

CHAPTER IV

THE INTERPRETATION OF MUHAMMAD QURAISH SHIHAB ON *AHL AL-BAYT* IN *TAFSIR AL-MISHBAH*

A. Muhammad Quraish Shihab's Interpretation of the Qur'anic Verses about the Virtues of *Ahl al-Bayt*

There is a quite number of verses discusses about the virtues of *ahl al-bayt* as mentioned earlier. But in its interpretation, of course, the interpreters differ in understanding these verses. In this discussion, the writer will explain how Muhammad Quraish Shihab views the verse discussing the integrity of *ahl al-bayt*, especially the verses about *ahl al-bayt* which Shihab is quite lengthy explain in its interpretation. The verses are Āli 'Imrān/3: 61, al-Aḥzāb/33: 33, al-Shūrā/42: 23, and al-Kawthār/108: 1. Actually there are other verses are quite flicked the issue, which because of it even Shihab accused of having a bias to the interpretation of Shia, such as the tendency of too glorifies Fatima and Ali, but it was only in a very small portion in the whole interpretation, explanation about it may be more focused on the controversy over *tashayyu*. An explanation of this can be seen in Afrizal Nur's writing entitled *Tasir al-Mishbah dalam Sorotan*. In writer opinion, this does not mean that there is a tendency for Shihab's partiality on Shia interpretations, because of the 861 Shihab quotations that refer to al-Mizan¹, not all of it discussing the specific legitimacy of Shia matters, all of that quotations indeed just being a part of complement the discussion by Shihab,

¹Afrizal Nur, *Tafsir al-Mishbah dalam Sorotan* (Jakarta: Pustaka al-Kautsar, 2018), 47.

because after all, al-Mizan is a work of monumental interpretation. As for this discussion, the author only limits the discussion related to the 4 verses above which focus on the scope of *ahl al-bayt*.

1. Āli ‘Imrān/3: 61

فَمَنْ حَادَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنْ آلِ عِلٍّ مِ فَقُلْ تَعَالَوْا نَدْعُ
 أَبْنَاءَنَا وَأَبْنَاؤَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْهَلْ
 فَتَجْعَلْ عَلَّعْتِ اللَّهُ عَلَى آلِ كَذِبِينَ

“Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]." (Q.S. Ali ‘Imran/3: 61).

In the interpretation of *al-Durr al-Manthūr* there are several *riwāyah*’s related to the invitation of the Prophet PBUH to Ali, Fāṭimah, al-Ḥasān and al-Ḥusayn when he was about to do *mubāhalah*. His words, ‘our children’ are al-Ḥasān and al-Ḥusayn, while ‘our woman’ is Fāṭimah. Muslim in his *Ṣaḥīḥ*, al-Tirmidhi, Ibn Mundhir, al-Hakim and al-Bayhaqy narrated in their *sunan* from Sa’ad ibn Abi Waqqas he said, “When going down verse ‘So say (to him), Come on we call our children and your children, our wives and your wives, ourselves and yourself,’ the Messenger of Allah invited Ali, Fāṭimah, Ḥasān and Ḥusayn, then he said, O Allah, they are my family”.²

²Amin ibn Salih Harran al-Hida, *Ayat-ayat untuk Ahlulbayt*, translated by. Alwi Husein (Jakarta: Zahra, 2014), 39.

Ṭabāṭabā'i explains that what is meant by this verse is that Allah, has determined the Prophet, Ali, Fāṭimah, Ḥasān and Ḥusayn to do *mubahalalah* with His enemies.³

Why was the Prophet ordered to bring his family to *mubahalalah*. Even though it seems like *mubahalalah* happens between two conflicting parties. The two parties in the story are the Prophet himself and the representatives of Christian Najran. Some consider that the purpose of the presence of the people closest to the Prophet in the field of *mubahalalah* is to show his certainty and confidence in the truth of his invitation. Because, inviting the most beloved people will only make sense to humans if he really believes in the honesty and truth of his claim. Bringing the closest family without belief in its truth means bringing them into danger of destruction, and no intelligent person will do this.⁴

Although the verse of *mubahalalah* covers a variety of discussions, the concern in this paper is the problems relating to the *ahl al-bayt* of the Prophet, especially Ali who accompanied the Prophet on it. This verse includes five points: First, that the Prophet burdened with the task of inviting certain people to attend must be involved in the *mubahalalah* field. Second, what is the purpose of their presence in the *mubahalalah*. Third, to implement the law of the verse, who is invited to accompany on it. Fourth, explain the position of Ali in the verse of

³Mu'assasah al-Balagh, *Ahlul Bait Nama-nama yang Terlupakan: Telaah atas Fenomena, Metode, dan Posisi Kesejarahan Keluarga Prophet Muhammad SAW*, translated by. Ibrahim al-Habsyi (Iran: Culture and Communication Organization of the Islamic Republic of Iran, 1997), 27.

⁴Reza Kardan, *Tafsir Tematik: Imamah Dan Kemaksuman*, translated by. Emi Nur Hayati (n.l.: Lembaga Internasional Ahlul Bait, 2008), 49.

mubahalalah and his position as the Prophet's self. And fifth, the solution to some of the questions raised around the verse of *mubahalalah*.⁵

In this verse of *mubahalalah*, the important point is the Prophet and his family acts as a cause, and decreases the curse and divine punishment of those who lie as a result. This is a high position that was realized by the decree of the Prophet and *ahl al-bayt*. This explanation shows the *wilayah takwini* (leader power) of the Prophet's family, the power which is in line with the power of Allah.⁶

By examining the verse of *mubahalalah* in detail, the following problems become clear. The Prophet bring his family to be by his side to *mubahalalah*. The Prophet and his family jointly carried out a *mubahalalah* so that the curse and divine punishment would be revealed to those who lie. Then it seems to all how the faith and belief of the Prophet and his family for the content of the treatise and its preaching to all humanity. It is also clear how high the position of the Prophet's family is and their closeness to Allah.⁷

In this verse, Ali introduced as the Prophet himself. Namely, considering that every person does not have more than one self, and Ali also impossible as the Prophet. Essentially, it is clear that the use of the word *anfusana* is not an essential use, but the meaning is equality. Because this similarity is absolute, then every specificity, nature and position of the Prophet also owned by Ali unless there are arguments that exclude that similarity as exceptions to prophetic

⁵Reza Kardan, *Tafsir Tematik: Imamah Dan Kemaksuman*, 46.

⁶Reza Kardan, *Tafsir Tematik: Imamah Dan Kemaksuman*, 51.

⁷Reza Kardan, *Tafsir Tematik: Imamah Dan Kemaksuman*, 53.

problems. One of the similarities that Ali had was the leadership like of the Prophet over the people and their superiority over all nature, even in comparison with the previous prophets. On this basis, this verse, in addition to showing the leadership position of Ali and his superiority over the people after the Prophet, also showed his superiority over the previous prophets.⁸

So, each year, the Shia celebrate the 18th of Dhu a'l-Hijjah because this day reminds them of the historic proclamation of the Holy Prophet outlining the form of government that would rule the Muslims after his departure, and naming Ali ibn Abi Talib as the man who would lead them and succeed him in this great developmental work. It is also the day when Divine Revelation declared the completion of the Divine message, immediately after the Holy Prophet's appointment of 'Ali as the commander of the believers after him. It is then called as *Ghadir Khum*.⁹

As for Ibn Kathir in his interpretation of this verse in the beginning of the discussion mention the *asbab al-nuzul* of this verse which mainly discusses the *mubahalah* event. Then in one part of his interpretation Ibn Kathir elaborates on the narration from Jabir which mention an invitation for the Prophet to do *mula'ana*, the next day the Prophet invited Ali, Fatimah, and his two grandchildren, but unfortunately the opposing party would not continue this with the Prophet. The Prophet then mention the Truth that he had brought, that if they had refused, it would have brought *adhab* to them. Then this verse 61 of Surah Ali

⁸Reza Kardan, *Tafsir Tematik: Imamah Dan Kemaksuman*, 73.

⁹The Ahl al-Bayt World Assembly and Muhammad 'Idan al-'Ibadi, *al-Ghadir* translated by. Badr Shahin (n.l: ABWA Publishing and Printing Center, 2012), 11.

Imran comes down. Then Jabir mentions the words *anfusana wa anfusakum* as Prophets and Ali, *abna'ana* as Hasan and Husayn, *nisa'ana* as Fatima. This history is contained in *Mustadrak* by Imam Hakim.¹⁰

As for Muhammad Quraish Shihab after describing the definition of *mubahalalah*,¹¹ he said about the *mubahalalah* invitation from the Prophet and the Najran Christians. In the end the Najran refused the *mubahalalah* invitation out of fear. While the Prophet himself actually invited his daughter with her husband, as well as two of his grandchildren to get ready to do the *mubahalalah* because he strongly believed in the truth he held so confidently and courageously even inviting people whom he loved, and avoided from all threats, namely his family, to do *mubahalalah*.¹²

The context of this verse itself for Shihab is part of the exposure to the proof of the fallacy about the concept of the trinity that has begun since the initial discussion of the *sūrah* which ended up til comparing Adam and Isa.¹³

From the interpretation of Shihab, it can be seen and understood that Shihab does not overestimate the position of *ahl al-bayt* in the matter of *mubahalalah* except in the context of the Prophet's belief in the treatise he carried. Therefore, Shihab only explained the *mubahalalah* actors without explaining the

¹⁰Isma'il ibn Kathir, *Tafsīr al-Qur'ān al-Azīm*, vol. 1 (Beirut: Dar al-Kotob al-Ilmiyah, 2008), 335.

¹¹*Mubahalalah is taken from the word bahlah or buhlah which means earnest prayer to bring down a curse on a defiant opponent. This word refers to the existence of two parties who carry out the same activities to pray for the expectation of the damnation of the lying party. For the further please see Tafsir al-Mishbah in interpreting verse 61 of Surah Ali 'Imran.*

¹²Muhammad Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, vol. 2 (Jakarta: Lentera Hati, 2002), 132.

