

## CHAPTER I

### INTRODUCTION

#### A. Background

“I leave you two valuable things, which if you hold on to both, you will not get lost. *Kitābullāh* and my *ahl al-bayt*, both of them will not separate until they meet me in *al-Hawq*’.

The hadith is quite popular for Muslims, the *sanad* is also clear and can be seen in *al-Ṣawā’iq* page 136, *Ṣaḥīḥ* Muslim in Chapter *Faḍā’il ‘Alī ibn Abī Ṭālib*, *Musnad Aḥmad* III parts 14, 17, 26, 59 and IV in section 366. Also in *Sunan Bayhaqi* II, 148. *Sunan al-Darimi* II, 431. *Kanz al-Ummāl* II, 45 and 48. *Al-Turmudzi* II, 308. *Usd al-Ghabah* III, 109 and 148. *Tafsīr al-Kabīr* in the interpretation of the verse “*Wa’taṣimū bi ḥablillāh...*” Also in *al-Dūr al-Manthūr* in the interpretation of the verse of *mawaddah*.<sup>1</sup>

From the hadith of al-Ḥakim in *al-Mustadrak* above, we can be understood that the Qur’an and *ahl al-bayt* of the Prophet are two valuable things for Muslims, both of which are inherited by the Prophet to be held, followed, obeyed. And indeed, in addition to having adhered to the Qur’an and the *Sunnah* in guidance, however, one of the main aids of *Ahl al-Sunnah wa al-Jamā’ah* (hereinafter referred to as Sunni) is to love *ahl al-bayt* and keep the Prophet will about them. And as we know, basically, Shia and Sunni are agreed in general that Muslims are obliged to love and glorify *ahl al-bayt* the Prophet PBUH because

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<sup>1</sup>Jalāl al-Dīn al-Suyūṭī, *60 Hadis Keutamaan Ahlul Bayt*, translated by. Ali Umar al-Habsyi (Malang: Al-Kautsar, 1993), 22.

this is also found in many authentic *riwāyah* (tradition) that we commonly accept the authenticity.<sup>2</sup>

The discourse about *ahl al-bayt* is one of the basic teachings in the Islamic religion, which is obligatory for Muslims to love the family of the Prophet Muhammad PBUH. This is based on the hadith which is also narrated by Imam Muslim above, which explains that the Prophet gave two provisions to his people, the Qur'an and the belief in *ahl al-bayt*. *Ahl al-bayt* meant all the wives of the Prophet and Ali's family, the Aqil's family, the Ja'far's family, and Abbas's family, and one way to love *ahl al-bayt* was to pray to the Prophet and his wives and also his descendants.<sup>3</sup>

There are so many verses of the Qur'an and the hadiths which confirm that *ahl al-bayt* (relatives of the Prophet PBUH) have a very noble position. The verses and hadiths also explain their glory and *faḍīlah* (virtue). According to Ibn 'Abbās, there are around 300 verses related to them, *ahl al-bayt*.<sup>4</sup>

Some may ask, "Isn't advocating love for *ahl al-bayt* is in a line with the teachings of the Shia sect?" That question actually arises from a lack of attention and understanding of the teachings of Islam as a whole. Who advocates and calls for, even who command to love *ahl al-bayt* of the prophet is the Prophet himself. And what establishes their sanctity is not a sect or *madhhab* (way of thinking or

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<sup>2</sup>Abdullah AS, Sulaiman Amir, and Rizqa Amelia, "Hadis-Hadis Seputar Ahlul Bait: Analisis Pandangan Syiah dan Sunni Terhadap Fatimah," *At-Tahdis: Journal of Hadith Studies*, Vol. 1, No. 2, July-Desember 2017, 107.

<sup>3</sup>Hadi Fathurizka, "Kritik Konsep Ahl al-Bait dalam Pandangan Syi'ah Imamiyah," *Jurnal Kalimah*, Vol. 12, No. 1, March 2014, 2.

