

CHAPTER III

ULUL AZMI MESSENGERS AND THEIR FAMILY IN THE QURAN

A. Family Story of Prophet Nuh pbuh.

1. Lineage of Prophet Nuh

His Lineage was Nuh bin Lāmak Mutawashlakh bin Ukhnukh—he was Idris—bin Yarid bin Mahlāyil bin Qainān bin Anūsh bin Shīth bin Adam father of man,¹ the while difference between Nuh and Adam was 1056 years.²

The Prophet Nuh life was the longest among other prophets, his struggle more, he obtained pain that the prophets and messengers had never obtained, calling upon his peoples for a very long time, either day or night, openly and stealth. He called on the path of Allah with great wisdom and good advice, but he does not receive from his peoples except denial and insubordination.

Some historians (*mu'arrikhūn*) explain that Nuh was sent by Allah in the his people midst when he was 50 years old, then he lived with his peoples for 950 years, then he lived after the destruction of the people for 350 years, so he was around 1350 year, this was an opinion taken from the Taurat, but the news explained in the Taurat usually abandoned because it couldn't be trusted. The Quran was mentioned:³

¹Abī Al-Fidā' Ismā'il bin 'Umar bin Kathīr Ad-Dimashqī, *Qaṣaṣ Al-Anbiyā'* (Cairo: Dār Aṭ-Ṭabā'ah wa An-Nashr Al-Islāmiyyah, 1997), 83. See more Muḥammad 'Alī Aṣ-Ṣābūnī, *An-Nubuwwah wa Al-Anbiyā'* (Dimashq: Maktabah Al-Ghazālī, 1985), 143.

²Muḥammad 'Alī Aṣ-Ṣābūnī, *An-Nubuwwah wa Al-Anbiyā'*, 143.

³Muḥammad 'Alī Aṣ-Ṣābūnī, *An-Nubuwwah wa Al-Anbiyā'*, 145-146.

فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا

.... and he tarried among them a thousand years less fifty...⁴ (Q.29:14)

2. The Prophet Nuh's Traitorous wife and His Position as A Husband

The story of Nuh's wife was depicted in the Quran only one verse:⁵

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ

*God sets forth, for an example to the Unbelievers, the wife of Noah and the wife of Lūt: they were (respectively) under two of our righteous servants, but they were false to their (husbands), and they profited nothing before God on their account, but we told: "Enter ye the Fire along with (others) that enter!"*⁶ (Q.66:10)

The name of Nuh's wife was Wāhilah,⁷ Nuh as a righteous husband, always with her on day and night, feeding her, consort with her by more loving treatment, but apparently his wife betrayed for him. Betrayal here is not adultery, but betrayal in religion matters, because the wives of the prophets are saved from adultery to protect the honor of the prophets.⁸

Wāhilah did not take benefit from a righteous husband to become a faithful servant and near to Allah. According to Adh-Dhahhak, the betrayal she did was the

⁴Abdullah Yūsuf 'Alī, *The Holy Qur'an: Original arabic Text with English Translation & Selected Commentaries* (Kuala Lumpur: Saba Islamic Media, 2001), 478.

⁵Choiruddin Hadhiri SP, *Klasifikasi Kandungan Al-Qur'an*, vol. 2 (Jakarta: Gema Insani, 2005), 208.

⁶Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 709.

⁷Al-Qurthuubi, *Tafsir Al-Qurthubi*, trans. Muhyiddin Masridha, vol. 18 (Jakarta: Pustaka Azzam, 2008), 764.

⁸Abī Al-Fidā' Ismā'il bin 'Umar bin Kathīr Ad-Dimashqī, *Tafsīr Al-Qur'ān Al-'Azīm*, vol. 8 (Beirut: Dār Al-Kutub Al-'Ilmiyyah, 1998), 192-193.

form of a sheepfight, if Allah revealed something to Nuh, so his wife would broke it to the idolaters.⁹ Jabir Asyshal wrote in his book that Wāhilah in addition to denying, she also obstructe her husband’s religion proselytizing. This was proved if there are guests would meet Nuh to get near to the faithlight, she always suggested them not to approach Nuh. She reasoned that if her husband was true, surely she and his son (Yām) would become the first follow him.¹⁰ She also told her people that Nuh was a crazy.¹¹

The verse above said “a righteous husband” is not “a husband was a prophet” so that this verse can be a lesson and applies throughout the ages even though at the time of prophethood was stopped,¹² that don’t be surprised if there is a righteous husband has a defiant wife. The husband can only convey the truth continuously as an obligation to keep his family away from hellfire, but it acceptance back to his wife, the wife who determines her own life choices and responsible fully for it, and her husband will not a helper for her someday before God. Allah said: “... *they shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case.*”¹³ (Q:2:134)

The condition of Wāhilah when the flood came to destroy the people of Nuh, she and her son included those who were drowned death.¹⁴

⁹Al-Qurthubi, *Tafsir Al-Qurthubi*, trans. Muhyiddin Masridha, vol. 18 (Jakarta: Pustaka Azzam, 2008), 765.

¹⁰Jabir Asyshal, *Al-Qur’an Bercerita Soal Wanita*, trans. Aziz Salim Basyarahil (Jakarta: Gema Insani Press, 1998), 39-43.

¹¹Al-Qurthubi, *Tafsir Al-Qurthubi*, trans. Muhyiddin Masridha, vol. 18, 764. See more M. Quraish Shihab, *Tafsir Al-Mishbah*, vol. 14 (Jakarta: Lentera Hati, 2002), 184.

¹²M. Quraish Shihab, *Tafsir Al-Mishbah*, vol. 14, 185.

¹³‘Abdullah Yūsuf ‘Alī, 42.

¹⁴ M. Ishom and Saiful Hadi El Saha, *Sketsa Al-Qur’an: Tempat, Tokoh, dan Istilah dalam Al-Qur’an* (n.p: Lista Fariska Putra, 2005), 351

When the sheet of the Noah's story was opened, so detectable a struggle that no knew limits of exhaustion, he preached with extra patience, the time was very long and tiring not compared to the very few followers. The people who deny always inherit the digression to their offspring, they continue make tricks and various mockery that flying from their orals. The wife ought to be a pedestal and cooler when the storm came, she became a test because she did not want to hear his call. She has came out of God's path. She joined with his rebellious people.

3. The Prophet Nuh as A Father and His Unbeliever Son

The story of Nuh as a father with his son was contained in the Surah Hūd verses 42-43 and 45-47.

وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ

*And Noah called out to his son, who had separated himself (from the rest): "O my son! embark with u, and be not with the Unbelievers!"*¹⁵ (Q.11:42)

The name of the Nuh's son was referred in this verse was Yām,¹⁶ a brother from Sām, Hām, and Yafith. This was Ibn Kathir mentioned. As for the Old Testament Book of Genesis Article 9 verses 18-19, Nuh only had three sons namely Sem, Ham, and Yafet, nothing mentioned that he had a child who named Yām, and all of three children were save,¹⁷ and this news was not in accordance with the Quran.

¹⁵ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 266.

¹⁶ This name that mentioned in the Commentaries Book of Ibnu Kathīr.

¹⁷ Lembaga Al-Kitab Indonesia, *Al-Kitab* (Jakarta: Lembaga Al-Kitab Indonesia, 2001), 8.

The word of *Yā bunayya* that Nuh said was a affection call from parents to his son,¹⁸ these words reflected Nuh’s personality as a gentle and loving father. He called his son to embarks him on the ark. In addition, the saying “*and be not with the Unbelievers*” was a religious education of the son so as not to behave as unbelievers. But his son answered:

قَالَ سَأُوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ...

*The son replied: “I will betake myself to some mountain: it will save me from the water....”*¹⁹(Q.11:43)

Yām’s words show that he did not hurries fulfill his father’s call. In fact, he did not add the words “O my father” as the answer to the call of his father (“O my son”).²⁰ He kept going up the mountain and believed that this flood was an natural disaster that would subside soon.

Hearing the answer of the child who did not obey his call, Nuh called again:

... قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ ...

*Noah said: “This day nothing can save, from the commond of God, any but those on whom He hath mercy”...*²¹(QS. Hūd/11: 43)

After this remark, the waves rise and end the dialogue between them:

... وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ

¹⁸M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 5 (Jakarta: Lentera Hati, 2011), 634.

¹⁹Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 266.

²⁰M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 5, 634.

²¹Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 266.

... *And the waves came between them and, and the son was among those overwhelmed in the flood.*²² (Q.11:43)

Note the expression of the Quran above. Nuh looked for, but he did not find his son, he did not find except the waves that was rising higher with the ark, he could not see anything other than water²³ whereas Noah really loved his son and this is something natural, that a father's love for his son exceeds his love for others except Allah. As a father he feel that the son was his shade that he must always protect and the son was his responsibility, but Allah wanted to drown his son cause the disbelief of the son.²⁴ Nuh did not know the disbelief of his son, he assumed that his son was a believer, however he wanted to save himself by taking refuge on the mountain. Therefore, when the waves fling his son and their dialogue was cutting,²⁵ so in verse 45 he pried up the promise of God as reflected in this verse:

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ
الْحَاكِمِينَ

*And Noah said called upon his Lord, and said: "O my Lord! Surely my son is of my family! and Thy promise is true, and Thou art the justest of Judges!"*²⁶ (Q.11:45)

This was a request from a father for save and release the danger that befell his son. He said: "*O my Lord! Surely my son is of my family!*" That "You promised

²² Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 266.

²³ Aḥmad Bahjat, *Anbiyā' Allāh* (Cairo: Dār Ash-Shurūq, 2003) , 59-60.

²⁴ Aidh Al-Qarni, *Tafsir Muyassar*, trans. Tim Terjemah Qisthi Press, vol. 2 (Jakarta: Qisthi Press, 2007), 244.

²⁵ M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 5, 638.

²⁶ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 266.

me to save my whole family, while the promise of You is true that is not denied, so how she was drown while You are the Great Wise.²⁷

This was bugged because before in verse 40 from surah Hūd reads:

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ

*At length, behold! there came Our command, and the fountains of the earth gushed forth! Wa said: “Embark therein, of each kind two, male and female, and your family —except those against whom the Word has already gone forth, —and the believers.” but only a few believed with him.*²⁸ (Q.11:40)

A similar verse was also found in the surah Al-Mu’minūn verse 27. At Here Allah commands to embark his family in the ark so them were safe, but this verse gives an exception that were the people who had been prescript the punishment even though they were his family, Nuh assumed that what it meant was his wife and he hoped that his son would be saved because he was a family and the blood of his flesh. But his son was included prescript the punishment also.²⁹ Allah then called out to warn the prophet:³⁰

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

*He said: “O Noah! He is not of thy family: for this conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest thou act like the ignorant!”*³¹ (Q.11:46)

²⁷Ibnu Kathīr, *Tafsīr Al-Qur’ān Al-‘Azīm*, vol. 4, 282.

²⁸Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 265-266.

²⁹M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 5, 636.

³⁰M. Adib Bisri, *Qashashul Anbiya dalam Al-Qur’an* (Surabaya: Nun Surabaya, n.d), 49.

³¹Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 267.

This verse clarified who was not saved, that was his son was not a saved family because he was not in accordance with the religious values taught by his father.³²

Al-Qurthubi said: “His son was by his side (ie with Nuh and in his alleged he was belief). Nuh said to his Lord: “*O my Lord! Surely my son is of my family!*,” except cause his son did revealed such things to him. Because, it was impossible for Nuh to asked the destruction for the unbelievers³³ then he asked that some of them (ie her child) be saved.”

His son hid his disbelief and revealed faith. Then Allah told to Nuh the occult sciences which was specifically by Him. Allah told the true condition of his son. Allah had advised him not become someone who did not understand. Allah wanted to eliminate the notion that his faithful son then died with the unbelievers.³⁴ It is impossible if he had known beforehand, then begged the punishment of the people and his son too, while in verse 42 of the Surah Hūd which mentioned that he was a loving father, then it was irrelevant if Nuh had the heart to beg a calamity for his own son.

Through this verse Allah wanted to warn His prophet not to ask a save for his son if himself did not know the nature of the drowning of his son. So Nuh begged forgiveness and repented to Allah:

³²Ibnu Kathīr, *Tafsīr Al-Qur’ān Al-‘Azīm*, vol. 4, (Beirūt: Dār Al-Kutub Al-‘Ilmiyyah, 1998), 282. See more M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 5, 640.

³³Q.71:26-27.

³⁴Al-Qurthubi, *Tafsir Al-Qurthubi*, trans. Muhyiddin Masridha, vol. 9, 106.

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنُ مِنَ الْخَاسِرِينَ

*Noah said: "O my Lord! I do seek refuge with Thee, lest I ask Thee for that of which I have no knowledge. And unless thou forgive me and have Mercy on me, I should indeed be lost!"*³⁵ (Q.11:47)

Loved for beings but disobeying for Allah was not in the dictionary of the life of a righteous servant, like Nuh loved his child must melt on the command of Allah, he realized that the request was wrong because he was told that his son was not of his family who was saved. Nuh did not submit to evil, even though the evil was in his own home or blood of flesh. He turn aside the sense of fatherhood that could encourage him to disobey to Allah.³⁶

These holy verses contained a very valuable lesson, that blood relations are not an essential relationship among peoples, as well as relationships of race, ethnicity, colour skin, or residence. The strongest relationship was the relationship of faith among believers.³⁷ Therefore a Muslim would be brothers because of his faith and Islam, and would hate someone because of his disbelief at the hereafter, even they were a descendant or family. Allah said³⁸ *"Thou wilt not find any people who believe in God and the Last Day, loving those who resist God and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred..."*³⁹ (Q.58:22)

³⁵ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 267.

³⁶ Amru Khalid, *Pesona Al-Qur'an*, trans. Ahmad Fadhil (Jakarta: SAHARA Publisher, 2005), 223.

³⁷ Ahmad Bahjat, *Anbiyā' Allāh*, 62.

³⁸ Afif 'Abdul Fattah Thabbarah, *Nabi-Nabi dalam Al-Qur'an*. trans. Tamyiz Dery, and members (Semarang: Toha Putra, 1985), 116-117.

³⁹ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 680.

The disbelief of Nuh's son none other than cause the impact of his mother's disbelief, his mother's behavior and attitude which deviate from the truth has weakened the son's religious feelings and lead him to shut eyes to the truth was brought by his father, he was more inclined and understanding with his mother than his father. In addition, a bad environment dominates before his eyes, because the family of Nuh lived amidst people who worshiped idols for long generations and believers were very little. It was gather to a head of Yām to choose the path of disbelief as the path of his people and mother. If Yām was not influenced by the behavior of the people and his mother, so where he could be affected and deviate from the truth.