¹³Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 2, 130.

words as legitimized by Shias in their arguments against the privileged position of *ahl al-bayt* especially Ali who even according to the Shia was regarded as *anfusana* by the Prophet. It can be understood that in understanding the verse of *mubahalah*, Shihab does not address the issue of the position of *ahl al-bayt*. He only elaborated on how to implement its *mubahalah*.

2. Al-Ahzab/33: 33

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ آلِ جُحَلِيَّةٍ أَلْأُولَىٰ ۖ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ
وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ آلِ بَيْتِهِ وَيُطَهِّرَكُمْ
تَطْهِيرًا

“And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.” (Q.S. al-Ahzab/33: 33).

There is a lot of *riwāyah* which mentions the descent of this verse to five people of *ahl al-kisā'* which are narrated from many *ṣaḥābah* and *ṣāḥābabiyyah* such as Umm Salamah, Āishah, Ibn 'Abbas, Abi Sa'id, Sa'ad, Anas, Wathilah Ibn Asqa, Abi al-Hamra, and others. Regarding this verse, al-Suyūṭi has quoted in his commentary *al-Durr al-Manthūr* about the *riwāyah* of Ibn Jarir, Ibn Abi Hatim, Ṭabrani, Ibn Mardawayh who has narrated from Umm Salamah, the wife of the Prophet PBUH. Rasulullah PBUH was sleeping in his house using *kisa khaybari* cloth. Then Fāṭimah came with a crock which in there was a *khazirah*. The Messenger of Allah, said, “Call on your husband and your two children; Ḥasān

and Ḥusayn”. So she immediately call them. While they are eating, the verse comes down *Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.*” (Q.S. al-Ahzab/33: 33). Then The Prophet took the scabbard and overshadowed them, he stretched out his hand from the *kisa* and lifted it towards the sky saying, “O Allah they are my *ahl al-bayt*, my privacy, then remove the reproach from them and purify them as thoroughly as sacred”. He said it three times. Um Salamah said, “Then I put my head into the cloth and said, ‘O Messenger of Allah, am I with you?’ He replied, ‘Indeed you are in kindness’, he said it twice”.¹⁴

For the next, from this hadith of Umm Salamah and Abu Sa’id al-Khudri, there is a lot of *riwāyah*. In the *riwāyah* of Ibn Jarir, Ibn Abi Hatim, Tabrani has narrated from Abi Sa’id al-Khudri he said, the Messenger of Allah PBUH said, “This verse has been revealed to five people; to me, Ali, Fāṭimah, Ḥasān and Ḥusayn.”, “*Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.*” (Q.S. al-Ahzab/33: 33). Ibn Abi Shaybah, Ahmad, Muslim, Ibn Jarir, Ibn Abi Hatim, al-Hakim has narrated from Āishah, she said, “Rasulullah PBUH came out, he had black cloth, then came al-Ḥasān and al-Ḥusayn and he put both of them into the cloth, then Fāṭimah came and he also put it in the cloth, then Ali came and he put it in the cloth. Then he read: “*Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you*

¹⁴Amin ibn Salih Harran al-Hida, *Ayat-ayat untuk Ahlulbayt*, 56.

with [extensive] purification.” (Q.S. al-Ahzab/33: 33). Ibn Jarir, al-Hakim, Ibn Mardawayh, from Sa’ad, he said, “This verse has been revealed to the Messenger of Allah PBUH, then he entered Ali, Fāṭimah, and their two sons into his clothes. Then he said, “O Allah, they are my family and *ahl al-bayt* “. It is also narrated from Ibn Jarir and Ibn Abi Hatim from Qatadah in His Word, “Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.” (Q.S. al-Ahzab/33: 33). He said, “They are *ahl al-bayt* who have been sanctified by Allah from various defenses and have been specified with His Grace”. Also narrated by al-Dahhak ibn Mazahim that the Prophet said, “We *ahl al-bayt* and Allah has sanctified us. We are a prophetic tree, the place of *al-Risalah*, the neglect of the angels, the house of mercy, and the centrality of science”.¹⁵

Imam Tabrani narrated in *al-Mu’jam al-Kabīr* juz 3 page 93 hadith number 2761 from Ḥusayn ibn Abi Jamilah that al-Ḥasān ibn Ali when Ali ibn Abi Ṭālib was killed, he was elected caliph. When he pray, suddenly someone jumped and stabbed him with a dagger (*khanjar*) at the base of his groin which caused him to get sick for months. After that he went up to the *minbar* and preached, “O Iraqi people, have your faith in Allah about us. Really we are your leaders and guests. We are the *ahl al-bayt* that Allah has said, “Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.” (Q.S. al-Ahzab/33: 33). When he delivered it, there is no one being present at the place, at that time unless they all

¹⁵Amin ibn Salih Harran al-Hida, *Ayat-ayat untuk Ahlulbayt*, 58.

cried”. As a reinforcement of the words of the Prophet PBUH to this verse really has come down to Ali, Fāṭimah, al-Ḥasān and al-Ḥusayn, he PBUH always came repeatedly to their home while reading this verse, until it was very well known among *ṣaḥābah*. There was a differences in the editorial review of the length of time, of the Prophet PBUH when reading the sanctifying verse (*al-Taṭhir*) at the door of the house of Ali and Fāṭimah. Because all of them returned to who delivered the news or received. Or it did happen to the narrator who covered the incident directly. Following Abu Hamra’s words, “I have lived with the Messenger of Allah PBUH in Medina, not one morning he passed for eight months in front of the house of Ali when he was about to pray at dawn, he put his hand on both sides of the door saying, “Prayer! Prayer! *“Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.”* (Q.S. al-Ahzab/33: 33). Thus it was also narrated by Ibn Jarir and Ibn Mardawayh. Ibn Abbas said, for nine months I watched the Messenger of Allah come to the door of the house of Ali ibn Abi Ṭālib every time during prayer while saying, “*al-salam alaikum wa rahmatullah wa barakatuh, O ahl al-bayt. “Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.”* (Q.S. al-Ahzab/33: 33). Prayers! May Allah bless you!” Five times a day. This *riwāyah* has also been delivered by Ibn Mardawayh.¹⁶

If based on these *riwāyah*, it can be believed that *ahl al-bayt* referred to by the verse is *aṣḥāb al-Kisā’*. Imam al-Ajuri wrote in his book, *al-Shari’ah* juz 4

¹⁶Amin ibn Salih Harran al-Hida, *Ayat-ayat untuk Ahlulbayt*, 60.

page 378 chapter of the Word of God, “Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.” (Q.S. al-Ahzab/33: 33). Muhammad ibn al-Ḥusayn said, “They are four people who have obtained all glory, Ali ibn Abi Ṭālib, Fāṭimah, al-Ḥasān and al-Ḥusayn”.¹⁷

As mentioned earlier, this verse was revealed when the Prophet was at the Umm Salamah’s house. When this verse came down, the Prophet PBUH summoned Ali, Fāṭimah, Ḥasān and Ḥusayn then spread his *khaibari kisa* (a kind of large shawl) over them, stating, “O Allah! These are my *ahl al-bayt*. Umm Salamah asked, “Am I not a member of your *ahl al-bayt*?” The Prophet, answered, “You are my wife and you are on the right path. These are my *ahl al-bayt*. O Allah! My *ahl al-bayt* is more important.” In another hadith, Umm Salamah asked, “O Messenger of Allah! What about my position?” The Prophet replied, “You are a good woman and you are in a goodness.” In another hadith it is reported that Umm Salamah said, “Am I not one of them?” The Prophet replied, “You are on the path of good”. Even in a hadith Umm Salamah is reported to have said, “I pulled the edge of the cloth to sit with them, but the Prophet pulled it from my hand and said,” You are on the right path and in a goodness.”¹⁸

Hadiths that interpret the term “*ahl al-bayt*” directly in the verse of *Tathir* as *Aṣḥāb al-Kisā’* have exceeded the degree of *mutawatir* (Hadiths are delivered sequentially by many people). These texts have explained clearly about the real

¹⁷Amin ibn Salih Harran al-Hida, *Ayat-ayat untuk Ahlulbayt*, 61.

¹⁸Muhammad Reysyahri, *Citra Ahlulbait Nabi*, translated by. Ali Yahya and Moha Mahmud (Jakarta: Nur al-Huda, 2002), 3.

application of “*ahl al-bayt*” in such a way that there is no doubt whatsoever for honest-minded researchers. The content and context of the verse of *Taḥīr* also confirms the *riwāyah* narrated about the reasons for the descent of the verse or interpreting *ahl al-bayt* as a special group of families near the Prophet PBUH. And according to Shia’s understanding, the practical behavior of the Prophet PBUH in interpreting *Taḥīr*’s verse, because of he was prevent his noble wife, Umm Salamah, from joining *Aṣḥāb al-Kisā’* is to prevent his wives from being included in what was known as *ahl al-bayt*. Even until his death, during his lifetime there was no dispute regarding the concept and validity of *ahl al-bayt*. And, no one has the right to claim the title (*ahl al-bayt*) except as a special right from his close family who deserve to guide Muslims.¹⁹

According to this noble verse, Allah, because of His wisdom, establishes a special group of close relatives of His Prophet maintained from various types of ideological, moral and divine impurity, and because God’s eternal will is inseparable from what His desired, it can be explicitly concluded that *ahl al-bayt* of Prophet, like the Prophet PBUH himself, was sterile from all impurities and defilements. The ideological, moral and purity which is absolutely a privilege above all privileges, or better said, is the foundation of all privileges, which has become the *ahl al-bayt* of the Prophet PBUH worthy to give a guiding to guide Muslims.²⁰

¹⁹Muhammad Reysyahri, *Citra Ahlulbait Nabi*, 4.

²⁰Muhammad Reysyahri, *Citra Ahlulbait Nabi*, 5.