<sup>4</sup>Heru Elryco, *Ahlul Bait dan al-Qur'an* (Bandung: Remaja Rosdakarya, 2002), 185.

acting; doctrine, opinion, legal system), but Allah Himself through His word in the Qur'an. Those who narrated the hadith about the Prophet's will concerning *ahl al-bayt* were the *ṣahābah* (the companions), and those who delivered it to the world's Muslims were all Muslim scholars. Even Imām Shāfi'i himself stipulated the necessity to pray for the Prophet and his family in the last *tashāhud* at every prayer in five times days and nights. So if Shia teaches his followers to love *ahl al-bayt*, it is indeed an obligation for their followers. However, that is indeed also an obligation for all Muslims.<sup>5</sup>

The discourse about *ahl al-bayt* itself has become the subject of discussion for both classical and modern *mufasssīr* (interpreter, person whose job is to translate subject is saying into another language).<sup>6</sup> The discussion was interesting because among the *mufasssīr* one with other *mufasssīr* sometimes had differing views due to several reasons or more due to their diverse scientific backgrounds. However, the discussion will be warmed if it is connected with two major factions in Islam, Sunni and Shia. The different views between the two groups in response to *ahl al-bayt* can be said to be very sharp because of differences in references and beliefs about it.

This discourse about *ahl al-bayt* is important because besides being discussed clearly in the Qur'an, this problem is also mentioned in many historical explanations of the Prophet's hadith. The *mufasssīr* will certainly get another perspective if they refer to the Prophet's authentic hadith about *ahl al-bayt*, with

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<sup>5</sup>H. M. H. al-Hamid al-Husayni, *Baitun Nubuwwah: Rumah Tangga Nabi Muhammad Saw* (Bandung: Pustaka Hidayah, 2008), 16.

<sup>6</sup>Database Right Oxford University Press, *Oxford Learner's Pocket Dictionary* (China: Oxford University Press: 2008), 233.

the discussion about the definition of *ahl al-bayt* itself becoming more comprehensive to be clarified. Because, the Qur'an does not mention the name or anyone who belongs to *ahl al-bayt* explicitly, but in a verse it only offends the wives of the Prophet, while in some of the hadiths, the Prophet mentions the name, which later with this, Shia justify that the Prophet's wife is not part of *ahl al-bayt*.<sup>7</sup> However, Ibn Kathīr mentions, people who understand the Qur'an will have no doubt that the wives of the Prophet are part of *ahl al-bayt*, and this is also the opinion of Imām al-Qurṭubī, Ibn Hajar, Ibn Qoyim and the others.<sup>8</sup> It then becomes interesting to examine, how exactly is meant with *ahl al-bayt* itself.

Indeed, we understand that the Shia is a group, faction, (hereinafter referred to as branch) of *Ummah* (Islamic Community) that is so enthusiastic in terms of *ahl al-bayt*, even, so fanatical that sometimes we misunderstand them. But we must be aware as Ummu Shu'aib al-Wāḍi'iyyah (wife of Sheikh Muqbil ibn Hādi al-Wāḍi'iy, Muslim scholar of science and hadith, founder and first rector of *Ma'had Dār al-Hadīth Dammaj*, Yemen) in *muqaddimah* (introduction) of her book mentions that however *ahl al-bayt* has a high position, and loving them with love that is in accordance with the Sharia will be the cause of increasing the faith. Sunni are a branch that greatly glorifies *ahl al-bayt* as Shia glorify them, and that

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<sup>7</sup>Syamsu Nahar, "Ahlul Bait in al-Qur'an Perspective: Viewed from Classical and Modern Mufassir," *IOSR Journal of Humanities and Social Science*, Vol. 22, November 2017, 11.

<sup>8</sup>Nāṣir ibn 'Abdullāh, *Mas'alah al-Taqrīb bayna Ahl al-Sunnah wa Shi'ah* (Riyadh: Dār al-Ṭayyibah, 1420 H), 103.

is a rebuttal to the *Rafīdah* (one of the Shia group), who say that Sunni do not love *ahl al-bayt* and instead demeaning them.<sup>9</sup>

In her writings, she said that loving *ahl al-bayt* is a part of obedience and practice of *taqarrub* to Allah because *īmān* (faith, believe, trust to God) is speech, deeds, and heart beliefs and feelings accompanied by deeds of limbs. But it must still be noted that the love must be holy love and clean from the attitude of *ghuluw* (excessive, overreaching), but that does not mean also to underestimate.<sup>10</sup>

Loving the Prophet's family for Muslims indeed is mandatory, because of the Prophet's message to his people. Muslims must know who belongs to the family of the Prophet. For the importance of knowing and getting to know the Prophet's family, Qāḍi 'Iyad once said that knowing the Prophet's family was the savior of hellfire.<sup>11</sup>

Therefore it is not surprising that the position of *ahl al-bayt* in Shia had a very high position and sacred authority. Even with the legitimacy of the doctrine *Iṣmah*, the ability to avoid acts of disobedience, in spite of having the power to commit them. They were crowned as people who have the same personal qualities as the Messenger of Allah, *ma'ṣūm*, the concept of incorruptible innocence, immunity from sin, or moral infallibility in Islamic theology, and which is especially prominent in Shia Islam.