One of Nuh's sons was drowned, but the three sons other of Nuh who followed their father's faith were given safe, they were Sām, Hām, and Yafith. The inhabitants of the earth came from their descendants, Allah said:

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ

*And made his progeny to endure (on this earth).*⁴⁰ (Q.37:77)

Imam Al-Qurṭūbī in his commentary quoted the words of Said bin Musayyab, he said, "Sām were the ancestor of Arabs, Persians, Romans, Yahudi, and Nasrani. Hām were the ancestor of black people from the east to the west, such as Sanad, India, an-Naub, Europe, Habasyah, Qibthi, Barbar, and others. And

⁴⁰Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 547.

Yafith were the ancestors of ash-shaqālabh, Turkey, al-Lān, al-Khazar, Ya'juj and Ma'juj, and those there.”⁴¹

Nuh was an example of a father who gave good religious education to his children, especially in planting the true faith. There was a *hadīth* narrated by Imam Ahmad and Bukhari in the Book of *Adābul Mufrad*, mention that before the death of the Prophet Nuh, he had bequeath to his sons so that they worshiped Allah only.⁴²

قَالَ: إِنَّ نَبِيَّ اللَّهِ نُوحًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ لِابْنِهِ: إِنْ قَاصَّ عَلَيْكَ الْوَصِيَّةَ أَمْرًا بِاثْنَيْتَيْنِ وَأَنْهَاكَ عَنِ اثْنَتَيْنِ: أَمْرُكَ بِلَا إِلَهَ إِلَّا اللَّهُ فَإِنَّ السَّمَاوَاتِ السَّبْعَ وَالْأَرْضِينَ السَّبْعَ لَوْ وُضِعْنَ فِي كِفَّةٍ وَوُضِعَتْ لَا إِلَهَ إِلَّا اللَّهُ فِي كِفَّةٍ لَرَجَحَتْ بِهِنَّوَلَوْ أَنَّ السَّمَاوَاتِ السَّبْعَ وَالْأَرْضِينَ السَّبْعَ كُنَّ حَلْقَةً مُبْهَمَةً لَقَصَمْتُهُنَّ لَا إِلَهَ إِلَّا اللَّهُ وَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ فَإِنَّهَا صَلَاةٌ كُلُّ شَيْءٍ وَبِهَا يُرْزَقُ كُلُّ شَيْءٍ. وَأَنْهَاكَ: عَنِ الشِّرْكِ وَالْكِبْرِ.⁴³

Rasulullah saw. said: Actually The Prophet Nuh pbuh. when facing death, he said to his son: "I will bequeath to you, that I command you two things and I forbid you two things. I command you to say Lā Ilāha Illallāh (there is no God to be worshiped but Allah). If the seven heavens and the seven layers of the earth placed on one hand and the sentence of Lā Ilāha Illallāh put in the other hand, it would undoubtedly be more severe the sentence Lā Ilāha Illallāh. If the seven heavens and the seven layers of the earth are broken links, it will be bind by the sentence Lā Ilāha Illallāh and subḥānallāh wa bihamdih. The sentence can connect everything and with it all beings are also blessed. I forbid you from shirky and arrogant." (Narrated by Buhkhari)

The family as a miniature of the broader community system must act as brake in the effectiveness of family functions which healthy and happy. The most

⁴¹Al-Qurthubi, *Tafsir Al-Qurthubi*, trans. Muhyiddin Masridha, vol. 15 (Jakarta: Pustaka Azzam, 2008), 210.

⁴²Aḥmad Bahjat, *Anbiyā' Allāh*, 63.

⁴³Muḥammad bin Ismā'īl Al-Bukhārī, *Ṣaḥīḥ Al-Adāb Al-Mufrad: Bāb Al-Kibr*, vol. 1 (n.p: Dār Aṣ-Ṣadīq li An-Nashr wa At-Tauzī', 1997), 206-207.

important function is the religious function of the family being a place to create religious life in each family member.⁴⁴ So that starting from a good family will create a good social order of society.⁴⁵ Even though there was no verse clearly that showed the education of Nuh to his wife, but Nuh was understandable instilled belief values in the form of faith and piety to children and his wife so that they became believer servants to Allah. Because impossible a messenger invited his people to the faith and then did'nt invite his family, while the family was part of the people who must be invited to the truth, of course the family was the first target of Nuh before preaching to others.

Family story of Prophet Nuh, a messenger among the ulul Azmi messengers was not a ideal family model, because prominent difference, it was differences in beliefs, a fundamental thing that would creeped to more differences.

The good role of Nuh as father and husband was depicted in the verses that have been described can be imitated and applied to the family today, while the disbelief of his child and wife was quite a lesson that the closeness of relationships with righteous people could provide benefits especially the benefits always fear to Allah. The faith is the choice and right of each individual, someone cannot impose guidance into the hearts of each member of family and not worth blaming if after that the family is disobey. The story of the Nuh's family showed a family relation that was not beneficial if one disobeyed to Allah. A person will not be able to give

⁴⁴Helmawati, *Pendidikan Keluarga: Teoritis dan Praktis* (Bandung: PT. Remaja Rosdakarya, 2016), 44-45.

⁴⁵Abdul Hamid Kisyik, *Bimbingan Islam untuk Mencapai Keluarga Sakinah*, trans. Ida Nursida (Bandung: Al-Bayan Mizan, 2005), 159.

the slightest help before God to his unbeliever of family even he was a prophet. Therefore the importance of having a family component that is harmonious in religion, so that togetherness in the world can continue into heaven. The initial step is to choose a partner who good religion.

B. Family Story of Prophet Ibrahim pbuh.

1. Lineage of Prophet Ibrahim

Ibn Kathīr in his book *Qaṣas Al-Anbiyā* mentioned lineage of Ibrahim was Ibrahim bin Āzar bin Nāhūr bin Sārūgh bin Rā'ghū bin Fāligh bin Ābir bin Shālīḥ bin Arfakhshadh bin Sām bin Nūḥ pbuh.

The name of Prophet Ibrahim's mother as said by Al-Kalby was Buna bin Karbina, the son of Karthi, she from the descendants of Arfakhshadh ibn Sām bin Nūḥ. Ibrahim was born in Babylon.

When Āzar was 70 years old, Ibrahim, Nahur, and Haran were born. While Haran has a child named Luth. Ibrahim was the middle child. Whereas Haran died when his father was still alive in the area he was born namely Babylon. This is famous among historians and justified by Ibn Asakir.⁴⁶

The Holy Quran did not told about Ibrahim's process of birth and childhood. It was known that at the time of Ibrahim, the people were divided into three groups. The first group worshiped idols which made of wood and stone. The

⁴⁶Ibnu Kathīr, *Qaṣas Al-Anbiyā*, 167.

second group worshiped stars and moons. The third group worshiped kings and rulers. The light of mind was die so the darkness filled all corners of the earth. Finally, the thirst of the earth to get mercy and hunger for the truth also increased, then in this condition The Prophet Ibrahim was born, even he was born from a family has expertise sculpt of idols.⁴⁷

The Prophet Ibrahim was sent to the people in Iraq at this time was led by King Namrud who cruel and did not know humanity, he ruled without law, even proclaimed himself as God. His father belonged to the person who loved the king, because he skilled to make idols as worship to the King.⁴⁸

Muhammad ‘Alī Aṣ-Ṣābūnī mentioned that the authentic narrations of several narrations told that Prophet Ibrahim lived for 175 years, he was buried in the village of Al-Mukafilah.⁴⁹

2. The Prophet Ibrahim as A Son

Ibrahim as a son was depicted in surah Maryam verses 42-45:

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا (٤٢) يَا أَبَتِ
 إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا (٤٣) يَا أَبَتِ لِمَ تَعْبُدُ
 الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا (٤٤) يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ
 مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا (٤٥)

Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing? O my father! to me hath come knowledge which hath not reached thee: so follow me: I wil guide thee to a Way that is even and straight. O my father! serve not Satan: for Satan is a rebel againsts (God) Most

⁴⁷Aḥmad Bahjat, *Anbiyā' Allāh*, 80.

⁴⁸M. Adib. Bisri, *Qashashul Anbiya dalam Al-Qur'an*, 90-92.

⁴⁹Muhammad ‘Alī Aṣ-Ṣābūnī, *An-Nubuwwah wa Al-Anbiyā'*, 174.

Gracious. O my father! I fear lest a Penalty afflict thee from (God) Most Gracious, so that thou become to Satan a friend."⁵⁰ (Q.19:42-45)

The verse of Surah Maryam above shows a conversation that can touch the feelings of those who hear. If watched the way Ibrahim advised his father through this verse, he interspersed each of his advice with the words, "*O my father,*" this was a perfect manners.

At first Ibrahim made a logical statement to his father by speaking "*O my father! why worship that which heareth not and seeth not, and can profit thee nothing?*" Then Ibrahim continued his advice by inviting his father to the truth with his friendship style. Ibrahim did not describe his father with absolute ignorance, worried that his father would see it was an insult. And Ibrahim also did not describe himself was highly knowledgeable, so appeared to surpass his father, but he said: "*O my father! to me hath come knowledge which hath not reached thee: so follow me: I wil guide thee to a Way that is even and straight.*"⁵¹ That straight path was clear, easy, *Hanīf*, would lead someone to the goodness in the world and the hereafter.

In this verse was illustrated that Ibrahim advised his father to be gentle, politeness and respect, and not to use violence.⁵² Ibrahim explained the digression of his father and reminding of the useful instructions and knowledge was given him, even though he was younger than his father.

⁵⁰ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 369-370.

⁵¹ Afif 'Abdul Fattah Thabbarah, *Nabi-Nabi dalam Al-Qur'an*, 165.

⁵² Muḥammad 'Alī Aṣ-Ṣābūnī, *An-Nubuwwah wa Al-Anbiyā'*, 159.

The opinion of Ibrahim that among his obligations he must give special advice and frightened the consequences of his *kufur*.⁵³ But his father still refused. Even rebuked and threatened to Ibrahim.⁵⁴

قَالَ أَرَأَيْتَ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ لَئِن لَّمْ تَنْتَهَ لِأَرْجُمَتَكَ وَاهْجُرْنِي مَلِيًّا

*(The father) replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: now get away from me for a good long while!"*⁵⁵ (Q.19:46)

Finally, this conflict effected to expulsion of Prophet Ibrahim from his home, and he was threatened with murder and stoning. However, the attitude of Prophet Ibrahim never changed. He constant a good child and a noble prophet. He dialogue with his father by using the ethics of the prophets. When he heard insults, expulsion, and death threats from his father, he said softly:⁵⁶

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا. وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا

*Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious. And I will turn away from you (all) and from those whom ye invoke besides God: I will can on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest."*⁵⁷ (Q.19:47-48)

Ibrahim said, "For you peach from me, I will not do anything that hurts you."

Here canould be learned, that a child must maintained good relations with his

⁵³ Afif 'Abdul Fattah Thabbarah, *Nabi-Nabi dalam Al-Qur'an*, 163.

⁵⁴ Ibnu Kathīr, *Qaṣaṣ Al-Anbiyā'*, 170.

⁵⁵ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 370.

⁵⁶ Aḥmad Bahjat, *Anbiyā' Allāh*, 86.

⁵⁷ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 370.

parents, even his parents were unbeliever. But, there was not obedience to parents in violation of God's law.⁵⁸

Ibrahim was a man who keeps promise, he really asked forgiveness for his father:

وَاعْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ

*Forgive my father, for that he is among those astray.*⁵⁹ (Q.26:86)

Ibrahim's request proved that he really wanted faith in his father, only his father constant over infidelity, and his father's hostility had reached the religion of Allah. Before that Ibrahim prayed when his father was still alive, with the hope that the father would get guidance of Allah.⁶⁰ So when it was clear that his father was an enemy of Allah, that when his father died in disbelief,⁶¹ so the Prophet Ibrahim dissociated from him and no longer prayed and begged forgiveness:

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

*And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to God, he dissociated himself from him: for Abraham was most tender-hearted, forbearing.*⁶² (Q.9:114)

⁵⁸ Aidh Al-Qarni, *Tafsir Muyassar*, trans. Tim Terjemah Qisthi Press, vol. 2, 558.

⁵⁹ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 556.

⁶⁰ The prayer like this does not forbidden.

⁶¹ Abu Ja'far bin Jarir Ath-Thabari, *Tafsir Ath-Tahabari*, trans. Akhmad Afifuddin, vol. 13 (Jakarta: Pustaka Azzam, 2008), 315. See more Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, vol. 4 (Jakarta: Departemen Agama RI, 2010), 221.

⁶² Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 242.

In this verse Allah was not blaming Ibrahim when he begged forgiveness for his father, because it was done before he found clear evidence and information about his father's condition.⁶³

The word "*la-Awwāh*" according to the trustfull opinion by Ibn Abbas, he said "people who often pray." Because Prophet Ibrahim often prayed to his Lord, very fond of complaining, and most tender-hearted, even to those who hurt him and made him suffer. So the forgiveness request to God for his father he did after he had received insults from his father.⁶⁴

The lesson can be learned from the story of Ibrahim that a child was hindered by his parents in implement his religious life correctly then he must dare face to face to exchange ideas with his parents by a good way. If parents remain stubborn at their founding, so a child must also hold fast to his religious principles but always maintain good relations with his parents. He had to get along with manners and not be able to curse at all. He must approach his parents with gentle morals and words, and always bagged that they were given guidance to the right path.⁶⁵

Ibrahim's religion proselytizing to his father can also be found in Q.6:74, Q.21:52-56, Q.26:70-82, and Q.37:85-87. These verses have the same meaning that Ibrahim wanted to make his father and his people aware and stopping worshiping idols that were completely helpless to benefit anyone.

⁶³Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, vol. 4, 223.

⁶⁴Ath-Thabari, *Tafsir Ath-Tahabari*, trans. Akhmad Afifuddin, vol. 13, 330.

⁶⁵Muhammad Thalib, *20 Perilaku Durhaka Orang Tua terhadap Anak* (Bandung: Irsyad Baitus Salam, 1996), 49.

3. The Father of Prophet Ibrahim, A Carver of Idols

The majority of genealogists, including Ibn Abbas, said that the name of the father of Prophet Ibrahim was Tārikh. But Ibn Jarir denied, he said: “The true, his name was Āzar,” and this is true according the author because agree with the outward verses ensuing.⁶⁶

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ...

Lo! Abrahan said to his father Azar...⁶⁷ (Q.6:74)

Then, some people said that his father died before he was born then he was raised by his uncle where his uncle occupied his father’s position. Prophet Ibrahim also called with the usual names shown to a father. Another opinion said his father did not die and Āzar was truly his father,⁶⁸ because the text of the verse clearly said “*abīhi*” which means his father and not his uncle.

