contained in the surah, this is a complete Qur'an interpretation of 30 juz with volumes

Regarding the interpretation of al-Mishbah:

- a. The interpretation of the verses of the Qur'an is done by making groupings of verses where each number of groups of verses can be different from one another. Quraish did not write his commentary based on juz by juz, therefore of the fifteen volumes of his book, the thickness of each page is not the same or different and only surah al-Maidah which is in volume 3 and the thinnest among the other volumes only has 257 pages. The average has more than 500 pages and there are even 765 pages.
- b. Quraish in interpreting the verse he followed the pattern or method of classical scholars in general. The Quraish included criticisms on the sidelines of the translation of the verse being interpreted. The way to distinguish the translation of verses and comments, Quraish uses italics (italics) in the translated sentences. So, it is in his criticisms that Quraish collaborates on the thoughts of previous scholars, on the sidelines of his own thoughts.⁴⁰
- c. The nuances of the author's language in this interpretation are so clear, as seen in his previous works. The elaboration of vocabulary and linguistics carried out by Quraish in this book leads the readers to know the meaning of al-Qur'an well, in which difficulties in interpreting of Qur'an can be overcome.

So there are several principles that Quraish has in his commentary, including that the Qur'an is an inseparable unit. And in the interpretation of al-Mishbah Quraish, the discussion of the science of munasabat can

⁴⁰ M. Quraish Shihab, *Tafsir al-Mishbah*, Vol. 6 (Jakarta: Lentera Hati, 2004), hlm. 24.

be seen from six things: word-by-word harmony in one surah; compatibility of the content of the paragraph with the closing paragraph (fawasil); the compatibility of the verse with the next verse; the compatibility of the initial description / preamble of one sura with the initial description / preamble of the sura after it; and the compatibility of the surah theme with the sura name.

As Quraish admits, that the interpretation in the interpretation of al-Mishbah is not purely from his own *ijtihad*, but he quotes a lot and also quotes the opinions of classical and modern scholars. And the most dominant is the book of commentary *Nazm al-Durar* by the medieval scholar Ibrahim Ibn Umar al-Biq'a'i (d. 885/1480). This is a natural thing because this character was the object of Quraish's research when he finished his doctorate at al-Azhar University in Egypt. Muhammad Husein Tabathab'i, who is a modern Shia scholar who wrote a complete book of interpretations of al-Mizan 30 juz. This is also a lot of reference for the Quraysh. So these two figures received a lot of attention from the Quraish in the interpretation of al-mishbah. Quraish also quotes a lot from Muhammad Thanthawi, Mutawalli as-Sya'rawi, Sayyid Qutb, and Muhammad Tahahir ibn Asyur.⁴¹

Indeed, basically Quraish has not only commentator in this country (Indonesia), but he have the intelligence to transliterate the Qur'an also present the messages of al-Qur'an and is adapted to the context of the present and the classical period so that this makes him better known. and arguably superior to others. In his interpretation he is more inclined to emphasize the importance of using *maudu'i* (thematic) interpretations, namely the interpretation of the Qur'an by collecting several verses of the Qur'an which are scattered in various chapters that have or discuss the same problem. Then explain the overall meaning of the verses and

⁴¹ M. Quraish Shihab, *Tafsir Al-Mishbah Pesan, Kesan dan Keserasian Al-Qur'an* Vol. 1 (Jakarta: Lentera Hati, 2000), hlm. xiii.

then draw conclusions as an answer to the main problem. According to Quraish Shihab, the interpretation of the Qur'an will never end. However, over time and the development of the times, new interpretations always appear along with the development of science and also the demands of progress. According to him, it is also a big sin if someone imposes his opinion in the name of the Qur'an.⁴²

From the writings of M. Quraish Shibab analyzed by Kusmana found the conclusion that in general the characteristics of thinking M. Quraish Shihab's Islam is rational and moderate. Characteristic rational thought is devoted not to, for example, impose religion follow the will of contemporary reality, but try to give more explanation or significance of classical religious treasures for society

contemporary or appreciate the possibilities of understanding and interpretation new but while maintaining the goodness of old traditions. In a word On the other hand, he still adheres to the adage of the ulama al-muhafadzah bi al-qadim al-shalih wa al-akhdz hi al-jadid al-ashlah (maintaining old traditions that still relevant and adopting a new, better tradition).⁴³

7. Verses Of Interfaith Marriage

Verse Al-Baqarah: 122

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ ۖ وَلَا مَٰمَّةً مُّؤْمِنَةً حَتَّىٰ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۚ
وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ
أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ

Meaning:

Don't marry idolatrous women until they have believed. A believing maid is better than an idolatress, even if you like her. And don't marry idolatrous men until they have believed. A believing servant is better than an idolater,

⁴² M. Quraish Shihab, *Tafsir Al-Mishbah Pesan, Kesan dan Keserasian Al-Qur'an* Vol. 1 (Jakarta: Lentera Hati, 2000), hlm. xiii.