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<sup>9</sup>Ummu Shu'aib al-Wāḍi'iyah, *Keutamaan Ahlul Bait Rasulullah*, translated by. Abu Muhammad Harits (Kartasura: Pustaka Ar-Rayyan, 2002), 15.

<sup>10</sup>Ummu Shu'aib al-Wāḍi'iyah, *Keutamaan Ahlul Bait Rasulullah*, 17.

<sup>11</sup>Jalāl al-Dīn al-Suyūṭī, *Ihyā' al-Mayt fi Faḍā'il Ahl al-Bayt* (Medina: Dār al-Madīnah al-Munawwarah, 1999), 7.

Furthermore, one of Shia's sect claimed that *ahl al-bayt* had the right to issue hadith to be used as a basis for Islam. Because of this, religious judgments in the Shiites tradition did not stop until the Prophet, but continued until the twelfth generation of *Imām*.

The doctrine of the existence of *ahl al-bayt* if referred to in the Shia literature is apparently not based just on a sense of fanaticism to the family of the Prophet, but indeed there are many texts of the Qur'an and hadith.<sup>12</sup>

However, the Qur'an does not specify the categories and criteria of *ahl al-bayt* explicitly in the verses. But it is well known that quite a number of verses that discuss *ahl al-bayt* in many explain their virtues and privileges.

Qur'an itself is called first in the above hadith related to the two things that the Prophet mandated to be held captive. But this becomes a bit of a question mark when it connected again with what is meant by "held captive" in the hadith earlier. If it's the Qur'an, is clear, it is a book that radiates from it various Islamic sciences, encouraging it to be observed and researched. Because the Qur'an is trusted by Muslims as a guide book that must be understood.<sup>13</sup> It is the *Kalam* of Allah, the miracles bestowed upon the Prophet Muhammad regularly, read it judged as worship.<sup>14</sup> Then related to *ahl al-bayt*, who is meant? The Hadith or *Sunnah* of the Prophet is clear, because it is indeed the second source of law in Islam after the Qur'an, and what is meant by all the news, matters, sayings,

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<sup>12</sup>Laily Mansur, *Pemikir Kalam dalam Islam* (Jakarta: Pustaka Firdaus, 1994), 46.

<sup>13</sup>Muhammad Quraish Shihab, *Kaidah Tafsir: Syarat, ketentuan dan Aturan Yang Patut Anda Ketahui dalam Memahami Ayat-ayat al-Qur'an* (Tangerang: Lentera Hati, 2013), 5.

<sup>14</sup>Shalahuddin Hamid, *Study Ulumul Qur'an* (Jakarta: Intimedia Ciptanusantara, 2002), 21.

actions and provisions of the Prophet, and what is meant by “matters” is everything narrated from the Prophet Muhammad relating to the *himmah*, characteristics, birth history, and his habits.<sup>15</sup> But once again, if that is *ahl al-bayt*, there is still a question mark, while the definition of *ahl al-bayt* itself is understandable, experiencing pro and contradictions among the Muslims themselves, and it cannot be denied that it is indeed a fairness.

For this reason, this understanding of *ahl al-bayt* is very interesting to examine in depth. Because the Qur’an itself calls them special, has virtue. And in this study, the writer will explore the understanding of *ahl al-bayt* and the verse which talks about their virtue from the point of view of the famous Indonesian interpreter, Muhammad Quraish Shihab, in his interpretation masterpiece, *Tafsir al-Mishbah*.

Sheikh ‘Abdullāh Darrāz said, “The Qur’an is like a diamond, from any perspective it will emit the light. If only you gave your partner the opportunity to see the contents of the Qur’anic verses, he might see more from what you see”.<sup>16</sup>

Our perspective as a layman will certainly be very different compared to a *mufasssīr*, as caliber as Muhammad Quraish Shihab, in looking on a problem related to understanding the verses of the Qur’an. Because of that, in this case, the writer positioning himself as a researcher on Shihab’s views in understanding and interpreting the verses of the Qur’an regarding *ahl al-bayt* and its virtues mentioned in the Qur’an.

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<sup>15</sup>Munzier Suparta, *Ilmu Hadis* (Jakarta: Raja Grafindo Persada, 2002), 1.