Indeed, according to Shia, *ahl al-bayt* is different from other humans. They are referred to as a group that has a special virtue, they have a contact with the supernatural thing, they have special contacts with Allah and they have the position of the Divine domain, the power bestowed by Allah. All of that they got because of their greatnesses and their special position of Allah.²¹

The Prophet raised his hand to pray and showed his words to Allah when he mentioned the person behind the blanket which was truly *ahl al-bayt*, which was special and indeed came from his family. They are Ali, his cousin, Fāṭimah, his daughter, Ḥasān and Hussein, two of his grandchildren. Of course anyone can understand that the relationship of cousins, daughters and grandchildren has a family relationship.²²

It has been explained previously, that chastity (*ṭaharah*) is an absolute characteristic of *ahl al-bayt*, which underlies the characteristics that make them competent to provide guidance and guide Muslims. Therefore, it is classified as occupying the top of all their other characteristics, and is often interpreted as an argument to prove their truth to people who have violated their rights. Such violations of rights for the Shiites include the issue of leadership after the Prophet. Therefore in the case of *Saqifah Banu Sa'idah* and the refusal to pledge allegiance to Abu Bakr, Imam Ali when mentioning his own virtues said to Abu Bakr, "I swear by Allah [for you to admit]! Whether on the day of *al-Kisa*, me and my

²¹Qurbani Ali Durri Najafabadi, *Wacana-wacana Imam Sajjad: Prinsip dan Ajaran Hidup Manusia Sempurna*, translated by. Mukhtar Luthfi (Jakarta: Nur al-Huda, 2016), 14.

²²Jermein Abu Shahba, *Pohon Kenabian: Tafsir Hadis al-Kisa dan Shalawat Syanbaniyah*, translated by. Septiana Ferniati, Ali Yahya and Muhammad Youvial (Jakarta: Citra, 2013), 70.

family were included in the prayer of the Prophet PBUH or you. When he said, ‘They are my family, may they be on the road to You, not to hell.’” Abu Bakr replied, “You and your sons.” Likewise, in the case of a *Fadaq* to prove Fāṭimah’s rights, Ali said to Abu Bakr, “Tell me, for whom is this noble verse “*Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.*” (Q.S. Al-Ahzab/33: 33). Abu Bakr replied, “Concerning to you”. Also, when a council was formed at the behest of Umar to elect a caliph thereafter, Imam Ali explained *Taṭhir*’s verse to prove his competence and said to the council as follows, “I ask you to swear by Allah! Is there someone among you whose verse *Taṭhir* was revealed?” They replied, “No!”²³

At the time of the Uthman Caliphate a group of Muhajirs and Ansar gathered at the Prophet’s *masjid* expressed their own virtues. They also asked Imam Ali to express their own virtues. They asked Imam Ali to also reveal something. Affirming his contributions to Islam, he explained the events of *al-Kisa* and the verse of *Taṭhir*. Also in the case of *Nakithin* rebellion and the invaders of the Jamal war when Imam Ali called on them to renew their allegiance, he explained the characteristic of chastity when mentioning its virtues to prove the truth and say, “Remember! We are *ahl al-bayt* that Allah has removed our uncleanness and purified us as holy as we are.” He also affirmed the same privilege in a letter to Muawiyah ibn Abi Sufyan, “We are a family that Allah has removed from us impurity and sanctified us as holy as we are.” During

²³Muhammad Reysyahri, *Citra Ahlulbait Nabi*, 93.

the Shiffin war, when two troops stood face to face, Imam Ali explained the events of *al-Kisa*. Likewise, his noble children, those present at the events of *al-Kisa*, such as Ḥasān and Ḥusayn and those who were absent, such as Ali Zainal Abidin, Muhammad Baqir and Ali Rida, have explain the events of *al-Kisa* and the verse *Taṭhir* in proving the truth of *ahl al-bayt*. The noble wife of the Prophet and a group of his *ṣaḥābah*, such as Ibn Abbas, Sa'ad bin Abi Waqqas, Watsilah bin Asqa on various occasions explained the holiness of *ahl al-bayt*.²⁴

In addition, according to Shia, the verse of *Taṭhir* has its own *sabab al-nuzul* (origin of revealed). And, the verses concerning the Prophet's wives also have it. The verses concerning the wives of the Prophet Muhammad were revealed because they asked him to earn more than they deserved.²⁵

Understanding like above, is very contrary to interpretations such as Ibn Kathīr, who wrote in his commentary, because of the series of sentences in the verse with them, the wives of the Prophet, there is no doubt that the wives of the Prophet were also *ahl al-bayt*.²⁶ This opinion was also included by al-Qurṭubī in his interpretation, by quoting al-Zujaj's words that, what was meant by *ahl al-bayt* was the wives of the Prophet, before it, al-Qurṭubī had explained and described a brief biography of the wives of the Prophet.²⁷ Furthermore, al-Qurṭubī said that interpreting *ahl al-bayt* in this verse for other than the wives of the Prophet is unjustifiable, this opinion is in line with the opinion of Ibn Kathīr with the

²⁴Muhammad Reysyahri, *Citra Ahlulbait Nabi*, 94.

²⁵Reza Kardan, *Tafsir Tematik: Imamah Dan Kemaksuman*, 196.

²⁶Isma'il Ibn Kathīr, *Lubab al-Tafsir min Ibn Kathīr*, vol. 3 (Mecca: Dar al-Ṣabuni, 1989), 95.

²⁷Abdullah Muhammad ibn Ahmad al-Anṣary al-Qurṭubī, *Al-Jami' li Ahkam al-Qur'an*, vol. 14 (Beirut: Dar al-Kotob al-Ilmiyah), 118.

arguments for discussion and interrelationship of the surrounding verses. As for the Prophet's hadith about the Prophet who called Ali, Fāṭimah, Ḥasān and Ḥusayn then after they arrived, the Prophet embraced them then prayed for them, it was the Prophet's prayer for them after the verse was revealed. He hoped that those who were called by him were included in the verse which was only given to his wives.²⁸

Jalaluddin al-Suyuti, in his *tafsir* (exclamation of passages of Qur'an by supplying additional information), al-Durr al-Mansur al-Tafsir bi al-Ma'thur, 12nd section of Qur'an asserts that based on the narrations of 'Ikrimah and Ibn' Abbas *sabab al-nuzul* (the reason the verse is sent) of al-Ahzab/33: 33) is related to the wives of the Prophet Muhammad, it expressly states that the *ahl al-bayt* is interpreted as the wives of the Prophet.²⁹

Because this verse, indeed seems to be a follow up to the previous verses. In verse 29, for example, it is due to the wife of the Prophet who tried to earn more income, so the verse was revealed, so that the Prophet asked his wife for firmness about choosing the world case or Allah and His Messenger.³⁰

Then proceed to verses 30 and 31 with advice to the wives of the Prophet, as well as about the law about them and their privileges compared to the other women if they commit vile deeds, according to Ibn Abbas, it is in the form of *nusyuz* and bad character. Also with goodness multiplied for them because of their

²⁸Abdullah Muhammad ibn Ahmad al-Anshary al-Qurtuby, *Al-Jami'*, 119.

²⁹Syamsu Nahar, "Ahlul Bait in al-Qur'an Prespective: Viewed from Classical and Modern Mufassir," *IOSR Journal of Humanities and Social Science*, Vol. 22, November 2017, 12.

³⁰Jalāl al-Dīn Suyūṭī, *Asbabun Nuzul*, translated by. Muhammad Miftahul Huda (Sukoharjo: Insan Kamil, 2016), 486.

privilege, their virtues. Then only in verses 32 and 33 are explained a courtesy was ordered by God to the wife of the Prophet and the wife of the people who followed them.³¹

Ṭabāṭabā'ī when interpreting this verse explains that this verse specifically deals with the cleansing of all the dirt from *ahl al-bayt* where they are guaranteed purity by practicing the command in the previous verse, in the form of religious orders and *mu'amalah* such as prayer and *zakah* and of course by obedience to Allah and His Messenger.³²

He also asserted that the *ahl al-bayt* referred to in this verse, is not specifically the wives of the Prophet, under the pretext of the pronouncement of the pronouns used in the verse.³³ Furthermore Ṭabāṭabā'ī explained that this verse came down related to the *ahl al-kisā'* as explained earlier under the pretext of very many good *riwāyah* narrated by Sunni and Shia scholars.³⁴

As for dirt, what is meant by that verse, Ṭabāṭabā'ī explains it by simplifying the language as all forms that lead to acts of sin, both *ẓahir* and spiritual or related to all unclean objects that Allah protects *ahl al-bayt* from it. Or in other terms it is called *'iṣmah*. Furthermore, it was explained that Allah cleansed the *ahl al-bayt* from all the *i'tiqad* which were perverted and all bad deeds. In concluding its final meaning, Ṭabāṭabā'ī confirms that Allah with His

³¹Isma'īl Ibn Katsir, *Lubab*, vol. 3, 92-93.

³²*al-Mizan fi Tafsir al-Qur'an*, vol. 16 (Beirut: Mu'assasah al-A'lami li al-Matbu'at, 1997), *al-Mizan*, 315.

³³Muhammad Husayn al-Ṭabaṭaba'ī, *al-Mizan*, 316.

³⁴Muhammad Husayn al-Ṭabaṭaba'ī, *al-Mizan*, 317.

will want specificity in the form of *'iṣmah* for the *ahl al-bayt*, with that they are spared from all false beliefs and bad deeds.³⁵

According to Ibn Jarir al-Tabari, "*liyudzhiba ankum al-rijs*" contains understandings such as evil and filth, for which Allah purifies *ahl al-bayt* from that. This sentence for al-Tabari can also mean devil or shirk behavior. As a definition which he supported, *ahl al-bayt* for al-Tabari was Ali, Fatimah, Hasan and Hussein, as well as the Prophet's wives.³⁶

In the Qur'an, the word *'iṣmah* is called 13 times which all refer to *imsak* (restraint) or *man'* (prevent) as in *sūrah* al-Māidah verse 67, al-aḥzāb verse 17, also Hud verse 43. *'Iṣmah* is defined by Al-Mufid in *Awa'il al-Maqalat* as something that is linked by humans in order to avoid things they don't want. The meaning of Allah means that it is in the form of *taufik* which saves people from something they do not want in the process of obedience.³⁷

As for *Fath al-Qadir*, Shawkany in his interpretation of this verse after discussing how to read the different *qarna* words from the experts, he explained the *tabarruj* prohibition like the *Jahiliyah* people, which according to him there were differences of opinion about the *Jahiliyah* period in question, some argued between Prophet Adam to Noah, Noah and Enoch, Noah and Abraham, Moses and Isa, also Isa and Muhammad. Furthermore, in line with the *Ṭabāṭabā'i*, Shawkany also mentioned the specifics of the command of prayer and *zakah* for

³⁵ Muhammad Husayn al-Ṭabaṭaba'i, *al-Mizan*, 319.