In the previous section, the author has explained at length about Ibrahim’s preaching to his father, so in this discussion will be explained about indications of his father’s rejection of the truth.

The burden was so heavy for Ibrahim as a child because he had to deal with his own father, where his father’s profession was the source of all worship followed by the majority of his people. Both have been separated by different principles. The son stands in the truth with Allah, while the father was in false with idols which could not provide the slightest benefit.

⁶⁶Ibnu Kathīr, *Qaṣaṣ Al-Anbiyā*, 171.

⁶⁷‘Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 164.

⁶⁸Aḥmad Bahjat, *Anbiyā’ Allāh*, 80.

The head of the Ibrahim's family was a carver who was accustomed to carving idols so that his father's profession had a special position among his people and respected highly.⁶⁹

When Prophet Ibrahim took his father to the path of truth with gentle words and good gestures, so his father refused to even rebuke and threaten, saying: "If you do not want to worship it and do not like it, then stop to berate, insult and belittle it. Because if not, I will stone you. Go Hi Ibrahim for a long time."⁷⁰ Thus Ibrahim's father, he was hard on principle even though Ibrahim had made plausible explanations.

This was a statement of intimidation for Ibrahim who wanted to practice religion seriously and preach to spread the truth. Sometimes one of side the child who has been aware of *tauḥīd* feels responsible fully for cleansing himself from the influence of *kufr* and *syirk*, as a consequence of *ḥanīf* (straight) religion. However, on the other side he faces confrontations of parents who consider him as a child does not fulfill the wish and ideals of parents, so that a child often in a dilemma position. The attitude of Ibrahim's father illustrated in verse 46 of Surah Maryam, was a form of obstructing to apply *tauḥīd*, Muhammad Thalib said that some of the causes of parents behaving like this in his book "*20 Perilaku Durhaka Orang Tua terhadap Anaknya*", a parents who have jobs outside the Islamic circle fear that he would lose his jobs and no longer be respected by people who did not

⁶⁹Aḥmad Bahjat, *Anbiyā' Allāh*, 80.

⁷⁰Ibnu Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, vol. 5 (Beirut: Dār Al-Kutub Al-'Ilmiyyah, 1998). 208-209.

practice religion. Therefore he did not support his actions and steps his son to upholding an Islamic life.⁷¹

A similarly, what happened to Ibrahim, his father was respected as the carver of idols worshiped by his people. On that basis he had the heart to expelled his own son to identified evil and maintain the image before his people. For it was not right to said that his father expelled because he did not know anything about straight religion, while Ibrahim had put forward arguments that were so logical and very plausible.

The condition of the Ibrahim's father later on the Day of Judgment was mentioned in the following hadith:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَلْقَى إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ وَعَلَى وَجْهِ آزَرَ قَتْرَةٌ وَعَبْرَةٌ فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ لَا تَعْصِنِي فَيَقُولُ أَبُوهُ: فَالْيَوْمَ لَا أَعْصِيكَ فَيَقُولُ إِبْرَاهِيمُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنْ لَا تُخْزِنِي يَوْمَ يُبْعَثُونَ فَأَيُّ خِزْيٍ أَخْزَى مِنْ أَبِي الْأَبْعَدِ فَيَقُولُ اللَّهُ تَعَالَى: إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ ثُمَّ يُقَالُ: يَا إِبْرَاهِيمُ مَا تَحْتِ رِجْلَيْكَ فَيَنْظُرُ فَإِذَا هُوَ بِدَيْخٍ مُلْتَطِخٍ فَيُؤَخِّدُ بِقَوَائِمِهِ فَيُلْقَى فِي النَّارِ

From Abu Hurairah, Rasulullah pbuh. said: Ibrahim will meet his father, Azar on the Day of Judgment, while on Azar's face there is dust and soil. So Ibrahim said to him: "Have I not told you, do not oppose me?" His father said: "I do not appose you now." Then Ibrahim said: "O God! You promise me to do not scornful me in day of the human aris, Is there anything more scornful than the presence of my father who is very far away from me?" So Allah replied: "I have Indeed forbidden heaven to the unbelievers. " Then say: "Hi Ibrahim! What under your legs?" Then he look it turns out that there are very dirty slaughtered animals.⁷² Then the animal

⁷¹Muhammad Thalib, 20 *Perilaku Durhaka Orang Tua terhadap Anak*, 45-46.

⁷²The male beast animal had heavy fur.

was taken by holding its legs and then thrown into hell. “ (Narrated by Al-Bukhari nu. 3350)

4. The Prophet Ibrahim and His Wife, Sarah

Sarah was the most beautiful and smartest woman of her time. She was married by Prophet Ibrahim. She was so loved by him. Because of this harmonious relationship, Allah glorify them.⁷³ Sarah was the first woman who believed in the teachings of the Prophet Ibrahim, while the first believer man was Prophet Lut the nephew of Ibrahim himself.

The presence of children in the middle of the family are a great gift and pleasure. The Family becomes very meaningful with their presence. The atmosphere in the family are cool and passionate.⁷⁴ Even the estrangement that occurs between husband and wife can re-glue because of the children. And this was not felt by Ibrahim and Sarah, no one broke the silence both of them until his old age. Sarah feels compassion and sensitive to the hopes of every husband who want offspring,⁷⁵ so she took the initiative to gave Hajar (a female slave) became a wife to her husband. But for a moment his heart changed: “But she could seize Ibrahim by obtaining a child.” His heart said again: “But Ibrahim was a very good husband, he will not leave me off hand.”

⁷³ Ali Fikri, *Wanita Teladan Zaman*, trans. Bahrudin Fannany (Bandung: PT Remaja Rosdakarya, 2000), 157.

⁷⁴ Ahsin Sakho Muhammad, *Keberkahan Al-Qur'an: Memahami Tema-Tema Penting Kehidupan dalam Terang Kitab Suci* (n.p: Qaf Media Kreativa, 2017), 251.

⁷⁵ Yuyu Wahyudin, *Agar Harta dan Anak menjadi Berkah* (Jakarta: Pustaka Al-Kautsar, 2007), 103.

Finally, Ibrahim married Hajar on Sarah's advice. Soon Hajar was pregnant and birth a son, named Ismail.

Sarah was willing to be combined for the sake of her husband's happiness, but gradually her heart scratched too, she was jealous to see Hajar having a child. She saw Hajar begin to have a special position for Ibrahim because of Ismail's presence. The days passed and Sarah's jealousy towards Hajar grew stronger, he did not find a cure for his jealous heart unless she (Sarah) asked Prophet Ibrahim to keep Hajar and his son far away from her. It turns out was God's will and that His plan was unknown to humans. Allah revealed to obey Sarah's orders.⁷⁶ Therefore Prophet Ibrahim also brought Hajar and his baby who was still suckling to a barren valley near the glorious house of God, namely Mecca. After that Prophet Ibrahim ordered by Allah to meet Sarah in Palestine.⁷⁷

The story of Sarah appeared in the Quran when she and Ibrahim were visited by three foreign guests, as found in Q.51:24-30, Q.11:69-73, and Q.15:51-56. The three guests were Angels Jibril, Israfil, and Mikail who change into human beings who were handsome.

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ (٢٤) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ (٢٥) فَرَاعَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ (٢٦) فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ (٢٧) فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ (٢٨)

Has the story reached the, of the honoured guests of Abraham? Behold, they entered his presence, and said: "Peach!" He said, "Peach!" (and thought, "These seem)

⁷⁶Muhammad 'Alī Aṣ-Ṣābūnī, *An-Nubuwwah wa Al-Anbiyā'*, 170. See more Asysyal, *Al-Qur'an Bercerita Soal Wanita*, 140.

⁷⁷Ramlan Mardjoned, *Keluarga Sakinah Rumahku Surgaku* (Jakarta: Media Da'wah, 2002), 130.

unusual people.” Then he turned quickly to his household, brought out a fatted calf, and place it before them... he said, “Will ye not eat?”(when they did not eat), he conceived a fear of them. they said, “Fear not,” and they gave him glad tidings of a son endowed with knowledge.”⁷⁸ (Q.51:24-28)

Previously both of them did not know that their guests were Angels, they were also feting hurriedly a fat beef calves baked, and this was a good attitude for guests, its hurried giving a dish. But when Prophet Ibrahim intimately invited his guests to eat, he saw his guests did not touch the dish which he had served at all, so he was afraid,⁷⁹ because the tradition of the Bedouins was believed that guests who did not want to eat the food served means having bad intentions towards the host. Prophet Ibrahim again thought how the guests suddenly met him where he had not seen them before except after he saw them in front of him. They did not have animal mounts, nor did they carry travel supplies.

Angels could read turbulent thoughts in the heart of Ibrahim. One of the angels said to him: “*Fear not,*” They were angels who sent to deliver the happy news about the birth of Ishaq.

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَءٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ.

But his wife came forward (laughing) aloud: she smote her forehead and said: “A barren old women!”⁸⁰ (Q.51:29)

The words of *Fī ṣarratin* in the verse above means noisy and shouting. And *Faṣakkat wajhahā* means slapping the face.⁸¹

⁷⁸ Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 647-648.

⁷⁹ Asy-Syanqithi, *Tafsir Adhwa’ul Bayan*, trans. Bari, and members, vol. 3, 48-49.

⁸⁰ Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 648.

⁸¹ Asy-Syanqithi, *Tafsir Adhwa’ul Bayan*, trans. Bari, and members, vol. 3, 50.

It was done by women when amazed. Sarah and Prophet Ibrahim really did not expect this news to be received. Sarah had been astonished, because her physical condition and age were too old.⁸²

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ.

*They said, "Even so has thy Lord spoken: He is Full of Wisdom and Knowledge."*⁸³ (Q.51:30)

In another verse, Allah said:

فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ

*but we gave her glad tidings of Isaac, and after him, of Jacob.*⁸⁴ (Q.11:71)

That means was the child will have children, grandchildren, and offspring.⁸⁵

There was a *ḥadīth* narrated by Abu Hurairah, Rasulullah saw. said:

إِنَّ الْكَرِيمَ ابْنَ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ
إِبْرَاهِيمَ خَلِيلِ اللَّهِ

Indeed, the noble man of the noble son, the son of the noble man, the son of the noble man: Yusuf son of Ya'qub, son of Ishaq, son of Ibrahim Khalilullah. (Narrated by Bukhari no. 3382 and 3390)

From the line of Ishaq, The Prophets of Israel to the Prophet Isa were coming. The news of Ishaq's birth was spread in many surah in the Quran, that were Q.51:24-30, Q.11:69-73, Q.15:51-56, Q.29:27, Q.37:112-113, Q.6:84, and Q.19:49.

This good news was not something simple in the life of Prophet Ibrahim and his wife (Sarah). Prophet Ibrahim did not have children except Ismail where he left

⁸²Ramlan Mardjoned, *Keluarga Sakinah Rumahku Surgaku*, 132.

⁸³Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 648.

⁸⁴Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 269.

⁸⁵Ibnu Kathīr, *Tafsīr Al-Qur'an Al-'Azīm*, vol. 4, 288.

him far away in the Arabian Peninsula. Sarah for decades lived with him and did not give children. Even Sarah herself married her husband to Hajar (his maid) ungrudgingly. From Hajar, Ismail was born, while she did not have children. Therefore, Sarah has a big longing to have a child.

A long time and tiring. When she entered his old age and forgot, suddenly came the reply of Allah who erased all that. Her tears ran down when she stood up cause very glad. Meanwhile, Prophet Ibrahim felt an astonishing feeling. His heart were filled with affection and closeness. The Prophet Ibrahim realized that he was now in a favor which he did not know how to thank it. The Prophet Ibrahim prostrated immediately.⁸⁶

Now Sarah was the mother of Ishaq. She who 90 years old was able to get pregnant and give birth, with the destiny and power of Allah. Nothing was impossible or surprising from power and nature of God in earth and sky.⁸⁷

Ibrahim's figure as a exemplary husband was imitated by the husbands, that he could understand how jealous feelings are stirring in a woman's heart. He did not necessarily scold her, because he appreciated the kindnesses that his wife had given him, in this case was the greatness of Sarah who was willing to share her husband and love so that Ibrahim could get offspring. A husband shall not hate his wife just because of something he does not like, he must look at other advantages, that the wife has taken care of all her needs, manege the house, the children, and so

⁸⁶Aḥmad Bahjat, *Anbiyā' Allāh*, 99-102. See more Ibnu Kathīr, *Qaṣaṣ Al-Anbiyā'*, 209-2012.

⁸⁷Jabir Asyysal, *Al-Qur'an Bercerita Soal Wanita*, 142. See more Muḥammad 'Alī Aṣ-Ṣābūnī, *An-Nubuwwah wa Al-Anbiyā'*, 174.

forth. Allah said about women:⁸⁸ ... *on the contrary live with them on a footing of kindness and acquit. If ye take a dislike to them it may be that ye dislike a thing, and God brings about through it a great deal of good.*⁸⁹ (Q.4:19)

5. Hajar

Previously was known that Hajar was a slave girl, gift from the Egyptian king to Sarah. Then married by Ibrahim on Sarah's request. After that, she has a son named Ismail. On the command of Allah through Sarah's request also, she and her baby of suckling were taken away by Prophet Ibrahim to place was now called Mecca City.

She said: "O Ibrahim, where are you left us in this place of no peace, no association and no pleasure?" However, Prophet Ibrahim did not turn to her because he fear it obstructing to did Allah's commands. Hajar repeatedly questioned the reason why she and her child were left in such a place. Prophet Ibrahim did not turn, until Hajar said to him: "Did Allah command you like this?" Ibrahim replied, "Yes." So Hajar said: "If so, Allah will not waste us." The word of Hajar was like the coolness that makes Ibrahim feel confident in his choice to obey Allah's commands.

Hajar as an exemplary female figure, as a faithful wife, husband's companion, when her husband left, Hajar let go willingly and sincerely because Allah, there was no request for how much money was left, how many facilities to

⁸⁸Abdul Hamid Kisyik, *Bimbingan Islam untuk Mencapai Keluarga Sakinah*, 141-142.

⁸⁹'Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 104-105.

provide, also no demand that him go home soon.⁹⁰ She was an example of a wife who becomes clothes (*libās*) for her husband.⁹¹

Ibrahim who was still on the way to Palestine, when he arrived in *Thaniyah* and no one saw him, he imagined about his wife and son, so he faced his face to the Baitullah while praying to Allah:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ
فَجَعَلْ أَفِيدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

*O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks.*⁹² (Q.14:37)

This verse was a special prayer to Allah for his son and wife so that they would pray continuously, so that people sympathize with them, and they be given fruits both from the trees that grow there or fruits imported from other countries, and hopefully they were always grateful for the blessings Allah has given.⁹³

It could be understood from the verse that Ibrahim was not the head of the family who did not have a sense of responsibility or sadness because parting with his family, instead he left with a step full of pity, and Allah knew more about what Ibrahim felt at that time. Therefore, his departure was followed by safekeeping, protection, and livelihood of his wife and son to Allah. There was a *riwayat* that

⁹⁰Ramlan Mardjoned, *Keluarga Sakinah Rumahku Surgaku*, 142. See more Muḥammad ‘Alī Aṣ-Ṣābūnī, *An-Nubuwwah wa Al-Anbiyā’*, 170-171.