<sup>16</sup>Nadirsyah Hosen, *Tafsir al-Qur’an di Medsos* (Yogyakarta: Mizan Media Utama, 2018), 13.

Muhammad Quraish Shihab, besides being known as a professor in the field of interpretation, from *naṣāb* (genealogy) and his name can be known that he is a descendant of Haḍramī, a resident of the southern Arab region who has a genealogical relationship with the Prophet.<sup>17</sup> It can be said that he is the *ahl al-bayt* of the Prophet if we understanding it in simple terms from the popular *ahl al-bayt* term that knowing into Indonesian language with the term *ahlulbait*, which means the closest family of the Prophet Muhammad.<sup>18</sup> Which in this case also means the descendants of the Prophet.

That so interestingly enough, Muhammad Quraish Shihab has been accused by some as a Shiite. Responding to this in an interview with *Harian Republika* he said that Quraish Shihab just was an ordinary person, the Prophet PBUH who was exceptional, slandered. In addition, he also challenged people who said that he was a Shiite to prove whether the principles of understanding that developed in Iran existed in his work.<sup>19</sup>

Until there, it can be seen an interesting thing, namely examining his work related to the principles of Shia teachings, moreover Shihab himself is an *ahl al-bayt* itself who in Shia is very respected and even becomes the principle of understanding. This is then that became one of the factors driving the writer to choice him to raise this theme.

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<sup>17</sup>Saifuddin and Wardani, *Tafsir Nusantara* (Yogyakarta: LKIS, 2017), 41.

<sup>18</sup>Tim Redaksi Kamus Bahasa Indonesia, *Kamus Besar Bahasa Indonesia* (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008), 21.

<sup>19</sup>See: Nashih Nasrullah “Quraish Shihab Jawab Tudingan Syi’ah” at *republika.co.id* in edition of Monday February 17, 2014. Accessed on October 10, 2018.



According to Nadirsyah Hosen, one of the reasons why Muhammad Quraish Shihab was accused of being Shiite is because, in his *Tafsir al-Mishbah*, he often refers to the interpretation of *al-Mīzān fī Tafsīr al-Qur'ān* (hereinafter referred to as *Tafsīr al-Mīzān*) by Muḥammad Husayn Ṭabāṭabā'ī who was Shiite.<sup>20</sup>

Muḥammad Husayn Ṭabāṭabā'ī was a Shia Imamiyah's *mufasssīr* in the 20th century who was famous for his interpretations, as *Tafsīr al-Mīzān*, which consisted of 20 volumes.<sup>21</sup> The writing of his work was motivated because of his desire to anticipate the turmoil of rationality in his era.<sup>22</sup>

Therefore if, as a Shiite Muḥammad Husayn Ṭabāṭabā'ī in interpreting the verses of the Qu'ran, especially those related to Shia's ideology, it tends to generalize the ideals and doctrines of his group, then what about Muhammad Quraish Shihab himself, which is said to often refer to *Tafsīr al-Mīzān*?

Therefore, the theme of *ahl al-bayt* is very interesting to observe, especially if it is associated with Muhammad Quraish Shihab who has been accused of being Shiite and caught many refer to the interpretation of Muḥammad Husayn Ṭabāṭabā'ī in his interpretation. How the Qur'an talks about *ahl al-bayt*, also what their virtues mentioned in the Qur'an, also how Muhammad Quraish Shihab views *ahl al-bayt* and how he interprets verses related to *ahl al-bayt*, especially about the features mentioned by the Qur'an to them, all of these are very interesting to be studied.

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<sup>20</sup>Nadirsyah Hosen, *Tafsir al-Qur'an di Medsos*, 230.

<sup>21</sup>Ahmad Baidhowi, *Mengenal Tabataba'i dan Kontroversi Nasikh Mansukh* (Bandung: Nuansa, 2005), 24.

<sup>22</sup>Ahmad Baidhowi, "Ath-Thabataba'i dan Kitab Tafsirnya al-Mizan fi Tafsir al-Qur'an," *Jurnal Studi Ilmu-ilmu al-Qur'an dan Hadis*, Vol. 5 No. 1, January, 2004, 39.

Starting from these problems, the writer is feeling interesting in researching and reviewing this issue further, then, the results of his research will be compiled in a thesis entitled “The Interpretation of Muhammad Quraish Shihab on *Ahl al-Bayt* in *Tafsir Al-Mishbah*.” This is expected to provide useful information for people in the future.