³⁶ Afrizal Nur, *Tafsir al-Mishbah dalam Sorotan*, 166.

³⁷ Husein al-Habsyi, *Prophet Bermuka Manis Tidak Bermuka Masam* (Jakarta: al-Kautsar, 1992), 70.

ahl al-bayt as a form of obedience to the body and wealth and ended the obedient commandment to Allah and His Messenger. In the verse of *Taṭhir* Shawkany explains the command as explained earlier for the Prophet's wife as a form of removing *tabarruj* from themselves, with that then Allah sanctifies them from all forms of immorality and bad deeds. Shawkany also explained about differences of opinion regarding *ahl al-bayt* among experts, by reviewing a number of quite a lot of *riwāyah* including the events of *ahl al-kisā'*. Related to "Sanctification for *ahl al-bayt*", Shawkany explained about the sacred of *ahl al-bayt* from all sins. Then he quoted quite a lot of the *riwāyah* of the sanctification in question, such as the *riwāyah* of the Prophet's commands to Ali and Fāṭimah every time through their house and ordered prayers including the *riwāyah* of Abu Dawud al-A'ma that what is meant by "sanctification" is the impossibility of *ahl al-bayt* to said lies.³⁸

Al-Qummy in the initial discussion, related to this verse mentions the *riwāyah* of Humayd ibn Ziyad, regarding comments on this verse, so as not to behave like the *Jahiliyah* people. Then mention the *riwāyah* of the *Sabab al-nuzul* verse related to the events of *al-Kisa'* in the house of Umm Salamah where the Prophet then prayed for Ali, Fāṭimah and his two grandchildren. al-Qummy also quoted a strong opinion from Abu al-Jarud from Zayd ibn Aly ibn al-Husayn that it was the foolish to consider this verse to be addressed to the wives of the Prophet under the pretext of the pronouncement of redemption that used in the verse. According to al-Qummy, the context of the conversation with the Prophet's wife

³⁸Muhammad ibn Ali ibn Muhammad al-Shawkany, *Fath al-Qādir* (Beirut: Dar al-Marefah, 2007), 1168.

ended when he entered *Taṭhir*'s verse, because the verse was the context for *ahl al-bayt*, who according to him was specific to the *ahl al-kisā*'.³⁹

As a whole, Muhammad Quraish Shihab about interpreting *sūrah al-aḥzāb* verse 33 begins the interpretation by explaining the word *qarna* taken from the word *iqrarna* in the sense of staying and being in a place firmly. He explained that there are also those who argue that the word is taken from the word *qurrat'ain* and it means something that pleasing to the heart. Thus this verse command let your house be a place that pleases you. This can also contain guidelines for being at home and not leaving the house unless there is something needed. Then it was said that many scholars read the verses above with *kasrah* to the letter of *qaf*, *qirna*. This is taken from the word *qarar*, which mean is in place. Thus, this verse instructs the wives of the Prophet to be in a place which in this case is their houses. Ibn 'Athiyyah opens up the possibility of understanding the word *qirna* taken from the word *waqar*, namely authority and respect. This means the command to be at home because it invites authority and honor to you.⁴⁰

Then Shihab goes on to discuss the law of this commandment that the words *tabarrajna* and *tabarruj* are taken from the word *baraja*, which is mean visible and rise. From here it is also understood that, in the sense of clarity and openness, because that is the state of things that looks and is high. The *tabarruj* ban means the prohibition of displaying "jewelery" in a general sense that is not usually revealed by good women, or uses something that is unnatural to use, such

³⁹Abu Hasan Ali ibn Ibrahim al-Qummy, *Tafsir al-Qummy*, vol. 3 (Karbala: Muassasah al-Imam Mahdi, 1435 H.), 879-880.

⁴⁰Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 10, 464.

as excessive dressing up, or walking with waddles, and so on. Showing something that is usually not revealed except to the husband can invite the admiration of other men, which in turn can cause stimulation or cause interference from the nosy person. Shihab then suggested referring to his interpretation in Q.S. Al-Nur [24]: 60.⁴¹

Then Shihab continued with the word *al-jahiliyyah* taken from the word *jahl* which, according to him, was used by the Qur'an to describe a condition in which the community ignored the values of Divine teachings, doing things that were unnatural, both by encouragement of lust, temporary interests as well as shortsightedness. Therefore, according to him, this term stands independently from the period before Islam, but refers to a period in which the characteristics of its people are contrary to the teachings of Islam, anytime and anywhere. Then Shihab explained that the verse above, *jahiliyyah* is with *al-ula*. Namely, the past, which mean various interpretations of the past. There are those who point to the time of Noah or before Prophet Abraham. Presumably the more appropriate is to state the period before the arrival of Islam brought by the Prophet Muhammad PBUH as long as at that time the community ignored Divine guidance. On the other hand, the existence of what is called "past ignorance" implies the existence of "later ignorance". This is certainly after the time of the Prophet Muhammad PBUH. The present is valued by Sayyid Quṭub and many other scholars as modern ignorance.⁴²

⁴¹Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 10, 465.

⁴²Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 10, 465.

The word *al-rijs* at first means dirt. This can include four things. Dirt based on religious views, or mind, or human nature, or all three of them. *Khamr* and gambling are *al-rijs* according to the views of religion and mind. *Khamr* which is attached to the body is the dirt, *al-rijs* in terms of *shara'*, drinking it is impurities in the view of religion and mind. Dust on clothes and sweat that is attached is dirt in the view of human nature. Then, carcasses are dirty in the view of religion, mind, and also human nature.⁴³

The word *al-bayt* literally means house, home. What is meant here is the house where the wives of the Prophet Muhammad lived, house that he built side by side or merged with *masjid*. It consists of nine very simple rooms. Then Shihab describes the differences of opinion of the scholars about who is covered by term of *ahl al-bayt* in this verse. According to Shihab, looking at the verse context, the wives of the Prophet Muhammad included in it, they were even the first one addressed by the context of this verse. While there are also scholars who expand by understanding the word *al-bayt* in the sense of *bayt Allah al-Haram* so that *ahl al-bayt* is a resident of Mecca who is *taqwa*. However, this opinion is clearly out from the context of the verse. But on the other side, it cannot also be said that *ahl al-bayt* was only the wives of the Prophet. This is because the sentence that using in the paragraph as a partner speaks in the context of the description of *ahl al-bayt* is instead of the form used specifically for women (*muannath/feminine*) but it is actually *mudhakkar/masculine* which can also be used for men and women. Shihab then asked to analyze that the verse does not use the term *li yudzhiba*

⁴³Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 10, 465.

'ankunna which is used to female speaking partners, but the word used is *li yudzhiba' ankum* in the *mudhakkar* form. This means that *ahl al-bayt* was not only the wife of the Prophet but also included many men. This view is supported by a narrative stating that this verse descended on the house of the Prophet's wife PBUH, Umm Salamah. At that time, the Prophet PBUH summoned Fāṭimah, his daughter, with her husband, namely Ali ibn Abi Ṭālib and his two sons (grandson of the Prophet PBUH), namely al-Ḥasān and al-Ḥusayn. The Prophet enveloped them with a *kisa* (veil) while praying: “Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.” (Q.S. Al-Ahzab/33: 33). Umm Salamah who saw this then said: “I want to join the veil, but the Prophet PBUH prevented me while saying: “You are in virtue, you are in virtue.” (Ṭabrani and Ibn Kathīr through Umm Salamah).⁴⁴

According to Shihab, presumably, the Prophet PBUH refused to put Umm Salamah in the veil not because she was not *ahl al-bayt*, but because the one who entered the veil was what the Prophet PBUH prayed specifically, while Umm Salamah was included from the beginning in the *ahl al-bayt* through the context of this verse. On this basis, the salaf scholars argue that *ahl al-bayt* was the entire wife of the Prophet PBUH with Fāṭimah, Ali ibn Abi Ṭālib, as well as al-Ḥasān and al-Ḥusayn. The famous Shia scholar, Ṭabāṭabā'i, limited the understanding of *ahl al-bayt* in this verse to only limited to five people who were included in the veil, namely Prophet Muhammad, Ali ibn Abi Ṭālib, Fāṭimah al-Zahra, and al-

⁴⁴Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 10, 466.

Ḥasān and al-Ḥusayn. While, their cleansing of sin and their purification is understood in the sense of *'iṣmah*, which is their preservation from any sin. Imam Malik and Abu Hanifah argued that *ahl al-bayt* were all members of the family of the Prophet Muhammad PBUH who had a lineage to Hasyim, namely the father of the grandfather of the Prophet Muhammad PBUH, son of Abdullah, son of Abd al-Muṭalib, son of Hashim. Then Shihab ends the discussion about *ahl al-bayt* and returns to the legal aspects conceived by the command *waqarna* or *waqirna fī buyūtikum*. According to him, the above reads command is belong to the wives of the Prophet Muhammad PBUH. The problem discussed by scholars is whether Muslim women besides the Prophet's wives are also covered by the order? Shihab then quoted the opinion of al-Qurtūby (w 671 H) who is known as one of the commentators especially in the field of law, he wrote, "The meaning of the verse above is an order to stay at home. Although the edification of this verse is addressed to the wives of the Prophet Muhammad PBUH, apart from those also included in the order." Furthermore, al-Qurtūby asserted that religion is fulfilled by the guidance that women should be stay at home and not go outside of the house except for circumstances emergency. The same opinion was also expressed by Ibn al-ʿArabi (1076-1148 AD) in his interpretation, *Ayat-ayat Ahkam*. Meanwhile, Ibn Kathīr's interpretation was a little more loose. According to him, the verse is a prohibition for women to leave their homes if there are no religiously justified needs, such as prayer, for example.⁴⁵

⁴⁵Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 10, 467.