⁴³ Abuddin Nata, *Tokoh-Tokoh Pembaharuang Pendidikan Islam Di Indonesia*. (Jakarta: PT Raja Grafindo, 2005) hlm. 363

even if you like him. These invite to the Fire. But by His grace, God invites to Paradise and forgiveness. He explains His communications to people to remind them.⁴⁴ (QS. Al-Baqarah [2]: 221)

Al-Ma'idah: 5

أَلْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلٌّ لَكُمْ وَطَعَامُكُمْ حَلٌّ لَهُمْ
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا
ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي آخِرَةِ مِنَ الْخَاسِرِينَ

Meaning:

Today, all good things are made lawful for you. And the food of Bible-People is lawful for you, and your food is lawful for them. So are virtuous believing women, and virtuous women of Bible-People, provided you give them their allowance, and you take them in marriage, not in adultery, nor as mistresses. Whoever rejects faith, his deeds will be in vain, and in the Hereafter, he will be among the losers.⁴⁵ (QS. Al-Maidah [5]: 5)

Al-Mumtahanah: 10

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ إِنَّ اللَّهَ عَلِيمٌ بِإِيمَانِهِنَّ ۚ فَإِنْ
عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۚ وَءَاتَوْهُنَّ مَا
أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ
وَسْأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ لَكُمْ أَنْفَقُوا ۚ ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Meaning:

O believers! When the believing women seek refuge with you, test them. Allah best knows their faith. If you find them true believers, do not send them back to the unbelievers. They are not lawful to the unbelievers, nor are the unbelievers lawful to them. Return to their unbelieving husbands what they have spent on them. There is no blame on you if you marry such women, provided you give them their dowers. Do not hold on to your marriages with unbelieving women. Demand what you have spent on them and let the

⁴⁴ Yayasan Penyelenggara Penterjemah/Pentafsir, *al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019*, Lajnah Pentashihan Mushaf Al-Qur'an, 2019, h. 46

⁴⁵ Yayasan Penyelenggara Penterjemah/Pentafsir, *al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019*, Lajnah Pentashihan Mushaf Al-Qur'an, 2019, h. 145

unbelievers do the same. This is the order of Allah which He has decreed between you. Allah is All-Knowing, All-Wise. (QS. Al-Mumtahanah [60]: 10)

CHAPTER IV

COMPARISON ANALYSIS OF THE INTERPRETATION OF IMAM AL-QURTUBI AND QURAISH SHIHAB ON INTERFAITH MARRIAGE

A. Interpretation of Qurtubi in book Li Ahkam's Interpretation of the Qur'an on Interfaith Marriage

1. As for one of the surah that will be discussed, namely surah al-Baqarah verse 221:

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ ۚ وَلَآ مَۡمَۡةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۚ وَلَا
تُنْكَحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ
يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Meaning:

Don't marry idolatrous women until they have believed. A believing maid is better than an idolatress, even if you like her. And don't marry idolatrous men until they have believed. A believing servant is better than an idolater, even if you like him. These invite to the Fire. But by His grace, God invites to Paradise and forgiveness. He explains His communications to people to remind them."¹ (QS. Al-Baqarah [2]: 221)

This verse was revealed to Mirtsad Abu Mirtsad. Who has the name Kanaz Bin Husain Al-Ghanawi. Rasulullah sent him to leave for Mecca secretly or secretly with the aim of releasing his two friends. Even though in Mecca he had a wife whom he loved in the Jahiliyyah era. Someone he loved was named Anaq, then the child approached him., then Mirtsad spoke to him, "Actually Islam forbids what happened in the Jahiliyyah era" then Anaq replied, "then marry me!" Mirtsad then said, "before that I will ask for approval from the Prophet Muhammad." Mirtsad approached Rasulullah with the aim of asking permission from him but, Rasulullah forbade marrying Anaq, because Anaq was a polytheist woman.²

¹ Departemen Agama RI, Al-Qur'an dan Terjemahnya (Jakarta: Pustaka Amani, 2015)

² Syaikh Imam Al-Qurtubi. *Tafsir Al-Qurtubi Jilid 3*, terj. Fathurrahman, Ahmad Hotib, dan Dudi Rasyadi (Jakarta: Pustaka Azzam, 2012), 144.