## **B. Problem Statement**

Based on the background above, as a problem statement, that meant is describing an issue currently existing which needs to be addressed and it provides the context for the research and generates the questions which the researcher aims to answer. Indeed the statement of the problem is the focal point of any research, so the main issues to be discussed in this research study are:

1. How is Muhammad Quraish Shihab interpreting the verse of the Qur’an about *ahl al-bayt* and its virtue in *Tafsir al-Mishbah*?
2. What is the view of Muhammad Quraish Shihab in understanding *ahl al-bayt* and its virtue?

To determine the focus of the problem and avoid the breadth of the discussion, it is necessary to limit the problem. The writer identifies the problem above by limiting it into two things, the term of *ahl al-Bayt* and the figure of Muhammad Quraish Shihab.

In this study, *ahl al-bayt* referred to *ahl al-bayt* of the Prophet Muhammad PBUH in the focus of Muhammad Quraish Shihab view.

The main verse beside the other verses relating to the discussion is the verse number 61 of Āli ‘Imrān, 33 of al-Aḥzāb, 23 of al-Shurā, and the first verse of al-Kauthar. While the main source of interpretation is taken from the *Tafsir al-Mishbah* by Muhammad Quraish Shihab.

### **C. Purpose and Significance**

The main purpose of research is to inform, to prove a theory, and contribute to developing knowledge in a field of study. A tool for building knowledge and for facilitating learning. Means to understand various issues and increase public awareness, so with the based on the issues formulated above, the objectives of this study can be detailed as follows:

1. To find out *ahl al-bayt* in the Qur’an.
2. To find out the virtues of *ahl al-bayt* mentioned in the Qur’an.
3. To find out the interpretation of Muhammad Quraish Shihab in *Tafsir al-Mishbah* regarding the verses of the Qur’an about the virtues of *ahl al-bayt*.
4. To find out the views of Muhammad Quraish Shihab against *ahl al-bayt*.

As for the significance of this research is generally expected to add to the scientific treasures in the field of interpretation and can be used as a reference treasury for researchers in the future regarding the problems of *ahl al-bayt* in the Qur’an, which is specified in the view of Muhammad Quraish Shihab. This is because this study provides information about the views and interpretations of Muhammad Quraish Shihab on the verse about the virtues of *ahl al-bayt*. In

addition, this research itself is also the final assignment for the writer to complete the education in the department of Ilmu al-Qur'an dan Tafsir at Ushuluddin dan Humaniora faculty in Universitas Islam Negeri Antasari Banjarmasin.

#### **D. Definition of Term**

Defining important terms is essential to ensure a common understanding of key concepts and terminology is shared between the writer's meanings and the audience or reader, particularly if the term is unusual or not widely known. So it is needed to clearly define the terminology to enhance readers' understanding of important terms. So, to clarify and avoid misunderstandings in this study, the writer will emphasize the terms as follows:

The views are opinions,<sup>23</sup> think about,<sup>24</sup> ideas or knowledge of things.<sup>25</sup> In this case, it concerns the opinion of one of the Indonesian *mufasssīr* figures, Muhammad Quraish Shihab.

*Ahl al-bayt* (literally: the family of home), refers to the family of the Prophet Muhammad PBUH whose mentioned in the Qur'an. The closest family of the Prophet Muhammad In this case related to its *fadīlah*, virtue, things that are good, privileged or superior and its primacy.<sup>26</sup>

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<sup>23</sup>Library of Congress Cataloging-in-Publication Data, *Longman Dictionary of American English* (China: Pearson Education, 2000), 485.

<sup>24</sup>Database Right Oxford University Press, *Oxford Learner's Pocket Dictionary*, 493.

<sup>25</sup>Tim Redaksi Kamus Bahasa Indonesia, *Kamus Besar Bahasa Indonesia*, 1116.

<sup>26</sup>Tim Redaksi Kamus Bahasa Indonesia, *Kamus Besar Bahasa Indonesia*, 1794.

Interpretation, is explanation,<sup>27</sup> understanding of something,<sup>28</sup> the process, method, act or effort to explain a meaning from a matter that is not clear, explaining the purpose of the verses of the Qur'an.<sup>29</sup> This is synonymous with exegesis, a critical explanation or interpretation of a text, particularly a religious text. Related to this case, it is intended that efforts to gain an understanding of the interpretation of things are able to be interpreted, to explain the purpose of the verse of the Qur'an according to human ability.<sup>30</sup>

While *Tafsir al-Mishbah* is the interpretation of Muhammad Quraish Shihab, which in this research is the main reference for interpretation.