⁹¹Salman Harun, *Mutiara Al-Qur’an* (n.p: Qaf Media Kreativa, 2016), 147.

⁹²‘Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 305.

⁹³M. Quraish Shihab, *Tafsīr Al-Misbāḥ*, vol. 6 (Jakarta: Lentera Hati, 2011), 388-389.

said that Ibrahim often visited Mecca by riding *buraq* to monitor and visit his son, and after that he returned again.⁹⁴

After two days passed on Ibrahim's departure, the supplies of water and milk of Hajar used up. She saw her son rolling around (thirst). So she left because she not have the heart to see her son. She found Safa the closest hill for her. Then she stood on the hill and faced the valley while looking for anyone there, but she did not get anyone.

After that she go down back from Safa so that when she reached the middle of valley, Hajar lifted the underside of her shirt and tried fingers to the bone until she success go through the valley. Then she went to Marwah and stood there while looking for anyone there, but she did not get anyone again. Hajar did that to seven times.

After approaching Marwah, she heard a sound. She also said to herself: "Silent." Then she searched for the sound, finally she heard too. So she said: "I have heard you, may you help me?"

Apparently she found an angel at the place of the Zamzam spring. Then the angel scrubbed the soil with his wings until water appeared. Immediately Hajar dammed the water to become like a lake. Next she filled the water in the jar. And the water continued to emit after that.⁹⁵

⁹⁴Ibnu Kathīr, *Qaṣaṣ Al-Anbiyā'*, 202.

⁹⁵Ibnu Kathīr, *Qaṣaṣ Al-Anbiyā'*, 197-198.

قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَرْحَمُ اللَّهُ أُمَّ إِسْمَاعِيلَ لَوْ تَرَكَتْ زَمْزَمَ - أَوْ قَالَ: لَوْ لَمْ تَعْرِفْ مِنَ الْمَاءِ - لَكَانَتْ زَمْزَمُ عَيْنًا مَعِينًا" قَالَ: فَشَرِبَتْ وَأَرْضَعَتْ وَلَدَهَا فَقَالَ لَهَا الْمَلَكُ: لَا تَخَافُوا الضَّيْعَةَ فَإِنَّ هَا هُنَا بَيْتَ اللَّهِ يَبْنِي هَذَا الْعُلَامُ وَأَبُوهُ وَإِنَّ اللَّهَ لَا يُضِيعُ أَهْلَهُ.

Ibn Abbas relates, the Prophet pbuh. said: "May Allah give mercy to mother of Ismail (Hajar). If she did not take the zamzam water, surely the zamzam water would become a source of flowing water. "Rasulullah pbuh. told a story, then Hajar drank and breastfed her son. Then the angel said to her: "Do not be afraid of being wasted, because here a house will be built by this child with his father, Allah will not waste his family." (Narrated by Bukhari nu. 3364)

Hajar as Ibrahim's wife and Ismail's mother did not feel discouraged, she was surrender to Allah.⁹⁶ When her husband leaves to the city, she take care of his son with full love and attention.

6. The Prophet Ibrahim as A Father

Prophet Ibrahim got a child in his old age, even though he had never imagined that he would get a child.⁹⁷ The child was Ismail, the first son was born at his age of 86 years. There was no different among followers of religion, because he was really his first son.⁹⁸

Once the Prophet Ibrahim slept, in his sleeping he dreamed of seeing he was slaughtering his son⁹⁹

قَالَ يَابُنْتَىٰ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ

⁹⁶Ramlan Mardjoned, *Keluarga Sakinah Rumahku Surgaku*, 143.

⁹⁷Ahmad Bahjat, *Anbiyā' Allāh*, 97.

⁹⁸Ibnu Kathīr, *Qaṣaṣ Al-Anbiyā'*, 206.

⁹⁹Ubaid bin Umar said: "The dream of the Prophets was a revelation" (Narrated by Al-Bukhari nu. 138)

He said: "O my son! I see in vision that I offer thee in sacrifice: now see what is thy view!"...¹⁰⁰ (Q.37:102)

There was a great upheaval in himself. Prophet Ibrahim was really tested with a very large test. The test which directly related to fatherly instincts are full of love and affection for the son whose presence has long been awaited.¹⁰¹

After Ibrahim had been ordered to place his son and wife in an arid place, in a valley that was without grass and there were no humans, plants or animals. So he carried out the order well, and left both there with full confidence in Allah while surrendering only to Him. So Allah gave a way out and convenience for both, and gave pleasant from unexpected directions.

After that Allah told Ibrahim to slaughter his darling son. He was only ordered by Allah to do this, even though Ismail was the first and only son.

The verse above shows the affection of Prophet Ibrahim in conveyed Allah's commands to his son. He passed the matter to his son, whether his son would obey the order. A father needs to always communicate well and openly to his children, and involve their opinions regarding a problem, so that a child will feel his existence is valued and they are accustomed to expressing their ideas.

Hearing his father's words, his patient son fulfilled and pleased immediately his father.

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

¹⁰⁰ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 548.

¹⁰¹ Ahmad Bahjat, *Anbiyā' Allāh*, 97.

*(The son) said: "O my father! Do as thou art commanded: thou will gind me, if God so wills one practising Patience and Constancy."*¹⁰² (Q.37:102)

This was an answer that describes of obedience of a good child to parents and to God of all mankind. M. Qurasih Shihab said that there can be no doubt that long before this event the father must planted in son's heart and mind about the unity of Allah and His beautiful qualities and how he should behave towards Him. The Family was the first environment that shapes the character of a child. Therefore, parents must direct and educate their children to practice religion as well. Parents need to give them the endurance of mental so that when the test comes, a child was ready to face it.

Regarding the attitude and utterance of Ismail recorded in the verse above was the product of the education.¹⁰³

فَلَمَّا أَسْلَمَا وَتَلَّهٖ لِلْجَبِينِ

*So when they had both subbitted their wills (to God), and he had laid him prostrate on his forehead (for sacrifice).*¹⁰⁴ (Q.37:103)

The word of "*Aslamā*" mean that surrender to Allah and have a strong stand to do it.

At that time Allah exclaimed:

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ. قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ. إِنَّ هَذَا لَهُوَ
الْبَلَاءُ الْمُبِينُ. وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ.

¹⁰² Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 548.

¹⁰³ M. Quraish Shihab, *Tafsir Al-Mishbah*, vol. 12 (Ciputat: Lentera Hati, 2000), 63. See more, Salman Harun, *Mutiara Al-Qur'an*, 151.

¹⁰⁴ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 548.

*We called out to him “O Abraham! Thou hast already fulfilled the vision!”—thus indeed do We reward those who do right. For this was obviously a trial—And We ransomed him with a momentous sacrifice.*¹⁰⁵ (Q.37:104-107)

The purpose of test had been reached, and Prophet Ibrahim had hurriedly fulfilled his God’s command, and had given his child a sacrifice. So Allah redeemed the slaughter of his son with a change that made him happy.¹⁰⁶

This is a valuable lesson for everyone who titled a father, that they shall not have excessive love for their children, so that they become gods other than Allah, meaning that they are affect and deceive to make them choose the wrong path. Because not infrequently there is a father who falls in the wrath of Allah because he follows every demand and desires of his child.

After the previous verses told about the slaughter of Ismail then replaced with an animal slaughtered, the next verse, verses 112 and 113 of Surah Maryam, Allah gave the good news to Prophet Ibrahim and Sarah, that they would be get a pious son named Ishaq.

Amr Khalid mentioned in his book *Khawātir Qur’āniyah: Nazrāt fī Aḥdāf Suwār Al-Qur’ān*, that the courtesy and dedication of Prophet Ibrahim to his father made him was glorified by Allah with blessed children who were pious, even the omnipotence of Allah made him have children in old age.¹⁰⁷

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

¹⁰⁵ Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 548.

¹⁰⁶ Ibnu Kathīr, *Qaṣaṣ Al-Anbiyā’*, 202-204.

¹⁰⁷ Muhammad bin Ali bin Muhammad Asy-Syaukani, *Tafsir Fathul Qadir*, trans. Amir Hamzah Fachruddin, vol. 6 (Jakarta: Pustaka Azzam, 2011), 90.

*Praise be to God, Who hath granted unto me in old age Ismā'īl and Isaac; for truly my Lord is He, the Hearer of prayer!*¹⁰⁸ (Q.14:39)

Not only that, his children were also became the prophets and messengers.¹⁰⁹ These was nothing but the manifestation of Ibrahim's prayer, when he prayed in order his offspring would be far away from worshiping idols and always always prayers¹¹⁰ because a prayer was the difference between believers and infidels.¹¹¹

7. Ismail

Ismail was the son of Prophet Ibrahim, the result of his marriage with Hajar. He was born when Prophet Ibrahim was 86 years old and he was the oldest and only son who was slaughtered, both physically and spiritually.

Physically, because Ismail was a child over 13 years old when he was butchered. And the only one mentioned in spiritual because he was the child who had been invited to emigrate by Ibrahim and his mother (Hajar), at the time he was still small and breastfeeding. Then, Ibrahim told her to stay in the city of Mecca. And he left both of them there without supplies and water except for very little. It was a form of trust and resignation to Allah, so Allah sheltered him with help and sufficiency. This what the only child both physically and spiritually.

Family is a non-formal educational institution, that is housed in a household. This education determines the growth and development of children, both physically

¹⁰⁸ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 306.

¹⁰⁹ Amru Khalid, *Pesona Al-Qur'an*, 314.

¹¹⁰ Q.14:35-41.

¹¹¹ Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, vol. 5, 178.

and mentally spiritually. And this educational responsibility is in the hands of mothers and fathers, especially exemplary education (*uswatun hasanah*) where the children will record well and imitate all the actions their parents do. Ismail has been involved in every test his parents have taken, he could feel and see for himself how his parents respond to this. His parents' submissiveness and obedience to every commandment of Allah formed him became a pious son.¹¹² Allah had identify Ismail as a very polite person, patient, keeping promises, and always keeping prayers.

When Prophet Ibrahim asked his opinion about slaughtering himself, so he replied with a strong heart:

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنِ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

(The son) said: "O my father! Do as thou art commanded: thou will find me, if God so wills one practising Patience and Constancy."¹¹³ (Q.37:102)

Ismail welcomed his father's allurement and promised to be patient in implement it. 'Afif' Abdul Fatah Thabbarah in his book *Ma'a Al-Anbiya' Fi Al-Qur'an Al-Karim* mentioned, "The pen will be weak to describe the content of the word which incarnated in the perfect willingness of self sacrifice in the way of Allah. This sacrifice can be viewed from two angles, the first sacrifice of a father with his child, and secondly the sacrifice of a child with himself. This is the highest picture of faith and clearly as possible in the history of humanitarian civilization."¹¹⁴ And

¹¹²T.A. Lathief Rousydiy, *Membina Kehidupan Islami: Dalam Keluarga dan Lingkungan Kerja* (Medan: Rinbow, 1987), 43-44.

¹¹³Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 548.

¹¹⁴'Afif 'Abdul Fatah Thabbarah, *Nabi-Nabi Allah dalam Al-Qur'an*, 218.

this was not separated from the education of the two parents of Ismail who were pious.

8. Ishaq

Ishaq was the son of Prophet Ibrahim from his first wife, Sarah. Ishaq was born when Prophet Ibrahim was 99 years old, 14 years after the birth of Prophet Ismail as. Whereas the age of his mother, Sarah, at that time was 90 years old.¹¹⁵

The Quran did not tell the story of Ishaq except the story of the arrival of three angels to the house of Ibrahim brings good news about his birth like the author described previously. The Quran identified Ishaq as pious and learned person in the following two verses:

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ

*And We gave him the good news of Isaac—a prophet, —one of the righteous.*¹¹⁶
(Q.37:112)

... وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ

*and they gave him glad tidings of a son endowed with knowledge.*¹¹⁷ (Q.51:28)

¹¹⁵Jabir Asysyal, *Al-Qur'an Bercecerita Soal Wanita*, 142. See more Muhammad 'Alī Aṣ-Ṣābūnī, *An-Nubuwwah wa Al-Anbiyā'*, 174.

¹¹⁶Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 549.

¹¹⁷Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 648.

C. Family Story of Prophet Musa pbuh.

1. Lineage of Prophet Musa and His Birth Period

His Lineage was Musa bin Imran bin Qahith, bin ‘Azir bin Lawiy bin Ya’qub ibn Ishaq ibn Ibrahim pbuh.¹¹⁸

Musa was born in a government of arrogance, he was an enemy of Allah in his power, acknowledging himself as God who was worshiped other than Allah, showing denial and immorality. He named Al-Walid bin Mus’ab, and given the title “Fir’aun”. Fir’aun was a title for the ancient Egypt king, as “Kisra” title was for the Persia king, and “Kaisar” was a title for the Roman king.

Regarding Fir’aun and the birth of Musa, As-Suddy mentioned from Abu Shalih and Abu Malik from Ibn Abbas from the Murrah from Ibn Mas’ud from a number of friends, that Fir’aun had dreamed, in his dream he saw as if there was a fire sliding from the direction of Baitul Maqdis. The fire burned the houses of the Egypt city and the people of Qibthi, but did not burned Bani Israel. When he woke up, Fir’aun was anxious, then he gathered all the fortune-tellers, shaman, and magicians. He asks about the meaning of the dream. They replied, “The child will be born from among them. He will be the causes of the destruction of the Egyptian population through his hands.” With this basis, Fir’aun ordered to kill all male babies and allow the lives of female babies.