In his book of commentaries, al-Qurtubi interprets surah al-Baqarah verse 221 which means "and do not marry polytheistic women before they believe", what is meant by polytheistic women are those who worship idols and are also Zoroastrians. While Ibn Hanbal said, "It does not interest me". It was narrated that Hudzaifah bin Al-Yaman once married a Zoroastrian woman, then Umar said to her, "Divorce her!".³

Sheikh al-Qurtubi took from the opinion of Ibn Athiyah which said: Ibn Abbas said in part of the information narrated from him, "Indeed this verse (al-Baqarah verse 221) is general (so it includes) every woman who worships idols, women Book. Every woman who does not embrace Islam is illegitimate. With this in mind, this verse is the verse that substantiates the verse in surah al-Ma'idah. As for the words of Ibn Umar in Al Muwattha': "I do not know of greater polytheism than a woman who says that her god is Jesus", but this opinion needs to be considered. It was narrated from Umar that he separated Talha bin Ubaidillah from his wife, Hudzaifah bin al-Yaman from his wife. Both of them said, "we will drop divorce, O Amirul Mu'minin, and don't be angry." Umar said, "if your divorce is allowed, then your marriage is permissible. But I separated you by force".⁴

As for another narration whose sanad is better than the previous narration which states that Umar wanted to separate them from his wives, Hudzaifah said, "Do you consider him illegitimate? So separate him, O Amirul Mu'minin?" Umar replied, "I do not consider that he is illegitimate. But I'm afraid you will get adulterous women from among them. Umar's opinion was considered smart and genius by Qurtubi. This opinion is the same or similar to this also narrated from Ibn Abbas."⁵

Then Imam Qurtubi added that an-Nuhas said, "among the proofs that are valid in the sanad, Muhammad bin Rayyan told us, he said:

³ *Ibid*, Jil. 3, hlm. 152

⁴ *Ibid*, Jil. 3, hlm. 146

⁵ *Ibid*, Jil. 3, hlm. 147

Muhammad bin Rumh told us he said: Al-Laith told us from Nafi', that Abdullah bin Umar when asked about a man who would marry a Christian or Jewish woman, he replied, "Allah has forbidden polytheistic women to those who believe. While I do not know of a greater polytheism than a woman who says that her god is Isa, or one of Allah's servants."⁶

Syekh Qurtubi also explains the argument for prohibiting marrying polytheistic women because Allah has explained in the following verse, namely: "they invite them to hell" in which this verse is used as a legal reason for prohibiting them from marrying, so the answer is that this (inviting them to hell) is an answer to Allah's verse: "Verily, believing slave women are better than polytheist women" because polytheists lead to hell. This legal reason also applies to non-believers.⁷

Then Qurtubi explained that when there is a choice between a polytheist woman and a believer slave woman, you are required to choose a believer slave woman, as Allah's verse says: "certainly a believing slave woman is better than a polytheist woman". This verse of Allah is an emphasis that a believing female slave is better than a polytheist woman, even though the polytheistic woman has a higher position and wealth, "even though she attracts your heart".

1. As for the asbabunuzul of this verse, it is about Khansa, Sauda's mother, the slave girl of Hudzaifah bin al-Yaman. Hudzaifah said to him, "O Khansa, in fact you have been mentioned in Al Mala' Al A'la even though you are black and jet. Allah has also lowered your name in Him. "Hudzaifa then freed and married her". In the history presented by As-Suddi said, "This verse was revealed about Abdullah bin Rawahah, he had a slave girl who he slapped her when she was angry, and after that she regretted it. He came to the Prophet Muhammad SAW, then reported it to the Prophet. The Prophet asked "who is he, O Abdullah?" Abdullah then replied, "she is a

⁶ *Ibid*, Jil. 3, hlm. 149

⁷ Budy Prestiawan, "Menikahi Orang Musyrik Perspektif Al-Jashash dan Al-Qurthubi",

slave who fasts and prays and also completes her ablution and utters the two sentences of the creed, Rasuylullah SAW said: "indeed I will free her and marry her", he then did that.

2. interpretation of Qurtubi surah al-Ma'idah chapter 05

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْلِفِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Meaning:

Today, all good things are made lawful for you. And the *food of Bible-People is lawful for you, and your food is lawful for them. So are virtuous believing women, and virtuous women of Bible-People, provided you give them their allowance, and you take them in marriage, not in adultery, nor as mistresses. Whoever rejects faith, his deeds will be in vain, and in the Hereafter, he will be among the losers.* (QS. Al-Ma'dah 5:5).⁸

Imam Qurtubi took from the history of Ibn Abbas about the verse of Allah "And the women who guard the honor of those who were given the Al-Book before you". So the meaning of the People of the Book who have entered into an agreement (with the Muslims) and not those who are in a war zone, so this word of Allah becomes special.⁹

Then the word al muhsonaat according to Imam Qurtubi narrated by Ibn Abbas are women who are lawful who maintain their honor and are also wise. Asy-Sya'bi also said that "Al-Muhsonaat are women where he guards his genitals so that he does not commit adultery, and bathes from hadats janabah". Then Abu Ubaid had the opinion that it was not lawful to marry a slave girl of the Ahlul Kitab, based on the words of Allah Ta'ala "He may marry a believing woman from the slaves you have". (QS An-Nisaa': 4.25) this opinion is widely held by respected scholars.