#### **E. Prior Research**

As a literature review, surveying books, scholarly articles, and any other sources relevant to a particular issue, an area of research, or theory, and by so doing, provides a description, summary, and critical evaluation of the works in relation to the research problem being investigated. The writer realizes that study of *ahl al-bayt*, is actually not a something new, but it not mean done much enough, some researchers and writers have discussed this in many several different points of view.

For the writer, in a literature review that the writer did, the writer found several works related to the discussion about *ahl al-bayt* including the book *al-Ṣaḥīḥ al-Musnad min Faḍā'il Ahl al-bayt al-Nubuwwah* by Ummu Shu'aib al-

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<sup>27</sup>Library of Congress Cataloging-in-Publication Data, *Longman Dictionary of American English*, 217.

<sup>28</sup>Database Right Oxford University Press, *Oxford Learner's Pocket Dictionary*, 233.

<sup>29</sup>Tim Redaksi Kamus Bahasa Indonesia, *Kamus Besar Bahasa Indonesia*, 1585.

<sup>30</sup>Muhammad Quraish Shihab, *Kaidah Tafsir*, 9.

Wāḍi'iyah which has been translated into Indonesian entitled *Mencintai Ahlul Bait Rasulullah* and published by Pustaka al-Rayyan. Here she explains 27 the virtues of *ahl al-bayt* based on a valid history with explanations taken from hadith and other histories that can be held to be valid. As a whole, it can be said that the book discusses the integrity of the *ahl al-bayt* people with a historical source that she searched through the description of *Ṣaḥīḥayn*.

The writer also found that the work of Ibrahim Bafadhol entitled *Mencintai Ahlul Bait* was published in 2013, oriented to know, understand, love, and be a good character to the *ahl al-bayt*. The book tries to provide an understanding that in the reality of the people *ummah*, two concepts will be found in loving the family of the Prophet who is quite different. The first was developed by Shia, and the second was developed by Sunni. At a glance, the differences in concepts in these two branches seem simple, but in reality, the implications and impacts are extensive quite, especially in the fields of faith, belief and moral education. Therefore the book seeks to illustrate how the real position of *ahl al-bayt* in the Sunni and Shia viewpoints.<sup>31</sup>

The writer also found the work of Abdullah ibn Nuh entitled, *Keutamaan Keluarga Rasulullah Saw* Published by Al-Ihya, Bogor, 1986. This book explains a lot of differences of opinion about the categorization of *ahl al-bayt* among *mufasssīr* and *muḥaddith* from various factions. He also wrote a book entitled *Mencintai Keluarga Nabi Saw Bekal Menuju Surga* which was published by Noura Books in 2014.

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<sup>31</sup>Ibrahim Bafadhol, *Mencintai Ahlul Bait* (Yogyakarta: Darul Uswah, 2013), 10.

A book by Heru Elryco entitled *Ahlul Bait dan al-Qur'an* also discusses *ahl al-bayt* in the Qur'an, but the discussion is more directed at the explanation related to a verse that tells or related to *ahl al-bayt* accompanied by the interpretation of *ahl al-bayt* scholars against a verse. The book was published by Remaja Rosdakarya, Bandung, in 2002.

Amīn ibn Ṣālih Harran al-Hida wrote a book that had been translated by Alwi Husein entitled *Ayat-ayat untuk Ahl al-bayt*, published by Zahra, Jakarta in 2014. In the book, Amīn ibn Ṣālih Harran al-Hida briefly quoted and obvious, the verses that come down are related to *ahl al-bayt*, then he analyses it with various histories of hadith for the interpretation of the verse with sources from various commentaries that have validity.

A book entitled, *Citra Ahlulbait Nabi Saw: Penjelasan Ayat dan Riwayat* of Muhammad Reysyahri's work translated from Arabic to English by Ahmad Rizwani and Muhammad Reza Misbahi, then translated from English to Indonesian by Ali Yahya and Moha Mahmud. In Indonesia, the book was printed by the publisher Nur al-Huda Jakarta in 2015. And it was an attempt to summarize the hadiths with similar themes with a number of details sourced from hundreds of books and thousands of *riwāyah*. In accordance with its title, the book seeks to describe how the image or picture of the Prophet's family is based on the verses of the Qur'an and valid and *ṣāriḥ* (clear and trusted) history, arranged in 13 parts including the *muqaddimah*.