Al-Mawdudy, a contemporary Pakistani Muslim thinker, adheres to a notion similar to the above opinion. In his book, *al-Hijab*, he wrote, “Where women are at home, they are not freed from outside work except that they are always at home calmly and respectfully so that they can carry out household obligations. Whereas if there is a need to go out, it is okay for them who want to go outside the house, but they must pay attention to aspects of self-purity and to maintain the shame.” It is read that al-Mawdudy does not use the word “emergency” but “needs or want”. The same thing was stated by the team that compiled the interpretation published by the Indonesian Ministry of Religion. Then Shihab continued to quote the opinion of Ṭahir ibn ‘Ashur who underlined that the command of this verse was addressed to the wives of the Prophet as an obligation, while for Muslim women other than they it was as a perfection. Namely, it is not a mandatory, but it is very good and makes women who did it seems to be more perfect.⁴⁶

The problem is, what within the limits it is permitted? For example, “Can they work?” Muhammad Quṭub, one of the thinkers of Ikhwan al-Muslimin, wrote in his book *Ma’rakah al-Taḳalid*, that: “The verse does not mean that women cannot work because Islam does not prohibit women from working. It’s just that, Islam is not happy and does not encourage it. Islam justifies them working as an emergency and does not make it a basis.” Then Shihab explained that in his book, *Shubuhāt Haula al-Islām*, Quṭub explained that: women at the beginning of the Islamic era also worked when conditions required them to work. The problem is

⁴⁶Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 10, 468.

not the existence or absence of their right to work, the problem is that Islam does not tend to push women out of the house except for very necessary jobs, which are needed by the community, or on the basis of the needs of certain women. For example, the need to work because no one pays for her life, or because the person who bears her life is unable to meet her needs. Shihab further wrote that Qutub argued that the meaning of *waqarna* in the Word of Allah means “heavy, steady, and settled”. But, he wrote further, “This does not mean that they cannot leave home. This implies that the household is their main task, while other than that it where they are not settled, or is not their main task.” Still in terms of the legal aspects of the verse, Shihab continued by referring Sa’id Hawa, one of the contemporary Egyptian scholars who gave an example of what is meant by needs, such as visiting parents and learning, which is *farḍu ‘ain* or *kifayah*, and working to meet needs live because no one can bear it. At the end of his interpretation, Shihab explains the conclusion that do not be *tabarruj*, which even if we support the claim that this verse is specifically for the wives of the Prophet, according to him the *tabarruj* prohibition is for all women, and it can be found in another verse, then he refers to Q.S. al-Nūr [24]: 60.⁴⁷

From Shihab’s explanation in his interpretation, it can be understood that in interpreting this verse, Shihab tends to highlight the aspects of *tabarruj*’s law, while the portion of the discussion regarding *ahl al-bayt* included in the “sanctification” meant, tends to be discussed in a simple way, even Shihab himself seems like does not explain his opinion personally on the definition of *ahl*

⁴⁷Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 10, 469.

al-bayt explicitly and only cites Ṭabāṭabā'i's opinion on it even though Shihab judges that the wives of the Prophet included it by looking at the context of the verse. Regarding the law conceived, Shihab in the closing of his interpretation directs that this verse is to the wives of the Prophet, then he explains about *tabarruj* in general can be found in another verses and *sūrah*.

3. Al-Shura/42: 23

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ ۗ هِرَ
 أَجْرًا إِلَّا أَلْ مَوَدَّةَ فِي آلِ قُرْبَىٰ ۗ وَمَنْ يَقْرَبْ ۗ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ۗ إِنَّ اللَّهَ
 عَفُورٌ شَكُورٌ

“It is that of which Allah gives good tidings to His servants who believe and do righteous deeds. Say, [O Muhammad], "I do not ask you for this message any payment [but] only good will through kinship." And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative.” (Q.S. al-Shura/42: 23)

The phrase *al-Qurba* in the verse referred to is *ahl al-bayt*. This has been explained by the Prophet PBUH, al-Ḥasān, al-Ḥusayn, Ali ibn al-Ḥusayn and Sa'id ibn Jubayr. Explanations originating from the Prophet Muhammad PBUH are as follows; Imam al-Suyūṭi al-Shafi'i has narrated this hadith in *al-Durr al-Manthūr*, from Abu Nu'aym and others, from Ibn 'Abbas, he said, the Messenger of Allah PBUH said, “Im not ask you any wages on my preaching except affection in my family (*al-Qurba*). You should take care of my *ahl al-bayt* and love them as your love for me.”⁴⁸

⁴⁸Amin ibn Salih Harran al-Hida, *Ayat-ayat untuk Ahlulbayt*, 67.

Shihab quotes the fragments of Sa'id ibn Jubayr as above from *Ṣaḥīḥ* Bukhari, but for more complete version with an explanation from Ibn 'Abbas about the kinship of the Prophet with almost all the great families of the Quraysh tribe. Besides that, Shihab also emphasized that the Prophet was indeed followed because of his teachings, not because of tribal or kinship factors, so he also referred from Ṭabāṭabā'i, further he quoted from the interpretation of *al-Muntakhab* about this verse which is interpreted as Prophet not expecting any rewards of his preaching except for his *ummah* to love Allah, His Messenger when approaching Him by doing good.⁴⁹

The interpretation of *al-Ḥasanah* (goodness) in this verse with love for Muhammad's family has also been narrated by many narrators, including al-Ḥasān ibn Ali, Ibn 'Abbas, and al-Ṣadi. Imam al-Suyūṭi al-Shafi'i in the commentary of *al-Durr al-Manthūr* said, "Ibn Abi Hatim has narrated from Ibn 'Abbas, "*Wa Man Yaghtarif Hasanatan...*" (Q.S. al-Shura/42: 23) He said, "The point is, love to Muhammad's family".⁵⁰ Furthermore, Imam al-Qurtubi al-Maliki said in his commentary, "Al-Ṣadi, saying Forgiving (*Ghafur*) for the sins of the family of Muhammad and Thanking (*Shakur*) for their kindnesses".⁵¹

Ibn Kathir in his interpretation mentions quite a number of narrations about the word of *al-Qurba*, including those referred to as Fatima and her two children, but this narration is considered as *da'if* because this verse was considered revealed in *Makkiyah* while Fatima herself married Ali after Badr in

⁴⁹Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 12, 150.

⁵⁰Amin ibn Salih Harran al-Hida, *Ayat-ayat untuk Ahlulbayt*, 71.

⁵¹Amin ibn Salih Harran al-Hida, *Ayat-ayat untuk Ahlulbayt*, 73.

the second year of *Hijriyah*. Besides that, there is another narration which states the *mawaddah* that should be to *al-Qurba* it is referred to *alu Muhammad*, including that narrated by Sa'id ibn Jabir.⁵²

Regarding this, Shihab said nothing in his commentary, but there is an interesting quote in the end of this discussion where Shihab insists that loving *ahl al-bayt* is an obligation, where religious propositions that support it are so numerous that he stresses that there is no need to force this verse to do this. In addition, he suggested that the love for them should be based on their high religious attitude and noble character.⁵³

Besides that, Shihab commented that it was rather strange if this verse was understood with the understanding that the Prophet was followed because of basic ethnicity or kinship. Because, what he conveyed must be believed as a divine treatise and this could not be fulfilled if what was meant was to follow him only because of kinship.⁵⁴

Furthermore, after explaining the opinion of Ṭabaṭaba'i who tends to understand that the verse means the request to love *ahl al-bayt*, Shihab commented that the command of love does exist, but its essence is as love in the context of understanding religion in their position as an expert person. Understanding it as reward is not appropriate because it is not in line with the dignity of prophethood and can cause negative accusations. Shihab is analogous it

⁵²Isma'il ibn Kathir, *Tafsīr al-Qur'ān al-Azīm*, vol. 4, 96.

⁵³Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 12, 153.

⁵⁴Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 12, 151.

with a world lover who asks for a reward for his efforts and worldly splendour, also benefits for his offspring.⁵⁵

From it can be understood that Shihab is not so concerned about the love that should be addressed to *ahl al-bayt*, because for him, that love should be based on feelings of amazement because of the understanding of *ahl al-bayt* in religious matters, not mere blind love.