⁸ Usman al-Qurthubi, Al-Qur'anul karim Tafsir Ringkas Ayat Pilihan, hlm 107

⁹ Imâm Al-Qurthubî, Tafsîr Al Qurthubî Jilid 6, terj. Fathurrahman, Ahmad Hotib, dan Dudi Rasyadi (Jakarta: Pustaka Azzam, 2012), 193.

Then there is also an opinion, when Allah says "And women who guard honor among those who were given the Book", so that the women of Ahlul Kitab say, "if Allah were not pleased with our religion, surely you would not be allowed to marry we". So it came down (this verse): "Whoever disbelieves after believing (does not accept Islamic laws), what is meant is (disbelieves in) what was revealed to Muhammad. Abu al-Haitsam said, the letter ba' (which contains in Allah's word biliimaani is shillah, namely waman yakfur al iimaana (whoever denies the faith "then his deeds will be erased".¹⁰

B. Interpretation of Quraish Shihab in Al-Mishbah's Interpretation of Interfaith Marriage Verses

Interpretation of Quraish Shihab in surah al-Baqarah verse 221

The meaning is: *"Don't marry idolatrous women until they have believed. A believing maid is better than an idolatre ss, even if you like her. And don't marry idolatrous men until they have believed. A believing servant is better than an idolater, even if you like him. These invite to the Fire. But by His grace, God invites to Paradise and forgiveness. He explains His communications to people to remind them."*

This verse, according to Quraish Shihab, is a guide concerning the development of a household which at least consists of a husband and wife. So that the first guidance is concerned with the selection of a partner, husband or wife. Selection of a partner is the first stone in a building, say the foundation of a household. It has to be very strong because, otherwise the building will collapse even with the slightest jolt, especially if the burden it carries becomes heavier with the birth of children. What is meant by a strong foundation is not beauty and handsome because basically it is relative, and it also fades quickly. Neither is wealth abundant because wealth is easy to get and also easy to

¹⁰ *Ibid*, Jil. 3, hlm. 194

lose. Nor is it social status or high position because this is only temporary.¹¹

Therefore it is natural that the first message for those who want to build a household: And do not, O Muslim men, marry, that is, enter into marriage ties with polytheistic women who are idol worshippers before they have true faith in Allah swt, God Almighty. One and believe in the Prophet Muhammad. In fact, slave women, namely those with low social status in the eyes of society, but believers, are better than polytheistic women, even though she, namely polytheistic women, attracts your heart, O saints, marrying polytheists to idol worshippers , with believing women before they believed in the true faith. Indeed, a believing slave is better than a polytheist, even if he attracts you because he is dashing, noble or rich, and so on.

In this Quraish interpretation, it also explains about shirk, namely associating something with something. In view of religion, a polytheist is someone who believes that there is a god with Allah, or who carries out activities that have a dual main purpose, first to Allah and second to others. Thus, all those who fellowship with him from this point of view are polytheists. Christians who believe in the trinity, are polytheists, see from the point of view above. However, al-Qur'an experts who later gave birth to a legal view, have another view. According to their observations, the words mushrik or musyirikin and musyirikat are used in the Qur'an for certain groups who associate partners with Allah. They were idol worshipers, of which there were still quite a lot when the Qur'an was revealed, especially those who lived in Mecca. Thus, the term al-Qur'an is different from the religious term above. Although adherents of Christianity believe in god the father and god the son, by Islam religion can be seen as people who unite Allah, but the Koran does not name them

¹¹ M. Quraish Shihab, *Tafsir Al-Mishbah*. (Jakarta: Lentera Hati, 2017), Vol 1, hlm. 576

polytheists, but accompanies them ahl al-kitab.¹² Pay attention, among others, to the following words of God:

“Neither the unbelievers among the Scripture-People nor the associators desire that anything good comes to you from your Lord. God assigns His grace to whom He wills. God is the Possessor of immense grace”.(Q.S. al-Baqarah :105).

“The unbelievers among the Scripture-People and the pagans weren’t condemned until clear evidence came to them.” (QS. Al-Bayyinah :1)

From the verse above there are two kinds of disbelievers. First, Ahl al-Kitab then secondly, polytheists. That is the term used by the Qur'an for the same element, namely disbelief with different names, namely Ahl al-Kitab and al-Musyrikun. This is almost the same as the word corruption and stealing. Even though the meaning of both is the same, namely taking something that does not belong to him, but in use, if an employee takes something that does not belong to him then he is called a corruptor, whereas if an ordinary person who is not an employee takes something that does not belong to him then he is called a thief.¹³

This difference in words is very important because in other verses in the Qur'an it is permissible for Muslim men to marry Ahl al-Kitab women (QS. Al-Maidah: 5). Those who understand the word polytheism, including Ahl al Kitab, consider that the verse al-Ma'idah has been nullified by the verse al-Baqarah verse 221. However, this opinion is very difficult to accept, because basically sura al-Baqarah was revealed first. compared to surah al-Ma'idah, and of course this is very illogical if something that comes first can erase the law of something that hasn't come or comes after. This will be even more difficult for those who argue that there are no unlawful verses. There are also other narrations which say that many of the Prophet's companions and tabi'in married Ahl al

¹² *Ibid*, Vol. 1, hlm. 577

¹³ *Ibid*, Vol. 1, hlm. 578

Kitab. Among them, namely the Caliph Uthman Ibn 'Affan, for example, married a Christian woman, even though his wife later converted to Islam; Talha and Zubair, two of the Prophet's most prominent companions, also married Jewish women.