Some commentators (*Mufasssir*) said that the Qibthis complained about the lack of the peoples of Bani Israel because many of their sons were killed, while the

¹¹⁸Ibnu Kathīr, *Qaṣaṣ Al-Anbiyā’*, 277.

adults would be die. Of course themselves would did everything that has been done by the Bani Israel. Because of that, Fir'aun ordered to kill male babies in a span of a year, and let live within the span of a year after. Mentioned that Harun was born in the year when male babies were not killed. While the Prophet Musa was born when the decision to kill male babies was required.¹¹⁹

2. The Mother of Prophet Musa

The Holy Quran perpetuate the story of Musa's mother only in two surah, Q.28:7-13 and Q.20:39-40.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ (٧) فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ (٨) وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قَرَّتْ عَيْنِي لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ (٩)

So We sent this inspiration to the mother of Moses: "Suckle (thy child), but when thou hast fears about him, cast him into the river, but fear not nor grieve: for We shall restore him to thee, and We shall make him one of Our messengers." The the people of Paraoh picked him up (from the river): (it was intended) that (Moses) should be to them an adversary and a cause of sorrow: for Pharaoh and Hāmān and (all) their hosts were men of sin. The wife of Pharaoh said: "(Here is) joy of the eye, for me and for thee: slay him not. It may be that he will be use to us, or we may adopt him as a son." And they perceived not (what they were doing)!¹²⁰ (Q.28:7-9)

If Musa's mother keeps hiding her baby in the house, so no guarantee for his life. Because the baby was not household equipment who not afoot and crying, but he was a baby could cry and scream at times, and may be provoke the attention

¹¹⁹Ibnu Kathīr, *Qaṣaṣ Al-Anbiyā'*, 378-380.

¹²⁰Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 465-466.

of Fir'aun's soldiers, then they find him. Musa was in danger the while his father's house and his mother's arms could not eliminate the threat from him at that time, wherever in the corners of Egypt did not provide security for him. Dr. Salah Abdul Fattah Al-Khalidy gave an answer in his book "*Ma'a Qasaṣ As-Sābiqīn Fī Al-Qur'ān*", that a safe place for Musa was only the palace of Fir'aun, but who could arrived there.¹²¹ No one could be equal to the will of Allah even though Fir'aun who confessed God, the verse above describes the solution that Allah gave to Musa's mother. The meaning of *wahyu* in the verse here was not prophetic revelation, but the meaning was inspiration, the mother of Prophet Musa was guided to take a chest to put her child, she put in it the cradle, if there was someone she feared entering to meet her, then she immediately put her son in the chest she was allowed to float on the Nil river because her home near from the edge of the river, then tied by use of the mine. One day, someone of fear came, she put her baby in a chest, but she was negligent to tie it up, then the chest was washed by the water until passed in the palace of Fir'aun. So the ladies found it, and handed it to the wife of Fir'aun,¹²² Asiyah Muzahim. When it opened how surprised, Asiyah saw a baby in it. So she felt the instinct of a mother's affection as well as biological children. Allah had put in her heart a love for Musa until her fill with tears.

Initially Fir'aun intended to kill the little Musa when he knew, but his wife refused because Musa was joy of her eyes, may be the child would be useful someday or adopted because Asiyah did not have children from Fir'aun. Fir'aun

¹²¹Shalah Abdul Fattah Al-Khalidy, *Kisah-Kisah Al-Qur'an: Pelajaran dari Orang-Orang Dahulu*, trans. Setiawan Budi Utomo, vol. 1 (Jakarta: Gema Insani Press, 2000), 73.

¹²²Ibnu Kathīr, *Tafsīr Al-Qur'ān Al-'Azīm*, vol. 6, 199-200.

could do nothing but approve this.¹²³ This story illustrated the important role of the wife of Fir'aun in the desperate moment of journey of Musa's story. And this was a deception for Fir'aun, that the baby he was always looking for turn out be present before him without bother looking for, the baby comes with weakness and over a barrel to defend himself, but Fir'aun could not kill him.

Allah had given a glad news to Musa's mother that her baby would be under the protection of Allah. However, she did not gave that the river would deliver her baby to the Fir'aun's palace. The anxiety cover her heart.¹²⁴ The Quran recounted:

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِعًا إِنْ كَادَتْ لِتُبَدِيَ بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَى قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ (١٠) وَقَالَتْ لِأُخْتِهِ قُصِّيه فَبَصُرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ (١١) وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَى أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ (١٢) فَرَدَدْنَاهُ إِلَى أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (١٣)

*But there came to be a void in the heart of the mother of Moses: she was going almost to disclose his (case), had We not strengthened her haert (with faith), so that she might remain a (firm) believer. And she said to the sister of (Moses), "Follow him" so she (the sister) watched him in the character of a stranger, And they knew not. And We ordained that he refused suck at first, until (his sister came up and) said: Shall I point out to you the people of a house that will nourish and bring him up for you and be sincerely attached to him?". Thus did We restore him to his mother, that her aye might be comforted, that she might not grieve, and that she might know that the promise of God is true; but most of them do not understand.*¹²⁵ (Q.28:10-13)

¹²³Ibnu Kathīr, *Qaṣaṣ Al-Anbiyā'*, 380-382. See more Aḥmad Bahjat, *Anbiyā' Allāh*, 193.

¹²⁴Shalah Abdul Fattah Al-Khalidy, *Kisah-Kisah Al-Qur'an: Pelajaran dari Orang-Orang Dahulu*, 77.

¹²⁵Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 466.

Musa's mother came to a void in the hearth of all world problems, she thought about her baby only. She was almost revealed her secret, she was almost met people and saying: "I'm a crazy woman. I am who did evil to my own child, the baby boy in the palace of Fir'aun is my child, so I hope you to save and return him to me." But Allah affirms and establishes his heart towards Allah's promises. Then she asked his eldest daughter to follow Musa's footsteps and watched Musa's chest with care, alertness, full of caution, to know where was Musa and how are he.

The smart Musa's sister carried out her mother's orders. She watched the drifting flow of the baby chest, and the final stop of the chest was at the gate of the palace of Fir'aun, she saw the palace family taking her younger brother's chest. An important thing was the signal of vigilance, ingenuity, proficiency in the skillfulness of hiding and watching safely, these were seen in the fragment of the verse: "... so she (the sister) watched him in the character of a stranger, And they knew not..." She watched from afar without inviting attention around her, she shows to others that she did not care about the journey of a baby chest, as if she was just someone passing by on the road. Thus, not any one thought that she was the baby's sister.¹²⁶

Allah had promised to return Musa to his mother, the promise of Allah was true. Allah returns her son in a unique way that never in the human minds. Allah said: "... And We ordained that he refused suck at first..."

The little Musa felt to hungry and cry. So breastfeeding women were come from the palace. But Musa refused and did not want to breastfeed any of them. This

¹²⁶Ahmad Bahjat, *Anbiyā' Allāh*, 194. See more Shalah Abdul Fattah Al-Khalidy, *Kisah-Kisah Al-Qur'an: Pelajaran dari Orang-Orang Dahulu*, 80-81.

was the miracle of Allah's engineering and His destiny. Generally the starving babies would accept any nipples and suckle to anyone, because they have not been given the ability to distinguish among one woman and another woman, but Musa was different, this verse seems to instruct Musa's lips not to suckle anyone but his mother, then he carried out the command.

The courtiers were confused and panicked, they worried about him and worried that he would die if he refused. At this time, sister of Musa came to them to offer she want to show people who could breastfeed Musa. She intervened in a form that did not invite suspicion. The words, "*Shall I point out to you*" show the accuracy of her words, this questions actually offer which spoken in a sympathetic language style, while they could not answer this question except a positive answer. They agreed to the offer and did not suspect one bit of the sincerity of sister Musa's ideas. So Musa returned in his mother. Finally she officially became a servant for all requirement of Musa, and infact Fir'aun paid for this.¹²⁷

Thus Allah returned Musa to his mother so that she felt happy and her heart became calm and no sad and so that she knew that Allah's promise must be true.¹²⁸

The Quran only describes aspects of Musa's mother's life related to Musa in his childhood. The episode of Musa's mother ended when Allah returned her son, she gave suck on the expense of Fir'aun, even Musa grew in his own house. The

¹²⁷Ibnu Kathīr, *Tafsīr Al-Qur'ān Al-'Azīm*, vol. 6, 201-102.

¹²⁸Aḥmad Bahjat, *Anbiyā' Allāh*, 194. See more Shalah Abdul Fattah Al-Khalidy, *Kisah-Kisah Al-Qur'an: Pelajaran dari Orang-Orang Dahulu*, 81-85.

lesson from this story that someone must be firm in implement every command of Allah and strengthen his belief in His promise.¹²⁹

3. The Prophet Musa as The Adopted Son of King

The beginning of Musa's story being the adopted son of king when his chest was washed until the king's palace, the wife of Fir'aun who saw baby Musa feeling love and affection for the baby. She refused the wish of Fir'aun to kill him, so Musa was a baby from the offspring of Bani Israel and born in the year in which a baby boy should have been killed, but he still lived even large in the palace. He was an adopted son because Fir'aun's wife did not has children.

At that time Musa was loved over by everyone. Allah said:

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي

.... but I cast (the garment of) love over thee from Me: and (this) in order that thou mayest be reared under Mine eye.¹³⁰ (Q.20:39)

No one saw Musa but they would loved him. Musa was educated in the biggest palace under the guidance and guarding of Allah. Musa's education began at the house of Fi'aun where there were experts of education and scholars. At that time Egypt was the largest country in the world and Fir'aun was the most powerful king. Therefore, in a simple, Fir'aun was able to the gather experts of education and the scholars. Thus the wisdom of Allah in order Musa be educated under a great education and handled by trained the experts of education.

¹²⁹Shalah Abdul Fattah Al-Khalidy, *Kisah-Kisah Al-Qur'an: Pelajaran dari Orang-Orang Dahulu*, 88.

¹³⁰Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 378.

But ironically, this happened precisely in the house of his enemy, which one day would be destroyed in his hand, as a form of execution from the command of Allah.

After he was returned by his mother, he grew and learned in the palace of Fir'aun. He learned the reckoning science, building science, chemistry science and language. He slept under religious guidance. Therefore Musa did not hear the nonsense was said by educators about the divinity of Fir'aun. He heard very rare that Fir'aun was God. He also clean this statement and presumption. He lived with Fir'aun in one house, he knew more than anyone else knew about Fir'aun that he just an ordinary human. Musa also knew that he was not a child from Fir'aun but he was the son of one of Bani Israel. He witnessed how the guardians of Fir'aun and his followers oppressed his people, Bani Israel. Finally Moses grew up and reached his strength.¹³¹

One day, Musa walked on the corner of city, suddenly he saw two men were fighting. One of Fir'aun's follower and the other was of Bani Israel. The man of the Bani Israel asked Musa to help himself. Then Musa was angry and strike the Fir'aun's follower to death, without anyone seeing both except Allah and the people of Bani Israel.

¹³¹Aḥmad Bahjat, *Anbiyā' Allāh*, 195.

Musa did not expect that Fir'aun's follower would die by his hands, he also said: *This is a work of Evil (Satan): for he is enemy that manifestly misleads.*¹³² (Q.28:15)

Furthermore, Musa begged forgiveness of Allah and He forgave him. He would no longer help like this people. Since that time Musa was afraid in his city while waiting for the consequences of his unintentional murder.¹³³

Then, said to Fir'aun that a people of Bani Israel had slew one of his follower. So Fir'aun commanded to find the murderer and the person who witnessed it.

After the people of Fir'aun went around to looking for evidence and found no results, suddenly Musa witnessed one of Bani Israel whom he had helped attack other Fir'aun's follower, then he asked Musa for help again, but Musa refused. He regretted what he had done before for this person and even hated what he witnessed. The Israeli was angry and wanted to attack the Fir'aun's follower. Then Musa said to him about what he did yesterday and today also: "... you are a real person who is misguided." (Q.28:18). The Israeli saw Musa was really angry like yesterday's anger, because that he slew Fir'aun's follower. The Israeli became afraid and said:

يَا مُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ

"... O Moses! Is it thy intention to slay me as thou slewest a man yesterday?..."¹³⁴ (Q.28:19).

¹³² Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 466.

¹³³ Q.28:16-18.

¹³⁴ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 466.

Fir'aun's follower heard that and immediately reported it to Fir'aun. Fir'aun sent an executioner to slew Musa. There was someone of the Musa group who told him about the decision of the Fir'aun. So Musa rushed to Madyan.¹³⁵ He did not go to Fir'aun's palace, did not change clothes, did not bring food, nor did carry animal mounts.

Then, Musa returned to Egypt after 10 years of escaping to Madyan because of a case of murder that actually he did not intentionally commit.

A child under the care of the kingdom of Fir'aun returned to deliver preaching to his father of adopter. He also realized that Fir'aun would tried certainly to stop him, but Allah had commanded him and his brother (Harun) to Fir'aun and preach with tenderness and affection.

اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ (٤٣) فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ (٤٤)

*Go, both of you, to Pharaoh, for he has indeed transgressed all bounds; But speak to him mildly; perchance he may take warning or fear (God).*¹³⁶ (Q.20:43-44)

Whereas the Prophet Musa knew that the Egyptian regime was trying to enslave Bani Israil and exploit them beyond their capabilities for the interest of ruler. However, The Prophet Musa continued to treat Fir'aun with tenderness and affection full like Allah commanded in the verse above.

فَاتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ (١٦) أَنْ أَرْسِلُ مَعَنَا بَنِي إِسْرَائِيلَ (١٧)

*So go forth, both of you, to Pharaoh, and say: "We have been sent by the Lord and Cherisher of the Worlds; Sent thou with us the Children of Israel."*¹³⁷ (Q.26:16-17)

¹³⁵Ibnu Kathīr, *Qaṣaṣ Al-Anbiyā'*, 499-500.

¹³⁶Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 379.

¹³⁷Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 443.

Musa told to the Fir'aun about the really God, about His mercy, about the obligations of establishing and worshipping Him. Musa tried to evoke the human aspects of Fir'aun, but Fir'aun listened it with boredom full. Then Fir'aun raised his hand and said: "What do you want?" Musa replied: "I want you let the Bani Israel." Fir'aun asked: "Why should I let them go with you, while they are my slaves?" Musa replied: "They are servants of Allah, the Lord "

قَالَ أَلَمْ نُرَبِّكَ فِيْنَا وَلَيْدًا وَلَبِثْتَ فِيْنَا مِنْ عُمُرِكَ سِنِينَ (١٨) وَفَعَلْتَ فَعَلَتَكَ الَّتِي
فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ (١٩)

*(Pharaoh) said: "Did we not cherish thee as a child among us, and didst thou not stay in our midst many years of thy life? And thou didst a deed of thine which (thou knowest thou didst, and thou art an ungrateful (wretch))!"*¹³⁸ (Q.26:18-19)

Fir'aun said with a tone mocking: "Aren't you whom we found on the Nile when you still a child who didn't have the power and strength? Are not you Musa whom I educated in this palace, then you eat our food and drink our water, and you enjoy the goodness of us? Aren't you the one who slew someone, after that you ran far away? Don't you remember all that? Didn't they said that murder was *kufir*? If so, you are an unbeliever and you are a murderer. So, you are Musa who ran away from Egyptian law and avoided justice. Then now you come to me and try to speak to me. What do you say, Hi Musa. I really forget."