4. Al-Kawthār/108: 1

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

“Indeed, We have granted you, [O Muhammad], *al-Kawthar*.” (Q.S. al-Kawthār/108: 1)

Fakhr al-Din al-Razi in his commentary has mentioned several interpretations of the word *al-Kawthār* in the verse, in the third interpretation he said, “Third view, *al-Kawthār* is his children. They view this because *sūrah* al-Kawthār was revealed as a refutation and response to those who denounced the Prophet PBUH as people who did not have offspring. It means that he will be blessed with offspring that will exist throughout the ages. Try to see how many of *ahl al-bayt* were killed, but the world is still full of them. While nature is reluctant with the descendants of Umayyah so that almost no one survives. Also try to see how many great scholars emerged from their groups (*ahl al-bayt*) such as al-Baqir, al-Ṣadiq, al-Kazim, al-Rida and al-Nafs al-Zakiyyah and others”. On this

⁵⁵Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 12, 152.

matter you can refer to the authentic hadith which speak of the primacy or virtue of *ahl al-bayt* under the theme “Blessing of Descendants” Ali and Fāṭimah “.⁵⁶

As for Ibn Kathīr, in his commentary states that the Prophet suggested if *al-Kawthār* was the river of Allah giving to him which in the hereafter his follower would go back and forth to enjoy it, then he mentioned *Ṣaḥīḥayn*’s *riwāyah* from Imam Ahmad, from Anas, that the Prophet stated he entered heaven, and was in between the two rivers which on both sides were filled with tabernacles from pearls, when he touched the water it turned out to be *adhfar* oil. He asked Gabriel about that and Gabriel stated that it was *al-Kawthār* which would be given to the Prophet.⁵⁷

Shihab, before interpreting this verse explained about *sabab al-nuzul al-sūrah* where in a section, there was a question to the Prophet about what *al-Kawthār* was, and the Prophet replied that it was a river that Allah promised him where there were many virtues and became the place of his ummah to drink on the Day of Resurrection.⁵⁸

Furthermore, in the interpretation section, Shihab explaining this verse, that there is a personal giving to the Prophet in the form of *al-kawthar*, which can be a very meritorious person, or river in heaven, which is based on the noble *mutawattir* hadith, although Muhammad Abduh doubted it. Shihab also quoted the opinion that *al-kawthar* means the descendants of the Prophet which were stated

⁵⁶Amin ibn Salih Harran al-Hida, *Ayat-ayat untuk Ahlulbayt*, 76-77.

⁵⁷Isma’il Ibn Katsir, *Lubab al-Tafsir*, vol. 3, 683.

⁵⁸Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 15, 658.

among others by al-Alusi, Abu Hayyan and strengthened by Ṭabāṭabā'i. This is supported by the theme of slaughter, *inhar* in the last verse of the *sūrah* which indicates *aqiqah*. In the interpretation of this verse Shihab is quite lengthy in discussing the descendants of the Prophet from Fāṭimah, even by completing it with a *riwāyah* from Bukhari through Abi Bakrah where the Prophet appointed Ḥasān when he was on the *minbar* and said that his grandson was Sayyid. Furthermore, mentioned 11 Ḥasān's sons, i.e Zaid, al-Ḥasān, al-Qasim, Abu Bakr, Abdullah, Amr, Abdurrahman, al-Ḥusayn, Muhammad, Ya'qub and Isma'il. Also mentioned 9 Ḥusayn's sons, i.e Abdullah, Ali al-Akbar, Ali al-Awsaṭ or Zainal Abidin, Ali al-Ashgar, Muhammad and Ja'far. And Zainab, Sakinah and Fāṭimah. Furthermore, Shihab quoted an opinion about the affirmation of *Majma' al-Bayan* that although many of the al-Ḥusayn families were killed while in Karbala, the continuity of *ahl al-bayt* will consist to exist until Judgment Day, even in countless numbers. Here he reinforces it again by including the hadith which the writer had wrote at the first part of this thesis about 2 things left by the Prophet for his *ummah*. The explanation is supplemented by quoting the opinion of Ṭabāṭabā'i about the permanence of the descendants of the Prophet as part of the special explanation of this verse, and Shihab himself tends to affirm this opinion compared to other opinions about the meaning of *al-kawthar*, without rejecting the other opinion. In the final part of his interpretation, Shihab reaffirms his argument by explaining the meaning of *al-kawthar* in language, which means a

lot, pointing to quantity. That refers to the many descendants of the Prophet today.⁵⁹

From there it can be seen and understood that Shihab tends to interpret *al-Kauthar* as a gift to the Prophet in the form of a lasting descendant by looking at the root of *al-Kauthar's* words, according to the concentration of Shihab who seeks meaning through understanding of the linguistic field which is the characteristic of *al-Adabī al-Ijtimā'ī*. Furthermore, Shihab even explained that the descendants of the Prophet from his two grandchildren were complete, according to him, all of them were *ahl al-bayt*.

Thus a little discussion about the verse related to *ahl al-bayt* which is adapted from Amin ibn Salih Harran al-Hida's summary book, in the perspective of Muhammad Quraish Shihab. If we look at Shihab's tendencies that tend to be neutral, it seems that Muhammad Quraish Shihab's when discussion about Shia which in this case is seen through his interpretation of the verse related to *ahl al-bayt*, is more directed at fostering *ukhuwah Islamiyah*, this is what make Shihab assume that equality in the field of faith and tolerance in the *furu'* field could lead to stabilization of *ukhuwah Islamiyah*.⁶⁰

After all, this is the way it should be and what it is as the writer's lecturer, Muhammad Zainal Abidin said in his book, *Potret Islam di Tanah Persia*, when he took a short course in Iran and heard the response of Ayatollah Araki, leader of

⁵⁹Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 15, 663-664.

⁶⁰Muhammad Quraish Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan Pustaka, 2014), 563.

Majma' Taqrib al-Mazahib, about unity or *wahdah Islamiyah* during a discussion session where one participant asked about whether Iran with its Shia Imamiyah will try to spread its understanding as the Saudis spread their Wahabi's understanding for the pretext of unity. Responding to this, Ayatullah Araki straightforwardly replied that, if indeed that was the goal, then the first move is to influence Sunni group in Iran itself which in fact, they are actually grew rapidly with the increase of their scholars, students and their institutions. This thought of Ayatullah Araki then was approved by the writer's lecturer, because according to him, *wahdah Islamiyah* was very important, because now it is a time of slander. It is no longer time to think of narrow tribal fanaticism.⁶¹

Furthermore according to Shihab, humans are required to do business or in the language of the Qur'an called *sa'y*. The effort must depart from *ṣafa* that mean of holiness, and end in *marwah* or satisfaction.⁶² So according to writer, Shihab seems to be trying hard in this matter, until he wrote a special work that discusses the subject entitled *Sunnah-Syiah Bergandengan Tangan Mungkinkah?: kajian atas Konsep Ajaran dan Pemikiran*. This is perhaps the form of Shihab's effort, *sa'y*, to strengthen Islamic religious groups between groups by emphasizing the discussion of similarities in the field of *aqidah*.

Although, regarding this, the team of writers of Sidogiri regarding the principles of faith, both the pillars of Islam and the pillars of faith or the teachings

⁶¹Muhammad Zainal Abidin, *Potret Islam di Tanah Persia: Catatan Short Course* (Yogyakarta: Kurnia Kalam Semesta, 2016), 57-58.

⁶²Muhammad Quraish Shihab, *Secercah Cahaya Ilahi: Hidup Bersama al-Qur'an* (Bandung: Mizan Pustaka, 2013), 310.

of other principles, commented that Sunni have their own standards, rules and provisions which are, legitimated and rooted by *nash qat'i*, al-Qur'an and hadith, so that it cannot be replaced and changed forever, or slightly shifted from the actual understanding to be combined or compromised with other opposing understandings. Where the Shia is one of the right groups standing on the opposite side with their concept of *Imam* from *ahl al-bayt*.⁶³

Responding to this Shihab explained in his "Greetings" that there were indeed views from both sides, Sunni and Shia that could not be reconciled, but each side should understand the stand of its partners. One of the things agreed to not be agreed upon between Sunni and Shia is related to *Imamah*. One each other defended his opinion by using verses from the Qur'an and hadith but with different *riwāyah* and interpretations. In this context it is commendable if both sides understand each other's reasons without forcing themselves to adhere to it. If it has been understood and cannot meet, then the principle of *lakum dinukum wa liya din* which is taught by the Qur'an in dealing with non-Muslims should also be a benchmark in relations between *ummah*.⁶⁴

Actually, there are still quite a lot of intriguing verses that the writer wants to discuss, such as the *wilayah* (guardianship) verse, al-Maidah 55-56 which the author feels could be related to al-ahzāb verse 33 if it focuses on the suggestion that the person who founded pray and perform alms. But themes like this will

⁶³Tim Penulis Sidogiri, *Mungkinkah Sunnah-Syiah Dalam Ukhuwah?* (Pasuruan: Pustaka Sidogiri, 1428 H), 423.

⁶⁴Muhammad Quraish Shihab, *Sunnah-Syiah Bergandengan Tangan Mungkinkah?: Kajian atas Konsep Ajaran dan Pemikiran* (Tangerang: Lentera Hati, 2014), xlii.

certainly make the discussion in this thesis even more widespread. Moreover, there are actually quite a lot of verses which if observed its *sabab al-nuzul*, of course, are sometimes related to *ahl al-bayt* individually. Therefore the writer suffices to discuss the verses of the Qur'an about *ahl al-bayt* until this part.

B. The View of Muhammad Quraish Shihab on the *Ahl al-bayt*

1. About the Definition of *Ahl al-Bayt*

In defining *ahl al-bayt*, Shihab begins by explain the root word namely *ahl* which means owner or occupant, and *bayt* which at first means for a place to refuge. Then the meaning developed into a home or family. So that *ahl al-bayt* is usually interpreted the occupants of the house and not infrequently the meaning is narrowed down to become a wife only.

Then Shihab refers to the *sūrah* al-aḥzāb verse 33 and explains that the context of the previous verse was addressed to the wife of the Prophet, so that on the first glance, it appears that the meaning of *ahl al-bayt* is the wives of the Prophet, but again, he explains that the word used in the verse is not the form intended for women. Then Shihab said that the *sabab al-nuzul* of the verse was related to *ahl al-kisā'*. Quoting from Ibn Kathīr, the *riwāyah* of this matter is considered to be accountable even though unfortunately in the series it is not called one of the narrator (*rāwy*), Syaikh Aṭa.

Then Shihab describes the understanding of *ahl al-bayt* by quoting the opinion of Imam Malik and Imam Abu Hanifa that *ahl al-bayt* is all members of the Prophet's family who are descended on Hisyam, father of the Prophet's grandfather, while Imam Shafi'i limited it only to Abd al-Muṭalib. The salaf scholars restricted it to the wife of the Prophet, his children and grandchildren and Ali. Shihab then concluded that *ahl al-bayt* in the strict sense was Ali, Fāṭimah, as well as Ḥasān and Hussein. And in the sense of the breadth is the whole family of the descendants of Hisham and also the wife of the Prophet.