However, what must be remembered is that marriage recommended by Islam is a marriage that establishes a harmonious relationship between husband and wife and between families, not only their respective families but also between the families of the bride and groom. From this, it can be seen that the role of parents is very important. Prohibition of marrying Muslim women to polytheists. Although the view of the majority of scholars does not include Ahl al-Kitab in a group called polytheists, this does not mean that there is permission for Ahl al-Kitab men to marry Muslim women. The prohibition is according to the verse above until they believe in the faith that is justified by Islam. Aren't they even though they are not called polytheists but are they included in the group of disbelievers? Moreover, in other verses it is understood that Muslim women are also not allowed to marry or be married to men Ahl al-Kitab, as expressly stated by QS al-Mumtahanah :10).¹⁴

Although this verse does not mention Ahl-al-Kitab, the term used is "infidels" as stated above that Ahl al-Kitab is one of the groups of infidels, thus, even though this verse does not mention -The book, this non-halal is included in the word "unbelievers".

Furthermore, it has been explained above that the main reason for the prohibition of marriage with non-Muslims is the difference in faith. Marriage is intended to establish a harmonious relationship, at least between husband, wife and their children. How can harmony be realized if the values held by the husband are different, let alone conflict with the values shared by the wife? Values will color one's thoughts and behavior. In the view of Islam, the value of the one and only God is the highest

¹⁴ *Ibid*, Vol. 1, hlm. 579

value which, however, cannot be sacrificed. It must be preserved and passed on to posterity. If this value is not believed by either spouse, how can it be passed on to posterity? Besides that, if this view of life is not realized in real life, are there still other values that will be realized and practiced? Can you tolerate the core of belief or even sacrifice it in the name of love? Or because of admiration for beauty or good looks, wealth and social status? Believe that all that is admired will not last long, while marriage is expected to last long. What lasts long and is brought to death is belief. Therefore, for the sake of lasting marriage, something lasting must be the basis. That is also why the verse above says: A woman with low social status, but has faith, is better than a woman with high social status, beautiful and rich, but without faith. God conveys this statement by using the editorial of the real inauguration.¹⁵

While some scholars underline other causes related to the prohibition of Muslim marriages with non-Muslims, namely the child factor. According to Mutawalli asy-Sya'rawi, in his description of this verse he underlined that the human child is the child with the longest childhood. In contrast to flies that only need two hours, or other animals that only need about a month. Children need guidance until they reach adolescence. So it is the parents who guide the care of the children until they grow up. Well, for several years he will be guided by parents who do not have divine values, if his mother or father is polytheist? Even if the child later believes in faith, it can be assumed that his faith has turbidity as a result of his parents' upbringing in childhood, therefore Islam prohibits such marriages.¹⁶

After explaining the prohibition above, then this verse continues the description by explaining further the reason for the prohibition, namely because they invite you, and your children born from wedlock to hell, by their words or actions and example, while Allah invites you and whoever

¹⁵ *Ibid*, Vol. 1, hlm. 580

¹⁶ *Ibid*, Vol. 1, hlm. 581

leads to deeds that can lead to heaven and forgiveness and gives forgiveness with His permission.

This verse fragment gives the impression that all those who invite to hell are people who do not deserve to be a life partner. While Muslim thinkers today almost include all non-Muslims including Ahl al-Kitab in groups that invite them to hell, and in essence they almost equate Ahl al-Kitab with polytheists. Quraish Shihab shortens this article with the sentence that equating Ahl al-Kitab with polytheists is not appropriate, after the Qur'an distinguishes them and indeed it should be to distinguish them from polytheists, or communists, because at least Ahl al-Kitab Jews and Christians have holy books with moral norms, as well as provisions which if they are preserved can lead to the creation of a marriage which is not directly bad. The value of religion, has a very important value in directing someone towards moral values. This is not obtained by idol worshipers, even among atheists though. However, the tendency to prohibit the marriage of a Muslim with a Ahl al-Kitab woman on the basis of goodness, not on the redaction of the Qur'an, is appropriate. So, so that you can say that the marriage from the point of view of Islamic law is makruh. Once again this important point is between Muslim men and Ahl al-Kitab women, not Muslim women and Ahl al-Kitab men, not Muslim women and Ahl al-Kitab men, which is clearly and definitely prohibited and unlawful.¹⁷