In addition to published works, the writer also found several theses related to *ahl al-bayt*, including a thesis entitled *Penafsiran Ahlul Bait dan Implikasi Terhadap Ismah al-Imam Perspektif Tabataba'I dalam Tafir al-Mizan Fi Tafsir al-Qur'an* by Abdul Gapur, UIN Sunan Kalijaga, Yogyakarta, 2015.

Also, thesis entitled *Eksistensi Ahlul Bait dalam Kitab Tafsir Jami' al-Bayan fi Tafsir al-Qur'an Imam Ibn Jarir al-Thabari* by Dedi Permana Irawan, UIN Syarif Hidayatullah, Jakarta, 2001.

Then there is a dissertation that discusses the primacy of the family of the Prophet entitled *Takhrij Hadis-Hadis Tentang Keutamaan Keluarga Nabi Muhammad Saw*, by Ismail Nasution at Program Pascasarjana Universitas Islam Negeri Sumatera Utara, Medan, 2016. But according to its title, it is more touching on the study of hadith traditions.

From the works of literature review above, the main discussion of the whole is about *ahl al-bayt* and their virtue. But, it doesn't touch on the view of *ahl al-bayt* and the interpretation of the verses that mention in the newspaper about them in Muhammad Quraish Shihab's perspective, in the interpretation of *Tafsir al-Mishbah*. That is precisely the focus of this research.

## **F. Research Method**

As the process used to collect information and data for the purpose of making decisions about the research study, a research method is a strategy used to implement that plan. And in this research the writer will explain that with many particular explanations as follows:



## 1. Form of Research

The method used in this study is *mawḍū'ī* (thematic). This method is a method that directs a view to a particular theme, then looks for the Qur'an's view of the theme by gathering all the verses that talk about it. Then analyzing it all, understanding it and gather with enriched discussion and related descriptions and many *riwāyah* to then conclude it with a written and thorough view of the theme.<sup>32</sup>

So the purpose of this research is to express the opinion of Muhammad Quraish Shihab about *ahl al-bayt* and its virtues mentioned in the verse of the Qur'an, especially in his interpretation in *Tafsir al-Mishbah*.

This *mawḍū'ī* method itself is said to have been started by Muhammad al-Biqai'. This method from the Shiite community was recommended by Muhammad Baqr al-Ṣadr, Muhammad Quraish Shihab himself was the initiator of the initial application of this method in Indonesia through his writings.<sup>33</sup>

## 2. Data Collection

The data collection technique used in this study is to use library research, which is to explore various library data to be classified according to the material to be discussed according to the subject matter. Focusing on research on the

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<sup>32</sup>Muhammad Quraish Shihab, *Kaidah Tafsir*, 385.

<sup>33</sup>Nadirsyah Hosen, *Tafsir al-Qur'an di Medsos*, 11.

content analysis of the literature related to research from both primary and secondary sources.<sup>34</sup> The data that will be collected globally are as follows:

- a. An explanation of the virtue of *ahl al-bayt* in the Qur'an and the interpretation of Muhammad Quraish Shihab against that verse, namely Āli 'Imrān/3: 61, al-Aḥzāb/33: 33, al-Shūrā/42: 23, and al-Kawthār/108: 1.
- b. Muhammad Quraish Shihab's view of *ahl al-bayt*.

### 3. Data Sources

The data, which the writer needs in this study includes two important things according to the formulation of the problem, and the data certainly relate to Muhammad Quraish Shihab's view of *ahl al-bayt*, as well as the discussion of verses related to the virtues of *ahl al-bayt* in the Qur'an and the interpretation of Muhammad Quraish Shihab against it.

The data will be processed in this study were obtained from two sources as follows:

- a. The main sources consisting of al-Qur'an al-Karim and *Tafsir al-Mishbah* by Muhammad Quraish Shihab as the main topics of research.
- b. Complementary sources, consisting of various research results starting from the thesis, dissertation that discusses almost the same thing. Also various other references, and works, journals, articles, and other

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<sup>34</sup>Sutrisno Hadi, *Metodologi Research* (Yogyakarta: Andi Offset, 1994), 3.

writings related to the subject under the study, also in print or digital media.

#### 4. Data Analysis

To analyze the data, the writer uses descriptive-analysis methods, it is mean to tell, describe and classify objectively the data studied then interpret and analyze data.<sup>35</sup> In this case, the writer describes clearly and objectively the views of Muhammad Quraish Shihab on *ahl al-bayt* and his interpretation of the virtues of *ahl al-bayt* mentioned in the Qur'an.