Furthermore, Shihab explained the implications of being *ahl al-bayt*, which is like not being allowed to receive *zakah* under the pretext of the *sūrah al-aḥzāb*. In the end, Shihab closed his discussion in defining *ahl al-bayt* by stating that they are people who have strengths and special thing, so that we must respect them according to the teachings of the Prophet, one of its way is by doing *ṣalawah*, pray for them.⁶⁵

From this explanation it can be understood that Shihab did not limit *ahl al-bayt* only to those who were in *Kisa'*, but he also included the wives of the Prophet into it. Besides that, he also explained the main impact of being part of *ahl al-bayt* which had implications from the verse of *taṭhir*.

2. About the Prophet's Parental and Views on the Companions of the Prophet (*ṣaḥābah*)

⁶⁵Muhammad Quraish Shihab, *M. Quraish Shihab Menjawab 1001 Soal Keislaman yang Patut Anda Ketahui* (Jakarta: Lentera Hati, 2008), 848-851.

Prophet come from sacred descendants and are clean of despicable deeds. Both from the side of the father and mother. Both of them were born from descendants who never tarnished their honor and were pure clean.⁶⁶

There is a *riwāyah* of the Prophet's words to a *ṣaḥābah* that “*aby wa abū kum fi al-nār*,” that our father are in hell. Many scholars disagree about the true meaning of this word. Some said it was a biological father, some interpreted as uncle. Because, the uncle of the Prophet was indeed guaranteed to go to hell, for example Abu Lahab. As for the case of Abu Ṭālib, Shia's scholars tend not to categorize them as dead in infidelity and to judge the *riwāyah* of it as deception. Shia also argued that *sūrah* al-Tawbah verse 113 was not intended for Abu Ṭālib.⁶⁷

Indeed there is a dispute about the figure of Abu Ṭālib, the Prophet's uncle. Is he a believer who hides his faith (such as *taqiyyah*-writer) or an infidel who is willing to defend and protect Islam, and is it true that Abu Ṭālib refused to convert to Islam until his death, because in the Shia's view, he was a faithful defender of the Prophet.⁶⁸

In the Shia's view, the Prophet's grandfather, Abd al-Muṭālib was a good person and never worshiped idols, when he knew his descendants would become an extraordinary person and bears the prophetic from the authorities of the ancient, he was very happy. As for Abu Ṭālib, Abd al-Muṭālib gave up the right to care for

⁶⁶H. M. H. al-Hamid al-Husaini, *Baitun Nubuwwah: Rumah Tangga Nabi Muhammad Saw.* (Bandung: Pustaka Hidayah, 2008), 83.

⁶⁷Tim Digital Islami Project, *Antologi Islam: Sebuah Risalah Tematis Dari Keluarga Nabi* (Jakarta: al-Huda, 2007), 493.

⁶⁸Alireza Alatas, *Biarkan Syiah Menjawab*, vol. 2 (Magelang: Bahtera, 2003), 84.

his grandson, Muhammad for him. In this case Shia assumed that Abu Ṭālib had reached the level of faith, therefore Abd al-Muṭālib gave up custody of his special descendants to Abu Ṭālib.⁶⁹

And indeed, after the death of his grandfather, Muhammad was cared for by his uncle, Abu Ṭālib. Abu Ṭālib loved Muhammad with love that was said to be excessive. He was never far from Muhammad and specialized in his food, to the extent that if his children wanted to eat during the day or night he said, “Wait until my son Muhammad comes”.⁷⁰

In the writer’s own perspective it feels natural, when Shia defended Abu Ṭālib, because after all he was the father of Ali, who therefore Shia tended to defend the existence of Abu Ṭālib’s faith both on his attitude to the Prophet and his love for the Prophet or etc.

Although the writer did not find any specific literature or discussion by Quraish Shihab on this issue, it seems that he tends to be neutral in this case. For example, in interpreting the *sūrah* al-Shuara verse 86, the word of *Aby*, which means the father is interpreted by Shihab only in terms of a broader understanding, namely parents. According to him, this is more neutral because it faces differences of opinion among scholars about whether what is meant, there is

⁶⁹Alireza Alatas, *Biarkan Syiah Menjawab*, 88.

⁷⁰Aisyah Abdurrahman binti Shati, *Sayyidah Aminah Ibunda Nabi Muhammad*, translated by. Abdul Majid Choirony (Jakarta: Lentera, 2004), 245.

the biological parents of Prophet Abraham or someone else who was treated as his father.⁷¹

Further and complete, Shihab describes in his interpretation of *sūrah* al-An'am in groups of verses 74-83 about the preaching of Prophet Abraham to "his father", where scholars differed on the meaning of the word *abyhi* in verse 74. Some scholars refused to interpret the word as the literal father, who connotes the biological father of Abraham. In the sense that if Azar is the biological father of Prophet Abraham, that is means there is an ancestor of Prophet Muhammad who was polytheist because he was also a descendant of Prophet Abraham. While it should be in accordance with the explanation of the many narrations regarding the cleanliness and purity of the Prophet's ancestors. This means that none of his ancestors that *shirk* to Allah. In his later explanation, Shihab quoted the opinion of Ṭabāṭabā'i about the consideration that the Qur'an uses the word *walid* for the meaning of biological father and *ab* for the meaning of grandfather or uncle. Shihab tends to justify this opinion, although later Shihab also said about the use of the word *ab* which refers to the meaning of biological father as in *sūrah* Yusuf. Furthermore, Shihab also quoted Sha'rawi's opinion in his interpretation which argued that *ab* was used to refer to biological father or uncle.⁷²

As for *ṣaḥābah*, indeed in the Shia understanding, there are ideas about the dichotomy of *ṣaḥābah* and *ahl al-bayt*, where according to the Sunni ideas like this have never existed before and emerged due to political problems, in one hand

⁷¹Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 9, 249.

⁷²Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 3, 506.

raising *ahl a-bayt* and on the other side debase the generation of the companions of the prophet, *ṣaḥābah*.⁷³ Shihab generally judges that they are all people we must respect, because, after all, they are people who have contributed to the fight for Islam. Their sincerity do not need to be doubted.⁷⁴

This is very different with Shia understanding that divides *ṣaḥābah* in three groups. First, *ṣaḥābah* were truly believers, second, of them who were Muslims but were less serious, and third, those who denied after the Prophet died.⁷⁵

The writer consider that it was true, because Sunni in defining *ṣaḥābah* are still less specific in limiting. But it seems exaggerated where Shia reinforces their opinion, again with the arguments of the hadith or the Qur'an regarding the judgments that they consider to be a benchmark for the companions.

Therefore according to Sunni, in Shia's view there is an assumption that the *ṣaḥābah* are not *ma'sum* and because of it the narration of them must be rejected, it in contrast to *ahl al-bayt* who is considered with *iṣmah*, so that everything narrated by them is considered to always be valid.⁷⁶

Indeed, Shia have their own theological ideas that are different of the other Muslims. Among the differences is about *Imamah*. In their opinions, *Imamah* is including of the base of the religion (part of the pillars of faith) and is the

⁷³Mohammad Baharun, *Tantangan Syiah terhadap Ahlussunnah* (Pasuruan: Pustaka Sidogiri, 1429 H), 32.

⁷⁴Muhammad Quraish Shihab, *M. Quraish Shihab Menjawab 1001 Soal Keislaman yang Patut Anda Ketahui*, 304.

⁷⁵Tim Digital Islami Project, *Antologi Islam*, 341.

⁷⁶Mohammad Baharun, *Tantangan Syiah terhadap Ahlussunnah*, 53.

foundation of Islam (part of the belief). *Imam* (in this case the *ahl al-bayt*) are not ordinary human, but human who are preserved from big and small sins. Or in the other words, they are holy people.⁷⁷ Unlike Companions of the prophet.

Moreover, it should be noted that what Shia meant by the companions of the Prophet was not like the Sunni understanding that defined it very generally. Shia Ithna Ashariyah limits the understanding of the companions of the Prophet, for those people who have violated religious norms are not included in the understanding of the companions of the Prophet. According to them, there is no need to cover up or find justification for mistakes, especially if they are insulting the people who have lived with the Prophet even though they claim as a Muslim.⁷⁸

Therefore, this Sunni assumption about Shia seems too excessive, if it is overly generalized to an understanding that might actually come from an understanding which deviates from the Shia's part, that 114 thousand companions of the Prophet were guilty only for not choosing Ali after the Prophet's death,⁷⁹ and that all of the Prophet's companions were converted except four, namely Miqdad, Salman, Ammar and Abu Dzar only because they did not choose Ali as the leader after the death of the Prophet, even though Ali himself paid allegiance to the three previous caliphs.⁸⁰

However, some historians denounce Shia. And linking certain things to them without research. They write without bonds and conditions, accusing Shia of

⁷⁷Hadariansyah, *Pemikiran-pemikiran Teologi dalam Sejarah Pemikiran Islam* (Banjarmasin, Antasari Press, 2017), 35.

⁷⁸Muhammad Quraish Shihab, *Sunnah-Syiah Bergandengan Tangan Mungkinkah*, 149.

⁷⁹Mohammad Baharun, *Tantangan Syiah terhadap Ahlussunnah*, 96.

⁸⁰Mohammad Baharun, *Tantangan Syiah terhadap Ahlussunnah*, 103.

not feeling religious or limiting sentiment. The most important accusation is about the problem of the companions of the Prophet and about converted them.⁸¹

Generalization of this kind is really not right, because after all, a few parts may not necessarily represent the whole. As for Shihab, in his interpretation of the verses about it, there is no any quoted from Shihab mention the classification for the Companions as done as in Shia interpretation.