This verse closes with His words: Allah explains His verses, namely His guidance to humans. He explained that so that you can remember, that is, take lessons. Indeed, there are many lessons from the guidance above interpretation of Quraish Shihab in Surah al-Ma'idah Ayat 5 “:

Today, all good things are made lawful for you. And the food of Bible-People is lawful for you, and your food is lawful for them. So are virtuous believing women, and virtuous women of Bible-People, provided you give them their allowance, and you take them in marriage, not in adultery, nor as

¹⁷ *Ibid*, Vol. 1, hlm. 582

mistresses. Whoever rejects faith, his deeds will be in vain, and in the Hereafter, he will be among the losers.”.

Once again, Allah repeats the statement of the previous verse and adds that the fragment of the meaning of the verse *On this day is made lawful for you*, meaning that Muslims are allowed to eat animals slaughtered by non-Muslims who have been given a book. As explained by M. Quraish Shihab in his commentary, it is lawful for the sacrifices of those who were given the Book to be lawful for you to eat and your food is lawful for them too, so you will not sin if you give it to them. And it is also lawful for you to marry women who uphold honor among women who believe and women who uphold honor among those who were given the Bible, namely the Jews and Christians before you, if you have paying compensation, namely their dowry, namely having legally entered into a marriage contract, payment with the intention of maintaining your chastity, namely marrying according to Allah's guidance, not with the intention of being colored and also not making them secret partners or concubines. Marriage is lawful to you, while you remember that whoever disbelieves after believing, his deeds will be nullified. If the disbelief is brought to death and he will be among the losers in the Hereafter.¹⁸

Sparingly the author goes straight to the verse that relates to the title, namely regarding the differences of opinion of the scholars regarding the scope of the meaning of "alladzina utu al-Kitab", after the scholars agreed that at least they were adherents of Judaism and Christianity, they also differed on whether the adherents of that religion were past generations. and his descendants only, or including adherents of both religions until now, both his ancestors who have embraced him and those who have recently embraced him. There are those who refuse to name current Jews and Christians as Ahl al-Kitab, not even considering its current form, so there are more scholars who broaden its meaning, including in the sense of utu al-kitab, all adherents of religions who have holy books or some

¹⁸ M. Quraish Shihab, Tafsir Al-Mishbah. (Jakarta: Lentera Hati, 2010), Vol 3, hlm. 33

kind of holy book to date. As the opinion of Sheikh Muhammad Abduh and Rasyid Rida, for example, considers slaughtering by adherents of Buddhism and Hinduism lawful.¹⁹

According to Quraish Shihab, the affirmation of the word *wa tha'amukum*: your food after previously affirming the word *wa tha'amuhum*: their food (Ahl al-Kitab) is to underline that in matters of food, the law of reciprocity is justified, but in matters of marriage, reciprocity does not apply. , in the sense that Muslim men can marry Ahl al-Kitab women, but Ahl al-Kitab men are not justified in marrying Muslim women.²⁰

This verse clearly allows marriage between Muslim men and Ahl al-Kitab women, but this permission is a way out of an urgent need at that time where Muslims often travel long distances to carry out jihad without being able to return to their families, and also with the aim of preaching. That Muslim women are not allowed to marry non-Muslim men, both Ahl al-Kitab let alone polytheists, because they do not recognize the prophethood of Muhammad saw. Muslim men acknowledge the prophethood of Isa, also underline the principle of religious tolerance, *lawum dinukum wa liyadin*, a man who usually, even should, be the head of the household and will influence his wife, so that if the husband does not recognize the religious teachings that his wife believes in, they are afraid of coercion religion either openly or secretly.

The word of Allah *wa al-muhshanat* / women who take care, honor is a sign that women who should be married should be women who take care of their honor, both believing women and Ahl al-Kitab. meaning of free women. Indeed, the word can mean independent, or one whose honor is preserved, or one who is married. Furthermore, the mention of believing women as priority indicates that they should be prioritized,

¹⁹ *Ibid*, Vol. 3, hlm.34

²⁰ *Ibid*, Vol. 3, hlm. 35

because after all, similarities in religion and outlook on life really help to create peace, and even determine the longevity of the household.²¹

The closing of the verse which makes it lawful to slaughter Ahl al-Kitab and the marriage of Muslim men and women of Jews and Christians, with the threat that whoever disbelieves after believing then erases his deeds and so on, this is a warning to anyone who eats or plans a marriage with them, to be careful. Be careful not to let this lead them to disbelief, because the result will be torment in the hereafter.