Musa understood that Fir'aun was reminding him of his past. Musa explained that he accidentally slew and even did not has the intention to does it. Musa also defended himself:

¹³⁸ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 443.

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ

*And this is the favor with which thou dost reproach me,—that thou hast enslaved the Children of Israel!*¹³⁹ (Q.26:22)

Musa wanted to say to him, did you think that the favor you gave me and then you felt you had done the kindness to me, where I was one of the men from the Bani Israel? Are this favor comparable with the way you treat them, you employ them in an arbitrary way. Then suddenly you think that we are balanced, who benefits and who gets the bigger share?¹⁴⁰ The meaning what your kindness to one man able to repay your bad attitude towards all of us?¹⁴¹

Besides wanted to setting free of Bani Israel, Musa and Harun presented the treatise to them, that the call for Fir'aun and his followers to worship Allah only who were not allies to Him. Musa explained that God who deserves worship was The God of Creator of everything.

قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ مُوقِنِينَ

*(Moses) said: “The Lord and Cherisher of the heavens and the earth, and all between,—if ye want to be quite sure.”*¹⁴² (Q.26:24)

But Fir'aun still denied and considered Musa was a *veritable madman*.

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ

*(Pharaoh) said: “Truly your messenger who has been sent to you is a veritable madman!”*¹⁴³ (Q.26:27)

¹³⁹ Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 443.

¹⁴⁰ Aḥmad Bahjat, *Anbiyā’ Allāh*, 208-210.

¹⁴¹ Ibnu Kathīr, *Tafsīr Al-Qur’ān Al-‘Azīm*, vol. 6, 124.

¹⁴² Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 443.

¹⁴³ Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 443.

Musa not only denied him in a way to he thought about the universe, that there was a Creator, Allah, but Musa also gave him tangible evidence in the form of two miracles he received in the *Thuwa* valley. The two miracles are his stick which could be transformed into a snake and his hands could glow. However, Fir'aun was not a believer, but was increasingly refuse. His arrogant had enslaved himself. The magicians who believe after watching the snake swallow their fake snakes, cut their hands and legs crossed, not only that they are also crucified. Abdullah bin Abbas and Ubaid bin Umair said: "At the beginning of the day they were magicians, but at the end of the afternoon they became martyrs."

Musa was not a person who did not know reciprocity, but letting a wickedness was matter of wrong, only because the pretext who did wickedness was a people take care him. This was his way to take the path of goodness, it was follow Allah's instructions even though he deal with the person who take care him.

4. The Wife of Prophet Musa

The story of Musa's wife was depicted in the surah Al-Qaşaş verses 25-26.

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ
لَنَا

*Afterwards one of the (damsels) came (back) to him, walking bashfully. She said: "My father invites thee that he may reward thee for having watered (our flocks) for us."*¹⁴⁴ (Q.28:25)

This story was a continuation story of escape of Musa to Madyan, there he rested under a tree and saw two women who were setting aside their goats so as not

¹⁴⁴Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 467.

to merge into other people's goats. Musa felt they needed help. They could not jostled among men to get water, so they waited for the people to leave. Their father was old and could not graze goats every day. So Musa walked to the place of water and go through to get water for two women. The father of two women was a little surprised why their two daughters came earlier than usual. Both of them also told what happened. The father requested that his daughter summon Musa to be given a reward for his kindness.

“Afterwards one of the (damsels) came (back) to him, walking bashfully,” the meaning was the way of the noble women. He was coming with wearing the closed clothes, the way was shy because she was not a woman who often left the house.¹⁴⁵ Shy was a the nature characteristic of women. With this characteristic, a woman expected to be able to protect herself from things that are prohibited by religion. Ahsin Sakho Muhammad said that, the women have many factor that is strong enough for men to commit adultery, from facial expressions, to curves of the body, to the way that walking is enough to make men interested in glancing and might approach her. Especially supported by their physical weakness. This verse illustrates how a village woman of “Madyan” reveals her authenticity, it was “shy” when dealing with a man who just knew.¹⁴⁶ And this is shall had by all of *Muslimah*.

¹⁴⁵Ibnu Kathīr, *Tafsīr Al-Qur’ān Al-‘Azīm*, vol. 6, 205.

¹⁴⁶Ahsin Sakho Muhammad, *Keberkahan Al-Qur’an: Memahami Tema-Tema Penting Kehidupan dalam Terang Kitab Suci*, 188-189.

Ahmad Bahjat described that the girl met Musa to go pitapat of her heart. He believed that Musa married the girl who called him this. Then the girl also advised her father to give Musa a reward.

The Quran through its context of verse revealed the latent admiration of the girl to Musa.

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

Said one of the (damsels): “O my (dear) father! Engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty”¹⁴⁷ (Q.28:26)

This girl said to her father, “O my (dear) father, give him a reward, you will reward to a strong and trusty.” The father asked, “Why do you know that he is a strong man?”. His daughter replied, “Because I saw it myself he raised a stone that ten men could not lift.” The father asked again, “How do you know that he is an trusty man?”. His daughter replied, “Because he refused to walk behind me and he walking in front of me so he didn’t see me while walking, and while talking to him, he always lowered his eyes to the ground because of his shy and good manners.”

So Musa married on the condition that he shepherd goats for 8 years or 10 years.¹⁴⁸ The name of the wife of the Prophet Musa was Şafura.¹⁴⁹

After fulfilling the conditions of herding goats. His wife accompanied him on his journey back to Egypt. She was so faithful to accompany her husband in difficult times for Prophet Musa, where he was a man who had made a mistake and

¹⁴⁷ Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 468.

¹⁴⁸ Ahmad Bahjat, *Anbiyā’ Allāh*, 202.

¹⁴⁹ Jabir Asysyal, *Al-Qur’an Bercerita Soal Wanita*, 111.

fled or could be called a fugitive of Fir'aun, and now he was returning a to brought digression of Fir'aun, a tyrannical king who was his own adopted father.

D. Family Story of Prophet Isa pbuh.

1. Lineage of Prophet Isa

According to the Holy Quran, Isa was the last prophet of the religion law of Musa. He was also called *Ibn Maryam* (son of Mary), a term to show that he was a human child born of a woman and someone who was born of a woman could not be a God, and he was called *Al-Masih* (The Messiah) because the assignment was a prophet among the tribes of Israel. But *Al-Masih* also mean, someone who journey on land, and this title refers to the journey he did from one country to another.¹⁵⁰ He also termed as *Yusyū'* which means a clean person.¹⁵¹

his leneage was Al-Masih Isa son of Maryam bint Imran, the son of Matsana, the son of Al-Azar, the son of Al-Jur, the son of Akhtar, the son of Shaduq, the son of Azur, his word ended at Rahabam bin Sulaiman.¹⁵² He was born in 622 before the Hijriah,¹⁵³ in Bait Laḥm (Bethlehem), a place near from Baitul Maqdis.¹⁵⁴

2. Maryam, The Mother of Prophet Isa

The story of Maryam in the Quran was quite long, but in this discussion would be told direct to the episode when she was visited by Jibril to the episode

¹⁵⁰Maulan Muhamamd Ali, *History Of The Prophets* (www.alahmadiyya.org), 52

¹⁵¹Muḥammad 'Alī Aṣ-Ṣābūnī, *An-Nubuwwah wa Al-Anbiyā'*, 196.

¹⁵²Ibnu Katsir, *Kisah Shahih Para Nabi*, trans. M. Abdul Ghoffar, vol. 2 (Jakarta: Pustaka Imam Syafi'i, 2009), 478.

¹⁵³M. Adib Bisri, *Qashashul Anbiya dalam Al-Qur'an*, 335.

¹⁵⁴Ibnu Kathīr, *Qaṣaṣ Al-Anbiyā'*, 716.

where she brought her baby to the among her people, this illustrated from surah Maryam verses 16-29 .

One day Maryam came out for certain purposes, leaving her family to east of the Aqsa Mosque, then Allah sent *Rūḥul Amīn*, Jibril, to her.

وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا (١٦) فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا (١٧) قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا (١٨) قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا (١٩) قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَعْثًا (٢٠) قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّئْ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا (٢١)

*Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East. She placed a screen (to screen herself) from them; then We sent to her Our angel, and he appeared before her as a man in all respects. She said: "I seek refuge from thee to (God) Most Gracious: (come not near) if thou does fear God." He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son." She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?" He said: "So (it will be): thy Lord saith, 'that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mery from Us': it is matter (so) decreed."*¹⁵⁵ (Q.19:16-21)

Jibril came in the form of a human, Maryam was shocked and afraid of the presence of a stranger who was suddenly in front of her, making her ask for protection from Allah. This word gave a valuable lesson that Maryam who was a chaste girl, she continued to maintain her image as a chaste girl who did not want to be littered by behavior not commendable from a man.¹⁵⁶

¹⁵⁵ Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 368.

¹⁵⁶ Ahsin Sakho Muhammad, *Keberkahan Al-Qur’an: Memahami Tema-Tema Penting Kehidupan dalam Terang Kitab Suci*, 272.

Jibril calmed Maryam, Jibril said that he was not a human but he was an angel was sent as an intermediary by Allah to deliver the gift of a baby to Maryam, Jibril blew the spirit on Maryam's clothes which entered into her womb with the permission of Allah.¹⁵⁷ These verses that speak about the presence of Isa without father were also found in many surah, namely Q.5:75, 110, Q.3:45-48, Q.21:91, Q.66:12, and Q.4:171, 156.

Maryam was astonished about the news she had just heard, she could not believe how could her condition which had never been touched by men could have children, even she was an anchaste. She was a chaste girl, not married yet, how a child could be present.

Jibril answered: *“So (it will be): thy Lord saith, 'that is easy for Me”*. That was very easy for Allah, even Adam He was created without father and mother, and He was Almighty over everything He Wants.

فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا (٢٢) فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ
يَالَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا (٢٣)

*So she conceived him, and she retired with him to a remote place. And the pangs of childbirth drove her to the trunk of a palm tree: she cried (in her anguish): Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!”*¹⁵⁸ (Q.19:22-23)

Maryam also pregnant and signs of pregnancy began to appear, so she withdrew from her people. Ibnu Kathīr mentioned that Maryam experienced physical changes, that was her enlarged stomach. She pregnant her son for 9 months

¹⁵⁷Asy-Syanqithi, *Tafsir Adhwa'ul Bayan*, vol. 3, 445.

¹⁵⁸Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 368.

like a woman who was pregnant, and gave birth according to the time. And it was famous in the community of muslim scholars.¹⁵⁹

When the pain of childbirth had cover her, while the people would accuse her with various unpleasant accusations, who are would believe her investigation if she explains the truth. What would cross their mind when they saw her brought a child. So she hoped “*Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!*” she hoped that because pain, furthermore that would make so shy and humiliated by peoples who did not knew the true story.¹⁶⁰

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا (٢٤) وَهَرَىٰ إِلَيْكَ بِجِدْعِ
النَّخْلَةِ تَسَاقِطُ عَلَيْكَ رَطْبًا جَنِيًّا (٢٥) فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينَّ مِنَ الْبَشَرِ
أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا (٢٦)

*But (a voice) cried to her from beneath the (pals tree): “Grieve not! for thy Lord hath provided a rivulet beneath thee; And shake towards thyself the trunk of the palm tree: it will let fall fresh ripe dates upon thee. So eat and drink and cool (thine) eye. And if thou dost see any man, say, ‘I have vowed a fast to (God) Most Gracious, and this day will I enter into not talk with any human being’.”*¹⁶¹ (Q.19:24-26)

Could be understood from this verse that Allah grew palm trees and drained water river with miracle lines. The date palm and tributaries did not exist before, but then Allah grew the fruit and made it ripe. This was what Imam As-Shanqīṭi mentioned in his book of commentary.¹⁶²

Maryam was commanded if she saw humans so that she refrained from talking and used sign language. And fasting according to their religion law was not

¹⁵⁹Ibnu Kathīr, *Tafsīr Al-Qur’ān Al-‘Azīm*, vol. 5, 196-197

¹⁶⁰Departemen Agama RI, *Al-Qur’an dan Tafsirnya*, vol. 6, 50.

¹⁶¹‘Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 368.

¹⁶²Asy-Syanqīṭi, *Tafsir Adhwa’ul Bayan*, vol. 3, 455.

talking and eating. That was said by Qatadah, As-Suddi, and Ibn Aslam. Then the Quran continued the story of Maryam:

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِيلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

At length she brought the (babe) to her people, carrying him (in her arms). They said: "O Mery! Truly an amazing thing hast thou brought!"¹⁶³ (Q.19:27)

Ibn Abbas said: "The coming of Maryam to her people happened after she had spent the period of childbirth for 40 days."

After she had seen extraordinary signs as explained in verse 24 of Surah Maryam, so she was carrying her child to her people without thinking about the words and attitudes she would receive.¹⁶⁴

The word of *fariyyā* in the verse above was an enormous wickedness, both in the form of deeds or speech.

Hereinafter, they said to Maryam:

يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكِ امْرَأً سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا

O sister of Aaron! Thy father was not a man of evil, nor thy mother a mowen unchaste.¹⁶⁵ (Q.19:28)

Harun who meant by this verse, was not the Prophet Harun, the brother of Prophet Musa, because the span of time between Isa and Musa was quite far. But the true was pious people from the Bani Israel also have the name Harun, because they (Bani Israel) like to use the names of prophets and pious people before them.¹⁶⁶

The mention of the word "brother" in the Quran and the utterances of the Arabs was

¹⁶³ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 368.

¹⁶⁴ Asy-Syanqithi, *Tafsir Adhwa'ul Bayan*, vol. 3, 484.

¹⁶⁵ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 369.

¹⁶⁶ That was agree with *hadith* narrated by Mughirah bin Shu'bah.

used for people who was similar, in this case Harun was similar to Maryam in matters of worship and piety.¹⁶⁷

They let fly again the words that cornered Maryam, as if they said, “You are not like your brother, your mother, or your father, they all have holy characteristics, while you, look at yourself, how you can do a very despicable?”

Thus they accused Maryam. After the situation worse more, so the resignation within herself was firm more.

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

*But she pointed to the babe. They said: “How can we talk to one who is a child in the cradle?”*¹⁶⁸ (Q.19:29)

The meaning was invite this child to speak, because the answer you are looking for was him. Maryam knew that her child would speak while still in the cradle, like the information she received when Jibril met her at that time.¹⁶⁹ And they asked arrogantly how could a child who had not been able to use his mind and still suckle be able to explain to them. According to them, “Why do you (Maryam) not answer to us directly.”

This showed that Maryam had followed every direction and command of her Lord very well.

3. The Prophet Isa as A Son

¹⁶⁷Asy-Syanqithi, *Tafsir Adhwa'ul Bayan*, vol. 3, 488.

¹⁶⁸Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 369.