3. About *Ṣalawah* to the *Ahl al-Bayt* of Prophet

In *Antologi Islam*, it is stated that delivering prayers, *ṣalawah* to the Prophet's family is very important, so that it must always be include when praying to the Prophet. Delivering prayers to the Prophet's family was a sign of promise of loyalty to them and justifying what God had caused them. They really have been perfectly purefied and deserve for respect.⁸²

Imam Shan'ani in his book, *Subul al-Salam* said that the *ṣalawah* for the Prophet Muhammad was an obligation, not only an advice such as the opinion of Imam Nawawi. Because according to him, a group of great scholars and *salaf al-salih* including Imam Shafi'i also obliged it.⁸³

In the interpretation of verse 56 of *sūrah al-aḥzāb* Shihab mentions that the commandments of prayer and *taslim* are only to the Prophet. Therefore it is not wrong if the *ṣalawah* is not accompanied by mentioning *ahl al-bayt*. But in a

⁸¹Asad Haidar, *Sahabat Menurut Perspektif Islam*, translated into Melayu by. Khalid Kasban (Malaysia: Pustaka Ikhwan, 1987), 9.

⁸²Tim Digital Islami Project, *Antologi Islam*, 194.

⁸³Alwi Husein, *Keluarga yang Disucikan Allah* (Jakarta: Lentera Basritama, 2001), 69.

hadith by Ka'ab ibn Ujrah it was mentioned how the prayer should be, in which case the Prophet's family should also be mentioned.

Besides of that, Shihab also explained a *riwāyah* in which the Prophet asked his *ṣaḥābah* "Do you know who is stingy?" The Companions responded that Allah and His Messenger knew better. Then the Prophet said, "Those who pray to me without mentioning my family." This is then made Hasby al-Siddiqy require to call the Prophet's family in prayer or *ṣalawah*. But what clear to Shihab is, it does not mean by saying a *ṣalawah* without including the Prophet's family make the *ṣalawah* rejected.⁸⁴

In terms of *du'a*, Shihab wrote that many verses and hadiths about the instructions to pray, *du'a* should be begin with reading hamdalah, which is to praise God for all the blessings He has bestowed. Then accompanied by *ṣalawah* to the Prophet so that the Prophet will be blessed with mercy and love, after that we will beg for something, and do not forget to pray for others. In the end, prayer is closed with *tasbih* and *shukur* (thanks).⁸⁵

4. About Marriage with *ahl al-bayt* of the Prophet

In the matter of marriage to *ahl al-bayt* especially if the woman is a descendant of the Prophet while the man is not. Shihab wrote by beginning the statement that in the past era, equivalence or *kafa'ah* was emphasized in heredity, even though such a view is not dominant anymore. And indeed Islam does not

⁸⁴Muhammad Quraish Shihab, *M. Quraish Menjawab 1001 Soal Keislaman yang Patut Anda Ketahui*, 768.

⁸⁵Muhammad Quraish Shihab, *M. Quraish Menjawab 1001 Soal Keislaman yang Patut Anda Ketahui*, 256.

recognize differences in race and descent, therefore there is no obstacle in terms of religious law with such marriages, as long as that her *wali* agree.

However, it does not mean that choosing a mate does not need to consider by heredity. Because until now scientist still recognize the influence of parents genes on children's physical and psychological growth.⁸⁶ Shihab explained in one of his books that the latest discoveries prove that the inheritance factor or the delivery of genetic information is very influential on growth and development of children. For example, if the connection to *ahl al-bayt* is at the Jamal war in which Muhammad al-Hanafiyah, the son of Ali, from his wife, Khaulah, seemed hesitant to enter the war that was raging. Ali then rebuked him with the words "Your mother influences you." This was due to the influence of the declining heredity on his two brothers Ḥasān and Husseini, Ali's sons from Fāṭimah who were different from those descending from Khaulah.⁸⁷ But it should be highlighted that not only for heredity, but religious values, knowledge, and noble character must be considered too.

What is clear, according to Shihab, there is absolutely no prohibition for the descendants of *Alawiyyin* (Ali and Fāṭimah) to marry anyone, especially the male. Without referring to religious literature we can prove the truth of that by reading historical literature either past or near. Even Ḥusayn married a Persian

⁸⁶Muhammad Quraish Shihab, *M. Quraish Menjawab 1001 Soal Keislaman yang Patut Anda Ketahui*, 570.

⁸⁷Muhammad Quraish Shihab, *Dia Di Mana-mana: 'Tangan' Tuhan Di BALik Setiap Fenomena* (Jakarta: Lentera Hati, 2004), 146.

woman who gave birth to all the descendants of *Alawiyyin*, which they came to Nusantara and married indigenous women.

Indeed, one of the aims of religion is to maintain offspring, but we must also remember the Prophet's message that women were married because of four factors, wealthy, nobility, beauty and religion. And religious factors are the most important.⁸⁸

5. About Ethics to *ahl al-bayt* of the Prophet

Abdurrahman Wahid once revealed that NU was more Shiite than Iranian Shiites in respect of *ahl al-bayt*. This statement by Nahdhiyyin was reinforced by the idea that they had never discriminated the *imams* as the Shia did, with the roots of NU's belief, as a Sunni they are considered to be the appreciative of all Shia's imam and *ahl al-bayt*.⁸⁹

If so, it seems for writer that Sunni only make unilateral claims, because after all, Shia's imam are glorified because their followers know their quality so that, their respect, its all arise naturally as the Nahdhiyyins naturally respect or civilized to their *kyai*, teacher.

Shihab wrote that *adab* or ethics basically meant justice or put something in it place. Unjust and uncivilized if we respect parents like our respect for peers, and vice versa. The shortness of exceeding or reducing of what is appropriate is uncivilized. Every Muslim is certainly respectful and amazed to their Prophet,

⁸⁸Muhammad Quraish Shihab, *M. Quraish Menjawab 1001 Soal Keislaman yang Patut Anda Ketahui*, 574.

⁸⁹Mohammad Baharun, *Tantangan Syiah terhadap Ahlussunnah*, 118.

Muhammad, both as from a human and religious perspective. Because the Prophet is indeed a human as we are, in structure, physical function and instinct. But the human nature of the Prophet reached the level of perfection, moreover he received revelations from God. Therefore, God advised “Do not make the call to the Prophet the same as your call to others.” (Q.S. al-Nur/24: 63).

God designates or calls these noble humans with honorable titles such as “O Prophet” or “O Messenger”. Only one verse mentions his name without an honorary title. But unfortunately, many people, both of scholars and lay people are wrong in proving this noble human grandeur, that it seems excessive, this attitude is not a civilized attitude towards him. For example, in describing the miracle that accompanied the birth of the Prophet with poetry such as *“When the Prophet was born the throne of the emperor shaken, idols fell, the fire worshiped by the Persians stop burning”*. This miracle if it was true, is indeed an extraordinary things, but it will not increase to the belief of those who believe, and at the time of the Prophet’s birth there were many other women who might give birth and could say that each the miracle was due to the birth of her kid. *“He was born in with eye shadow, broke his umbilical cord, had been circumcised, could even see from his shoulder.”* It is true that he is a special human being, both physically and psychologically. But describing him in such a way makes him like no longer being human. *“The Prophet was sent in Mecca where the people were very depraved, they worshiped idols, planted Alive of daughters and committed all kinds of evil. Then he build the formation of a harmonious society, knows no sin and the best generation of humans.”* Statements like this are unfair and civilized

to either the Prophet or his community. Planting live girls was not generally known in the community at that time, only two or three tribes did it. “If we do not make French people who are stupid and live in rural areas representing French cultural civilization, then it is not fair to make two or three tribes represent the civilization of the people,” wrote Abdul Halim Mahmud.⁹⁰

Readings such as the poem above by Nahdiyyins are considered as a tribute to *ahl al-bayt*, which is claimed as a rooted in Sunni tradition. Because of that, one proof is that *Diba* is popular among Sunni, and is not popular in Iran. Furthermore, in their writings, the Nahdiyyin group considered that the appreciation of *ahl al-bayt* was not just a Shia identity, not a Shia culture, but it was indeed a Sunnah culture.⁹¹

But the point is, according to Shihab, there is no need to over do it in homage, especially until it is so cult with some phrases that do not humanize humans. Because basically, the greatness that is in the Prophet, in the form of a miracle, is indeed a *sunnatullah*. And the proof of one’s prophethood or truth does not necessarily have to be something extraordinary or miraculous. The truth of the Prophet can also be proven by observing his personality and his teachings.⁹²

Indeed, many books writing about Muhammad especially in the poetic ones, found *riwāyah* or expressions that can be said to be excessive. But this is indeed the characteristic of the center that is *mubalaghah* or hyperbole. But in this

⁹⁰Muhammad Quraish Shihab, *Lentera al-Qur’an*, 347-348.

⁹¹Mohammad Baharun, *Tantangan Syiah terhadap Ahlul-sunnah*, 122.

⁹²Muhammad Quraish Shihab, *Mukjizat al-Qur’an: Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah dan Pemberitaan Gaib* (Bandung: Mizan Pustaka, 2013), 36.

case, although sometimes it is beautiful, sometimes there are also outrageous and despicable and even seem uncivilized.⁹³

Although in the Qur'an there is no word for *adab*, but praise is found regarding the morality of the Prophet. As in *sūrah* al-Qalam verse 4, and al-aḥzāb verse 21 about the making of the Prophet as an example by God for mankind. And not only in matters of ritual worship, but also in his behavior and attitude.⁹⁴

What is clear, according to the writer, is that we have to respect anyone, especially *ahl al-bayt*, and of course the Prophet. This is probably what Shihab has tried to explain regarding *adab* as the placement of something as it should be. We take refuge from uncivilizedness to the Prophet or his *ahl al-bayt*, as Abu Jahal who because of his hatred of the Prophet, enshrined in the *surah* al-Alaq verse 15. Or how the destruction of Abu Lahab and his family were called intact in the Qur'an because of disrespect and even disobey the Prophet.

⁹³Muhammad Quraish Shihab, *Kumpulan 101 Kultum Tentang Islam: Akidah, Akhlak, Tasawuf, Kehidupan Setelah Kematian* (Tangerang: Lentera Hati, 2016), 621.

⁹⁴Muhammad Quraish Shihab, *Secercah Cahaya Ilahi*, 201.