As for the steps, which the writer will do in this research because this research is thematic interpretive research, so to obtain objective results, the writer carry out the steps of thematic interpretation, research initiated by 'Abd al-Ḥay al-Farmāwī in *al-Bidāyah fi al-Tafsīr al-Mawḍū'iy*.<sup>36</sup> But still focusing on the views of Muhammad Quraish Shihab and also referring to the *Tafsir al-Mishbah*. In this case, the steps which the writer will do are as follows:

- a. Determine the topic of the problem, in this case, the theme *ahl al-bayt* in the Qur'an
- b. Collects verses from the Qur'an which discuss about *ahl al-bayt*
- c. Classify the verses according to the chronology of the verse accompanied by the *asbāb al-nuzūl* (Reasons for the revelations)
- d. Describes the *munāsabah* (relation) between verses

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<sup>35</sup>Cholid Narbuko and Abu Achmadi, *Metodologi Penelitian* (Jakarta: Bumi Aksara, 2001), 44.

<sup>36</sup>'Abd al-Ḥay al-Farmāwī, *al-Bidāyah fi al-Tafsīr al-Mawḍū'iy: Dirāsah Manhajīyyah Mawḍū'iyah* (Cairo: al-Hadrah al-'Arabiyyah, 1997), 62.

- e. Arrange discussion in one perfect framework. Here the writer will focus on the study of *ahl al-bayt* in the perspective of Muhammad Quraish Shihab, reviewing and studying the interpretation of Muhammad Quraish Shihab in *Tafsir al-Mishbah* about the verse concerning the virtues of *ahl al-bayt* in the Qur'an, for the further, data obtained will be analysed
- f. Complete the discussion with hadith and many *riwāyah* that are relevant to the discussion
- g. Study and describe the understanding that has been obtained from the data set, then drawing the conclusions from the formulation of the problem that the writer has pointed out.

## **G. Research Structure**

Research structure is basically an outline of the work to provide the research structure towards the end of the introduction chapter. The following is a research structure in thesis writing, the writer will divide it into five chapters, each of which consists of several sub-chapters as follows:

The first chapter is an introduction, explains the outline of the research. This chapter includes a brief explanation of the research background and provides a rationale for the selection of the research area. Moreover, the first chapter contains an explanation of the research aim and objectives and explains research structure. That contains the background of why it is necessary to do a study of Muhammad Quraish Shihab's view of *ahl al-bayt* and a discussion of the verses about their integrity, and how Muhammad Quraish Shihab's interpretation of the verse about

them in *Tafsir al-Mishbah*. Then proceed with the formulation of the problem in the form of questions that want to find answers through this research. Continued with the purpose and significance of the research as the clarity of what was wanted to be achieved and the benefits of the results of the research both for the public and for the interests of further research by the academics. Then the definition of terms to explain and to avoid misunderstandings about the problems raised. Then put forward some results of previous research to find out the study of the discussion with almost similar problems that have been raised by other researchers and academics, their research information, can be taken as a references in this research. Then the research method used as a reference for this research includes the form, data, collection and source, and analysis of it. This chapter closes with a sub-chapter in the form of systematic discussion that describes the coherent written order of the discussion in this research so that the explanation is expected to be intact and coherent. For the simple, this chapter will constitute a literature review, and accordingly, contains an analysis of models and theoretical frameworks that have been previously introduced to the research area. This chapter contains definitions of the main terms and explains the search strategy for the data. Viewpoints of other writers regarding the research area in general and research problem, in particular, have been presented in a logical manner in this chapter.

The second chapter contains the study theoretical and mapping of the subject matter, in this case *ahl al-bayt* and its discussion, from the Qur'an verses, and the virtues of those mentioned in the Qur'an, or from other meanings derived from the

hadith and expert opinions who examine their existence, even up to the pros and cons of what is meant by *ahl al-bayt* itself.

The third chapter discusses the description of the main characters and reference book in this research, Muhammad Quraish Shihab and his work *Tafsir al-Mishbah*.

The fourth chapter is an analysis and the main discussion about Muhammad Quraish Shihab's view of *ahl al-bayt*, included verses about the virtues of *ahl al-bayt* in the Qur'an and analyzed the interpretation of Muhammad Quraish Shihab against them in *Tafsir al-Mishbah*.

The fifth chapter, closure or concluding remark. It is the final part of the research which contains conclusions and suggestions.