¹⁶⁹Q.3:45-46.

Prophet Isa as a son depicted in Surah Maryam verses 30-33, when his mother pointed to him when he was a baby as a signal to his people that they asked what they wanted to know the answer. So at that time:¹⁷⁰

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (٣٠) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (٣١) وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (٣٢) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (٣٣)

*He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; and He hath made me blessed wheresoever I be, and hath enjoined on me prayer and charity as long as I live; (He) hath made me kind to my mother, and not overbearing or miserable; So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"!*¹⁷¹ (Q.19:30-33)

These verses above contained several points: *Firstly*, the first words came out of his mouth were "*Innī 'Abdullāh (I am indeed a servant of God)*", Isa had acknowledged and mobilized '*ubudiyah* to Allah only, this was the greatest allusion to the Christians¹⁷² and also a sanctification towards Allah from unjust statements that Allah have children.

Secondly, Allah gave him prophethood and The Gospel in the future. This contained an explanation that his mother was a chaste girl, because a prophet must be born of the descendants of pious saints.¹⁷³

Thirdly, he was a blessed person everywhere, because he always preached calling on mankind to worship Allah only and not associate Him with anything and

¹⁷⁰Ibnu Kathīr, *Qaṣaṣ Al-Anbiyā'*, 694-703.

¹⁷¹Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 369.

¹⁷²Asy-Syanqithi, *Tafsir Adhwa'ul Bayan*, vol. 3, 489.

¹⁷³Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, vol. 6 (Jakarta: Departemen Agama RI, 2010), 52.

cleanse from all of deficiency and disgrace from Him, such as claiming He have children and wives .

Imam Az-Zamakhsharī in the commentary of *Al-Kashshāf* mentions the purpose of being blessed he (Isa) was always benefits wherever he is.

Fourthly, Isa carried out the task of carrying out prayers and doing good to fellow beings by giving *zakat* to them.

Fifthly, Allah had made him a child who was devoted to his mother. Thus Isa fulfilled his mother's right to him.

Sixthly, Isa was not a man who rude and rebellious, never comes out of his mouth saying or from his actions something that was contrary to Allah's command and obedience to Him.

Seventhly, "*So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)*"! This was a pledge from himself about his servitude to Allah and he was a creation of Allah that was turned on, turned off, and resurrected, like other humans. But he gained prosperity in those conditions.¹⁷⁴

So through these verses could be understood that Isa had defended his mother before his people and denied heinous accusations against his mother.

E. Family Story of Prophet Muhammad pbuh.

1. Lineage of Prophet Muhammad and His Young Priod

¹⁷⁴Ibnu Kathīr, *Qaṣaṣ Al-Anbiyā'*, 703.

His Lineage was Muhammad bin Abdullah bin Abdul Muṭalib bin Hisham bin Abdul Manaf bin Qushayy bin Kilab bin Murah bin Kaab bin Luayy bin Ghalib bin Faṭir bin Naḍir bin Huzaimah bin Madrakah bin Ilyas bin Muḍar bin Nazar bin Adnan, to Ismail bin Ibrahim.

His mother was named Aminah bint Wahab bin Abdi Zahrah bin Murah. He was born on Monday the 12th of Rabiul Awal in the year of the Elephant, around 570 M.

When the Prophet Muhammad was still in the womb, his father went to business then died on the journey on age 25 years. His father buried in Yathrib (Medina) in the area of the Bani Hadyl bin An-Najar.

The custom of Arabs to feed their newborn children, to take women who are experts in breastfeeding their children, so that they are physically and mentally healthy. So little Muhammad also, the first person who breastfed him was Thuwaibah, and then Halimah bint Abi Dzuabi As-Sa'diyah, a poor woman. After she breastfed Muhammad she got blessings and benefits in her family's life. After 5 years passed, Muhammad was returned to his mother, to be further maintained by Ummu Aiman Al-Habbashiyah.

When Muhammad was 6 years old, he was taken by his mother to a pilgrimage to the tomb of his father, at Yathrib. That time Umm Aiman accompanied them. Before returning to Mecca, they stayed in Medina for one month. On the way to back home, precisely in Abwa, between Medina city and Mecca city, Aminah (Muhammad's mother) died and was immediately buried there. Ummu Aiman returned to Mecca with Muhammad who was an orphan.

Furthermore, Muhammad was taken care by his grandfather, namely Abdul Muṭalib, he was a fond his grandson. Because he knew that Muhammad was a sign of glory. After two years Muhammad was in his care, he died. Then, Muhammad's care turned to his uncle, Abiṭalib. If he comes out city, Muhammad would be always brought by him.¹⁷⁵

2. The Prophet Muhammad as A Husband

Abdul Azizi Abdullah Al-Dhabi'i in the opening of his book *An-Nabiy Shallallāhu 'alaihi wasallam Bayna Ahlih* said that the figure of Rasulullah was a husband who was very virtuous, very guarding the relations with his wives. If observed, the Prophet did not leave any opportunity but used it to include feelings of pleasure in his wife's heart and make her happy with all things that were allowed. Allah said:¹⁷⁶

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ...

*Ye have indeed in the Messenger of God a beautiful pattern (of conduct)...*¹⁷⁷
(Q.33:21)

This verse was a great main about imitating the Prophet in things as of words, deeds, and behavior. This verse had represented the entire Prophet's self, that all goodness had accumulated in him.

When *ummul mukminin*, Aishah was asked about the morality of the Prophet, she replied:

كَانَ خُلُقُهُ الْقُرْآنَ

¹⁷⁵ Afif 'Abdul Fattah Thabbarah, *Nabi-Nabi dalam Al-Qur'an*, 556-558.

¹⁷⁶ Abdul Aziz Abdullah Al-Dhabi'i, *Beginilah Rasulullah bersama Keluarganya*, trans. Daday Hidayat (IslamHouse.com, 2015), 5-7.

¹⁷⁷ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 510.

“His morals are the Quran.” (Narrated by Ahmad and An-Nasa’i)

He was a manifestation of the verses of Quran, including the verse about morals towards women. Nothing escaped but he had practiced, therefore he was the best example in all things, including the example of a good husband. Many *ḥadīth* that explain how the Prophet’s temperament among his family, both his wives or other. Rasulullah told to be patient with women even though they were guilty. He said: *“Do not let a Mukmin hate a Mukminah. If the man does not like a character of the woman, let him see the other side that he pleased “* (Narrated by Muslim nu. 1469).

This is the method to see the excess and not caring for shortcoming, because looking for shortcomings will cause hatred. Allah said:¹⁷⁸ *on the contrary live with them on a footing of kindness and acquit. If ye take a dislike to them it may be that ye dislike a thing, and God brings about through it a great deal of good.*¹⁷⁹ (Q.4:19) Ibn Kathīr interpreted this verse in his commentary book, the meaning refine the words and adorn behavior and attitude according to ability, as someone like also the same thing from him woman (the wife).

Among the morality of the Prophet was good in association, always be beaming, joking with his family, gentle to them, giving breadth of basic necessities of life, joking with his wives to once he competed run with Aishah.

¹⁷⁸Abdul Aziz Abdullah Al-Dhabi’i, *Beginilah Rasulullah bersama Keluarganya*, 56.

¹⁷⁹Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 104-105.

In addition to having a noble temperament, he also liked to help his wife's homework, such as sewing his own clothes, cutting meat, sweeping the house, and helping the maids finish their work. He did never hit maids and women.¹⁸⁰

When the various regions were conquered and controlled by the Muslims and many of the treasures they had obtained, the wives of the Prophet Muhammad ask for additional basic necessities of life and they openly showed the desire. Seeing this reality Rasulullah could only reply by leaving them for one month in a room called *khazanah*, and a slave named Rabah sits in front of the room. Then the verse came down to told the wives of the prophet to choose between the life of the world and the hereafter. He gave them the choice to choose between live together with him by *zuhud* and simplicity full or he would divorce them by a good way and he would gave them *mut'ah*¹⁸¹. Finally they chose to obey Allah and His Messenger with great pleasure. For this event:¹⁸²

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا (٢٨) وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا (٢٩)

*O Prophet! Say to thy Consorts: "If it be that ye desire the life of this world, and its glitter, —then come! I will provide for you enjoyment and set you free in handsome manner. But if ye seek God and His Messengers, and the Home of the Hereafter, verily God has prepared for the well-doers amongst you a great reward."*¹⁸³ (Q.33:28-29)

¹⁸⁰Samiyah Menisi, *Muhammad Rahmat bagi Wanita: Kisah Nabi Memuliakan dan Mendidik Perempuan*, trans. Nur Alamsyah (n.p: PT. Qaf Media Kreatif, 2016), 61-63.

¹⁸¹Mut'ah is a voluntary gift from a husband to a wife who divorced, according to his ability, a rich person according to his wealth, and a poor person according to his poverty, this gift such as the clothing, money, or jewelry.

¹⁸²Samiyah Menisi, *Muhammad Rahmat bagi Wanita*, 69-71. See more Bintusy Syathi', *Isteri-Isteri Rasulullah saw.*, trans. Chadidjah Nasution (Jakarta: Bulan Bintang, 1974), 11-12.

¹⁸³Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 511-512.

Aishah was the first wife who was asked to choose, and she chose Allah and His Messenger and the Hereafter it was a paradise full of pleasure. And then he asked the other of wives to choose, so they said the same word with Aishah.¹⁸⁴

Thus, the Prophet Muhammad pbuh. was making his family as a good role model in leaving affairs of world while expecting the pleasure of Allah, the Hereafter, and the noble position in paradise.¹⁸⁵

3. Khadijah binti Khuwailid

Khadijah bint Khuwailid was the first wife of the Prophet Muhammad, also the first to believe him from among women. During she lived, Rasulullah never married another woman because of his glory and honor on his side. There was opinion differences about more important between Khadijah and Aishah, but the majority of islamic scholars affirm the opinion that Khadijah was more important. Khadijah died 3 years before the Prophet emigrated.

The Quran did not explaine about the story of Khadijah, nor did came down the verse related to her, but she have a very important role on the side of the Prophet as when the first revelation came down, namely surah al-'Alaq verse 1-5.

The first revelation which the Prophet received from Jibril in Hira Cave so hard was felt until he felt exhausted, so he cameback to home with his whole body shivering until he finally meet Khadijah, he said, "*Blanket me, blanket me*". Khadijah immediately blangket him until his fear disappeared. Then he recounted the events he experienced while saying, "*I'm afraid something will happen to me.*"

¹⁸⁴Ibnu Kathīr, *Tafsīr Al-Qur'ān Al-'Azīm*, vol. 6, 359-360.

¹⁸⁵Samiyah Menisi, *Muhammad Rahmat bagi Wanita*, 71.

So Khadijah said to him, “No, cheer up. For sake of Allah, Allah never humiliate you. Surely you are the person who likes to connect connection of brotherhood, say honestly, bear the burden, respect guests, and help uphold the pillars of truth.”¹⁸⁶

After that, Khadijah invited the Prophet to meet Waraqah bin Naufal, a Christian in the inanity time. He was a old also blind person. From him that the Prophet received enlightenment and conviction about what he was experiencing, that the one came to see him was Jibril who had also came down to meet Musa, meaning tha he was a chosen man who became a prophet of Allah, and would brought the truth.

Khadijah was a wife who really understands her husband’s condition, he immediately entertains Rasulullah with gladden statements, that Allah would not waste him, then Khadijah mentions the goodness and piety of her husband. Khadijah wanted to convince her husband, that how could someone as good as yourself be grieving ¹⁸⁷ She became a tranquilizer when fear and anxiety overwhelmed her husband. She was a role model for wives to be cooled when their husbands came home fatigue all day working outside the home. This must be well understood by a wife, so that the husband feels comfortable and ease. Furthermore Khadijah also gave a solution to meet Waraqah bin Naufal, to convince and strengthen her husband’s heart.

4. Aishah binti Abu Bakar

¹⁸⁶Ibnu Kathīr, *Tafsīr Al-Qur’ān Al-‘Azīm*, vol. 8, 421-422.

¹⁸⁷Muhammad Ali, *Muhammad The Prophet: Inilah Nabi Muhammad*, trans. Suyud SA Syurayudha (Jakarta: Adrul Kutubil Islamiyah, 2007), 61.

Aishah was the daughter of *ṣaḥabah* of the Prophet Muhammad, his titled was Aṣ-Ṣiddiq, he was Abu Bakar. Rasulullah married Aishah when she was 6 or 7 years old, and her marriage contract in Mecca. On his young age, the Prophet allowed Aishah to enjoy her childhood. Aishah was the wife only of the Prophet who was married when she was a virgin, his other wives were widows.

The name of Aishah was never mentioned in the Quran explicitly. But, some commentators agree that the surah an-Nur verses 11-20 specifically went down about Aishah related a false story that befell Aishah, or known as *Ḥadīth al-Ifki*.

Related to surah an-Nur, this verse contained the rebuttal of Allah for all vile accusations also criticism of Allah for believers in order to check the truth of this “event”. The fall of this verse restores Aishah’s reputation and dedication before all Muslims.¹⁸⁸

The beginning of the story was at the time of Bani Mushthaliq war, namely the Al-Muraisi’ war, the 5th year of the Hijriah, when Aishah was 12 years old. Usually the Prophet would draw his wives to join him, then the name of Aishah came out. This method showed that Rasulullah was a husband who was fair to his wives. After that, Aishah follow him and she was placed in *haudaj*¹⁸⁹ during on the battlefield. After the war finished, the group returned. On the way they stopped to rest for a while in a place near Medina. On the night, they were instructed to continue the journey, at the same time Aishah get up and moved away from the group to defecate. After that she returned to the group, apparently her necklace was

¹⁸⁸M. Ishom El Saha and Saiful Hadi, *Sketsa Al-Qur’an: Tempat, Tokoh, dan Istilah dalam Al-Qur’an* (n.p: Lista Fariska Putra, 2005), 35.

¹⁸⁹*Haudaj* is a stretcher on a mount to accommodate riders, especially for women.

lost, so she returned insitu to look for it, and finally she was left by the group. Some of the *ṣaḥabah* who brought his *haudaj* thought that she was in it, because at that time Aishah was light body.

Aishah returned to her stop, hoping that they would realize herself was not with them and they would return to search. Then Aishah sleepy and asleep.