On the other hand, this verse is placed after the statement of disbelievers and the perfection of the Islamic religion, indicating that these things are permitted, among other things, because Muslims already have perfect religious guidance and because infidels are so weak that they are desperate to defeat the Muslims or with the intention of converting them. Once again it is emphasized that this permissibility also aims to show the perfection of Islam and the nobility of manners that are taught and applied by husbands to wives who adhere to Judaism and Christianity, without having to force her to embrace Islam. As explained above, it is very appropriate to say that it is not justified to enter into a marriage relationship with Ahl al-Kitab women who are unable to demonstrate the perfection of Islamic teachings, especially if they are likely to be influenced by non-Islamic teachings believed by the prospective wife or husband. his future wife's family.²²

C. Analysis of Similarities and Differences Between Qurtubi and Quraish Shihab

From the explanation of the interpretations that have been put forward by the two figures above. There are several important points that the author will convey in this study:

After the author reads from the narrations explained by Qurtubi, the author takes the important things from this subject, that it is forbidden to

²¹ *Ibid*, Vol. 3, hlm. 36

²² *Ibid*, Vol. 3, hlm. 37

marry a polytheist woman because she follows the opinion of Ibn Umar. Qurtubi explains with Surah Al-Baqarah verse 221 which confirms that it is better to marry a believing slave woman than a free polytheist woman even though they attract your attention . The reason for this prohibition has been explained by Allah in the verse that follows, namely: where their invitation to go to hell becomes an emphasis on the prohibition of the marriage. The author's opinion is very relevant to the current situation. While the interpretation of Quraish Shihab prohibits marriage between Muslims and polytheists because of differences in faith, and also has a large impact on the children resulting from the marriage, then this verse continues the description by explaining further the reason for the prohibition, namely because they invite you, and your children born of wedlock go to hell, with their words or deeds and example, while Allah invites you and anyone to practices that can lead to heaven and forgiveness and give forgiveness with His permission the interpretation of Qurtubi and Quraish Shihab This is very relevant to today's modern times. Because until now there are still polytheists and their number is very large. Judging from the reasons for the two, Qurtubi's opinion is more dzohir proposition while Quraish Shihab is more strict and is not fixated on just verses but also looks at the current state of society.

According to Imam Qurtubi, what is meant by Ahl al-Kitab are Jews and Christians from among the Arab nations. Are they from Bani Taghlib or other areas. Meanwhile, according to Quraish Shihab, what is meant by Ahl al-Kitab are Jews and Christians only and they are considered unbelievers and they are not judged to have faith, with faith justified by Islam.

Qurtubi also added that marrying Ahl al-Kitab, if they are people who fight against Muslims then it is not permissible. This is quoted from the history of Ibn Abbas who was asked about it, then he replied "it is not lawful".

However, Qurtubi explained that there are also Ahl al-Kitab who can be married, as explained in the word of God which means "(and it is lawful to marry) women who maintain honor among those who were given the Bible before you" . (QS. al-Mâ'idah: 5) but the emphasis here is the permissibility of marrying people who are given the al-Kitab with a record of maintaining honor.

According to Qurtubi, women of the people of the book are Jews and Christians from Bani Taghlib or other areas, while according to Quraish Shihab, they are only Jews and Christians. With the opinion of two figures between Qurtubi and Quraish Shihab, each of them allows marriage to people of the book. According to Qurtubi, in the view of Qurtubi, it is permissible to marry people of the book, but with a note that women of the people of the book maintain honor, while according to Quraish Shihab, he justifies marriage between Muslim men and women of the people of the book, but this ability has two conditions, namely first, as an urgent way when That was because the Muslims often traveled far to carry out jihad and were unable to return to their families at that time, as well as for the purpose of preaching. Second, Muslims already have perfect religious guidance and infidels are so weak, that they have given up hope of defeating Islam and the nobility of manners taught by husbands to their wives, both Jewish women and Christian women, without having to force them to embrace the Islamic religion they adhere to.

The difference in the views of Qurtubi and Quraish Shihab in the interpretation of sura al-Ma'idah is that Qurtubi's requirements are more lenient, while Quraish Shihab's are more stringent, although basically they both allow each other. Imam Qurtubi belongs to the Maliki school of thought which absolutely allows interfaith marriages and seeing from Qurtubi's background also alludes to the issue of khilafiyah and presents opinions and Qurtubi also gains a lot of knowledge from famous scholars of his time so it is not surprising that Qurtubi's thoughts are very broad

and he is also read a lot of books in the rest of his life. Whereas Quraish Shihab belongs to the Shafi'i school of thought, in which Shafi'i believes that it is makruh to marry people of the book, then, judging from his background, Quraish Shihab, who from childhood had been accustomed to by his father in studies on the Qur'an so that he became more interested in exploring interpretation of the Koran. Then he continued from the second grade of MTS Tsanawiyah at Al-Azhar and took doctoral degree and then succeeded and won the Summa Cum Laude predicate (first degree award), so it is not surprising that Quraish Shihab's thinking is more stringent because he sees the current social conditions. And it is clear that Qurtubi and Quraish are of different eras, so it cannot be denied that their thoughts different a lot.

From two Mufassir Qurtubi and Quraish Shihab allow marriage women ahl kitab but with several condition and forbid marriage with polytheist man and women. so in chapter two Mun'im sirry is proof that the discourse on interfaith marriage is still continuing. In fact, Mun'im Sirry even went into the realm of debating theology with social and contemporary society to show that this was indeed something that was maintained.

However, based on the facts that exist in today's society who are married to people of the book, the author is not on the same page between the two figures who allow marriage to people of the book. Because remembering today, there are many Christian and Jewish religions and their books cannot be accounted for as authentic until now, and also about Interfaith marriages and various polemics or problems. One of the effects is on children. One of the goals of marriage is to have off spring whose birth is a gift or deposit from the creator. The child is fitrah (holy) in which there is no sin. Children who are born to parents of different religions will be confused about choosing the religion of their father or mother, on the other hand, when they are older their psyche will also be a little disturbed.

The problem is, is there a guarantee that after marriage he will not be influenced by the religion of his wife who is a person of the book, even though with a record before marriage he agreed to it. So who can guarantee that this man can still remain consistent with his faith. Because the temptation of women is very strong, especially if the woman who is an expert in the book has a very high missionary spirit to influence the man to convert to his religion. And also everyone can claim if his religion is good, so that he is also allowed to marry women of the people of the book. However, in the end it is the mudhorat that occurs.

CHAPTER V

CLOSING

A. Conclusion

Be based of explanations contained to this study, the author take conclusions from the views of two commentators, namely Imam al-Qurtubi and Quraish Shihab, regarding the verses about interfaith marriage in Surah al-Baqarah verse 221 and Surah al-Ma'idah verse 5.

1. Imam Al-Qurthubî interpret the word *musyrikat* contained in Surah al-Baqarah verse 221 here are women who worship idols and women who are Muslim, in this case Imam Al-Qurthubî cites the opinion of Ishak bin Ibrâhîm al-Harabi that it is forbidden to marry women polytheists are included in the People of the Book, because they worship other than Allah, and also Imam al-Qurthubî forbade marrying People of the Book if they fight Muslims, and this is contained in the history of Ibn Abbas. Even so, Imam al-Qurthubî explained that there are also among the People of the Book who can be married, namely if they convert to Islam after. What is meant by the People of the Book here are Jewish women and Christian women who are not slaves belonging to other people from among the Arab nation either from Bani Taghlib or from other areas.
2. Quraish Shihab doesn't allow man and women of muslim to marry with a polytheist. Meanwhile, Quraish Shihab is of the opinion that the Ahl al-Kitab group in the Qur'an only focuses on Jews and Christians, other than that they are not included in the Ahl al-Kitab. and Quraish Shihab does not allow marrying polytheistic women as well as Qurtubi prohibits marrying polytheistic women.
Quraish Shihab regarding the marriage of a Muslim man to a woman of the People of the Book, he allows and must fulfill several conditions, namely:

- a. Women of the People of the Book who are allowed to marry must be good women, in the sense of the word they are women who maintain their honor.
 - b. Must pay the marriage dowry to the woman of the People of the Book who wants to marry. And once paid, the dowry is fully the woman's right.
 - c. The Ability to marry women People of the Book only applies to Muslim men who are strong in their faith. Because, basically the permissibility of marriage is intended so that Ahl al-Kitab women who have become wives for Muslim men can turn into Muslim women.
 - d. If it is feared that the marriage will have a bad impact on Muslim men, then it is not permissible to do so.
3. The similarities between Qurtubi and Quraish Shihab are, they forbidden to marry women polytheists, and allow the marriage of a Muslim man to a woman of the People of the Book but they have a criteria each other. The difference in the views of Qurtubi and Quraish Shihab in the interpretation of sura al-Ma'idah is that Qurtubi's requirements are more lenient, while Quraish Shihab's are more stringent, although basically they both allow each other.

B. Suggestion

This thesis discusses the interpretation related to interfaith marriage in surah al-Baqarah verse 221 and surah al-Ma'idah verse 5 according to al-Qurtubi and Quraish Shihab. Related to this, if the reader wants to examine more deeply about interfaith marriage, he should look for contemporary interpreters whose interpretations are very relevant to the current situation. Because, according to the author, many new mufassir have emerged, but very few have discussed verses related to interfaith marriage. Even though according to the author there are still many

interfaith marriages, especially in Indonesia, especially in remote rural areas where the majority are non-Muslims.

The writer wish from this thesis might be beneficial and increase to the knowledge, especially for writers and readers. It is also hoped that it can add enthusiasm to the world of research and can add insight in the field of knowing verses from al-Qur'an, especially in interpreting and taking God's messages contained in the Koran. The author apologizes for all the shortcomings and mistakes both in writing and understanding. Because of this, the writer expect constructive of criticism and also suggestions for the good of the writer in the future.

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