Incidentally Ṣafwan bin Al-Mu'attal As-Sulami Az-Zakwani arrived, he was left behind by troops were departing at the beginning of the night and arrived at Aishah's resting place in the morning. When he arrived there, he saw someone sleeping (Aishah), then he said *innā lillāhi wa innā ilaihi rāji'ūn*, and Aishah was awakening. Ṣafwan nothing said other to Aishah than his *istirja'* words. After that he asked Aishah to ride his camel, and Aishah accepted the offer, Aishah went up and he pull his camel until the group that was stopping the rest could be overtaken.¹⁹⁰ Upon reaching Medina, Aishah fall sick for one month. Meanwhile people continued spread of a slander about her. All these talks were headed by Abdullah bin Ubay bin Salul, who was vengeful to the Prophet, he was a hypocrite, and he kept trying to deceive him, he was the one who saw Ṣafwan holding the rope of camel was ridden by Aishah. He said, "For the sake of Allah, Aishah would not be safe from Ṣafwan and Ṣafwan would not be safe from Aishah." He also said, "Your Prophet's wife slept with a man."¹⁹¹ Then the news was spread and spiced with false stories.

¹⁹⁰Muḥammad Ḥasan 'Aqīl Mūsā, *Tuzḥah Al-Fuḍalā' Tahdzīb Siyar A'lam An-Nubalā' Li Al-Imām Adh-Dhahabī* (Jeddah: Dār Al-Andalus, n.d), 122-123.

¹⁹¹Al-Qurthubi, *Tafsir Al-Qurthubi*, trans. Muhyiddin Masridha, vol. 12, (Jakarta: Pustaka Azzam, 2008), 508.

The Prophet saw Aishah who swollen her eyes because crying, he sat down and said to Aishah: *“O Aishah, indeed there has been a lot of false news, as it has come to you. If you are innocent, Allah will prove your truth surely. But if you are guilty, so ask forgiveness of Allah and repent to Him, because if a servant confesses to sin, then repent, Allah will accept his repentance surely.”*

From his words, could be understood that he was neutral towards slander befalling his wife. Before this, he just chose to be silent and not be angry with Aishah. This showed that he was a wise person in taking action even in difficult situations.

Aishah heard the words of the Prophet, so grew her sadness. Then she asked her parents, “Why you don’t answer” Both of them replied, “For the sake of Allah, we don’t know how to answer.” Then she turned to his husband, Rasulullah, and said, “For the sake of Allah, I will not repent to Allah forever for what you have said. For the sake of Allah, I really know, if I admit what the crowd says, while Allah knows that I am free from the accusation, of course I have said something that does not exist. And if I have evaded the accusation, of course you will not trust me. For the sake of Allah, I found one correct words to deal all this, namely as the words of the Prophet Ya’qub to comfort him, *“(for me) patience is most fitting: againts that which ye assert, it is God (alone) Whose help can be sought.”*¹⁹² (Q.12:18). Then Aishah went to her bed.

Not to mention Rasulullah departed from his seat and no one from their family came out, finally Allah revealed revelation to His Prophet, so that he seemed

¹⁹²Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 280.

to change. He perspire because of the weight of revelation was received, after that he smiled. The first word that came out of his mouth after receiving the revelation, was his saying, “*Riproaring O Aishah! Because Allah has freed you from the accusation.*” Aishah’s mother then said her daughter, “Wake up and meet Rasulullah!” He replied, “For the sake of Allah, I will not meet him. I will only praise to Allah because He has sent down the verse of the Quran which clarified my innocence.” The verse was found in surah An-Nūr verses 11-20.

Rasulullah looked at Aishah with affection and he remembered the suffering of Aishah because of this news, so he went to the mosque and read the revelation in front of the crowd.¹⁹³

Imam Al-Qurṭubi said, the disaster that befell the beloved of Allah was a kindness. Because ugliness in the form of pain, so little in this world, while the goodness in the form of reward so abundant in the hereafter. This was God wanted in Surah An-Nur verse 11 above, Allah reminded Aishah, her family, and Şafwan also of this.¹⁹⁴ Whereas the person who spreads the hoax would get a reply, according to his efforts and activities in broadcasting the news. whereas the person who the main source was Abdullah bin Ubay, in the hereafter he would be punished with a painful punishment.¹⁹⁵

5. Hafşah binti Umar bin Khaṭṭab

¹⁹³Ibnu Kathīr, *Tafsīr Al-Qur’ān Al-‘Azīm*, vol. 6, 16-23. See Muḥammad Ḥasan ‘Aqīl Mūsā, *Tuzhah Al-Fuḍalā’ Tahdzīb Siyar A’lam An-Nubalā’ Li Al-Imām Adh-Dhahabī*, 138-139. See Bintusy Syathi’, *Isteri-Isteri Rasulullah*, 90-98. See more As-Suyuthi, *Asbabun Nuzul*, trans. Muh. Mifthahul Huda (Solo: Insan Kamil, 2016), 424-429.

¹⁹⁴Al-Qurṭhubi, *Tafsīr Al-Qurṭhubi*, trans. Muhyiddin Masridha, vol. 12, 507

¹⁹⁵Departemen Agama RI, *Al-Qur’an dan Tafsirnya*, vol. 6, 576.

Hafṣah was born the same year of Fatimah (the youngest daughter of the Prophet Muhammad). A few days after Fatimah was born, Hafṣah was born.¹⁹⁶

Hafṣah was the fourth wife of the Prophet after Khadijah, Saudah and Aishah. The Prophet married her after the end of her *iddah* from Khunais bin Khudhafah As-Sahmi, one of the friends of the *Muhājirīn* who died in the Badr war, in the 3rd year of the Hijriah. She was widowed when 18 years old. Furthermore, Rasulullah also proposed Hafṣah, and she was married by Umar.

The Hafṣah's position was not as solid as the Aishah's position who was truly loved by the Prophet, Umar always advised his daughter to be able to take care herself and did not anything that could ignite the anger of the Prophet.

One time, Hafṣah saw Mariyah Al-Qibtiyah came to meet the Prophet in a something. Mariyah was far from the mosque, and the Prophet told her to enter the house of Hafṣah, at that time Hafṣah was going to his father's house. When Hafṣah comeback and saw the veil of her bedroom closed, while Rasulullah and Mariyah in there. Seeing the incident the anger of Hafṣah exploded, she cried full of anger. The Prophet tried to persuade her and relieve her anger, until he swore to forbade Mariyah to him. Hafṣah's heart was a little relieved, slowly her crying stopped. But the Prophet requested to her in order keep this secret incident.¹⁹⁷

One day Hafṣah broadcast the secret incident to Aishah about the prohibition of Mariyah for Rasulullah. She told everything to Aishah. The fire of slander was lit up in the house of the Prophet until he be far from his wives for one month. Even

¹⁹⁶Amru Yusuf, *Istri Rasulullah: Contoh dan Teladan*, trans. Ghufron Hasan (Jakarta: Gema Insani Press, 1997), 71.

¹⁹⁷Amru Yusuf, *Istri Rasulullah: Contoh dan Teladan*, 77.

arose issues, the Prophet had divorce all of them. But this story was narrated by Abu Hurairah with weak *sanad*.

The right of history was narrated from Anas bin Malik, he said: Rasulullah was having a female slave who he usual have sexual intercourse with her. Because Hafṣah and Aishah were unhappy with the Prophet's attitude to his female slave, finally he forbade the slave female to him.¹⁹⁸

For this incident the revelation descended as mentioned in surah at-Taḥrīm verse 1-5 as a warning to Rasulullah because he had forbidden what was permitted by Allah, as well as a warning against Hafṣah and Aishah.¹⁹⁹

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ (١)
 قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ (٢) وَإِذْ أَسَرَّ
 النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرَضَ
 عَنِ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ (٣) إِنَّ تَتُوبَا
 إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ
 الْمُؤْمِنِينَ وَالْمَلَائِكَةِ بَعْدَ ذَلِكَ ظَهِيرٌ (٤) عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا
 خَيْرًا مِنْكَ مَسْلَمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا
 (٥)

O Prophet! Why holdest thou to be forbidden that which God has made lawful to thee? Thou seekest to please thy consorts. But God is Oft-forgiving, Most Merciful. God has already ordained for you, (O men), the dissolution of your oaths (in some cases): and God is your Protector, and He is Full of Knowledge and Wisdom. When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another), and God made it knowm to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, "Who told thee this?" He said, "He told me Who knows and is well-acquainted (with all things)." If ye two turn in repentance to Him, your hearts are indeed so inclined; but if ye

¹⁹⁸As-Suyuthi, *Asbabun Nuzul*, 640-641.

¹⁹⁹Ahmad Muhammad Jamal, *Jejak Sukses 30 Wanita Beriman*, trans. Zaid Husein Al-Hamid (n.p: n.p, 1993), 42-43.

*back up each other againsts him, truly God is his Protector, and Gabriel, and (every) righteous one among those who believe,—and furthermore, the angels—will back (him) up. It may be, if he divorced you (all), that God will give him in exchange Consorts better than you, —who submit (their wills), who believe, who are devout, who turn to God in repentance, who worship (in humanity), who travel (for Faith) and fast, —previously married or virgins.*²⁰⁰ (QS. At-Taḥrim/66: 1-5)

Against this case, there are those who argue that Rasulullah has dropped the first divorce to Hafṣah, then he reference, because Umar sprinkled the land on his head and said, “Allah will not care to Umar and his daughter again after this.” Then Jibril came tomorrow to the Prophet and said, “Allah has told you to refer to Hafṣah because she is a person who often fasts and prays. She is your wife in heaven.”

Hafṣah had regretted his attitude because she had violated the promise not to spread the secret. But she was quite calm and relieved because she returned to being the wife of the Prophet again.²⁰¹

Women with their nature are presented by Allah as a complement for men. She is require to be able to maintain the secret of her husband. This is a courtesy that shall be apply in family life both wife and husband, so that harmony can always be created.²⁰²

6. Zainab binti Jahsh.

The complete name was Zainab bint Jahsh bin Ri’ab bin Ya’mar ibn Sharah bin Murrāh bin Kabir bin Gham bin Dauran bin bin Asad bin Khuzaimah. Before

²⁰⁰ Abdullah Yūsuf ‘Alī, *The Holy Qur’an*, 707-708.

²⁰¹ Ahmad Muhammad Jamal, *Jejak Sukses 30 Wanita Beriman*, trans. Zaid Husein Al-Hamid, 43-44.

²⁰² Abdurrahman Umairah, *Perempuan-Perempuan Al-Qur’an: Kisah Nyata Wanita yang Disapa Allah dan Diabadikan dalam Kitab Suci*, trans. Saira Rahmani (Jakarta: Himmah, 2009), 160-161.

married by Rasulullah her name was Barrah, then replaced by the Prophet to become Zainab after get married with him.²⁰³

Previously Zainab was the wife of Zaid bin Harithah. Zaid was a slave who was bought by Hakam bin Nizam for his aunt, Khadijah binti Khuwailid, then she presented to the Prophet, then Zaid was released and appointed as a child by the Prophet.²⁰⁴

The Prophet proposed Zainab bint Jahsh to Zaid. Initially, Zainab refused this because she was a beautiful and respectful woman, how would she marry a former slave. Zainab's brother also disagree. Because in the period before Islam it was a taboo to enter the marriage among honorable people like Zainab.²⁰⁵ So the Prophet advised both of them, so the verse came down for them:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

*It is not fitting for a Believer, man or woman, when a matter has been decided by God and His Messenger to have any option about their decision: if any one disobeys God and His Messenger, he is indeed on a clearly wrong Path.*²⁰⁶ (Q.33:36)

Finally, Zainab was married by Zaid as an execution on the orders of Allah, even though Zainab did not like Zaid. This marriage aims to erase the ignorant tradition that like to blow own horn and generations, and to show that there was no difference among humans except piety.

²⁰³Amru Yusuf, *Istri Rasulullah: Contoh dan Teladan*, 103.

²⁰⁴Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, vol. 8 (Jakarta: Departemen Agama RI, 2010), 12.

²⁰⁵Maulana Muhammad Ali, *Muhammad The Prophet*, trans. Suyud SA Syurayudha (Jakarta: Darul Kutubil Islamiyah, 2007), 287.

²⁰⁶Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 513.

But Zainab still had difficulty accepting the marriage because of the difference between them. In front of Zaid, Zainab always boasted of himself as a noble and hurt Zaid. Zaid complained to The Prophet, The Prophet advised him to be patient and maintain his wife, Zaid followed the advice of the Prophet. But Zainab's behavior was out of control and Zaid could not endure the pain longer, until finally Zaid divorce her. Zaid lived with her thereabouts 1 year.

Furthermore Zainab was married by Rasulullah based on Allah's command, in fact he had known Zainab since he was a child, because she was the daughter of his aunt, Umaimah bint Abdul Muṭalib.

This was straighten an understanding about the position of adopted children or the assumption that Muhammad married his son's ex-wife.²⁰⁷

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكُنِيَ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

Behold! Thou didst say to one who had received the grace of God and thy favour: "Retain thou (in wedlock) thy wife, and fear God." But thou didst hide in thy heart that which God was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear God. Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And God's command must be fulfilled.²⁰⁸ (Q.33:37)

²⁰⁷ Afif 'Abdul Fattah Thabbarah, *Nabi-Nabi dalam Al-Qur'an*, 722.

²⁰⁸ Abdullah Yūsuf 'Alī, *The Holy Qur'an*, 514.

Actually the Prophet knew that Zaid finally would divorce Zainab, but he still told Zaid to defend his wife. He hid in his heart what Allah had stated, because the Prophet realized that himself had to be made an example by all his people to carry out Allah's commands even expense feelings. According to human's instincts are usually afraid of human beings, whereas God was more entitled to be feared. He imagined that if he married Zainab, the ex-wife of his adopted son, would certainly be a byword among Arabs, because since the time of *jahiliyah* they had seen that adopted children were the same as biological children, so they forbade the marriage of the ex-wife of adopted child.²⁰⁹ So, this verse gave an understanding that someone may marry the ex-wife of the adopted child. Because adopted children are not equal in position to biological children.²¹⁰

Based on the verse above also, Ibn Kathīr said that Zainab's guardian was Allah, not among humans, further he said that without dowry, contract, and witnesses.²¹¹ Therefore Zainab prided herself to the other wives of the Prophet, she said: "You are married to Rasulullah by your guardians, while I was married by Allah in the heavens." (Narrated by Bukhari nu. 7420, 7421)²¹²

Zainab was the wife of the Prophet who first died after Khadijah, in the year 20 H.²¹³

²⁰⁹Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, vol. 8, 13.

²¹⁰Amru Yusuf, *Istri Rasulullah: Contoh dan Teladan*, 104-108.

²¹¹Ibnu Kathīr, *Tafsīr Al-Qur'ān Al-'Aẓīm*, vol. 6, 379.

²¹²Ibnu Katsir, *Kisah Shahih Para Nabi*, trans. Abu Ihsan Al-Atsari, vol. 3 (Jakarta: Pustaka Imam Asy-Syafi'i, 2016), 232.

²¹³Ibnu Katsir, *Kisah Shahih Para Nabi*, vol. 2, 232.