

The Quran on Marriage: Indonesian Interpreters Perspectives on Marriage of Muslim with Polytheist

*M. Jamil

UIN Sumatera Utara, Indonesia Jl. Willem Iskandar Pasar V Medan Estate, Sumatera Utara, Indonesia
Corresponding Author: *M. Jamil

Abstract: The works of archipelago interpreters mostly ignored by the researcher, whereas their interpretation consist of wisdom that can serve as a guideline for contemporary Muslim society. Among the subjects of study in their work is the issue of marrying with a women from polytheists. This article examines the interpretation of the archipelago's commentators on the verse that discusses the law of marrying from among the polytheists (*mushrik*). This article proposes that there is no distinction between the views of the ulama of the archipelago and the Middle Eastern scholars on the interpretation of Q.S. al-Baqarah /2: 221 concerning the prohibition of marrying a polytheists. This article shows that interpreters of the Quran in the archipelago reinforces the interpretation of classical Muslim interpreters about the law of muslim men marry polytheists women.

Keywords: law, interpreters, exegesis, marriage, polytheism (*mushrik*), archipelago

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I. Introduction

In the modern era, the archipelago has produced a number of exegetical works written by Indonesian interpreters. Namely: Tafsir al-Azhar by HAMKA, Tafsir an-Nur by T. M. Hasbi as-Siddiqie, and Tafsir al-Mishbah by M. Quraish Shihab. They have different scholarly tendencies and backgrounds. It would be very interesting to see their interpretation of important themes, such as the matter of marrying the polytheists, to discover for its urgency for contemporary world.

This article examines the interpretation of archipelago's interpreters on marrying with of the polytheists. Particularly, the interpretation of HAMKA, T. M. Hasbi as-Siddiqie, and M. Qurasih Shihab will be discussed on Q.S. al-Baqarah/2: 221 as the verse which defines the law of marrying of the polytheists. The content of that verse is Q.S. al-Baqarah/2: 221 "do not marry unbelieving (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise." This article discusses their interpretation of the verse contained in their exegesis which analyze through the method of content analysis.

M. Quraish Shihab and his Interpretation

M. Qurasih Shihab was born on February 16, 1944 in Rappang, an alumnus of al-Azhar University of Cairo and has been a Rector of IAIN Syarif Hidayatullah, Jakarta, and the Minister of Religious Affairs of the Republic of Indonesia. He has produced many works, namely *Tafsir al-Lubâb: Makna, Tujuan, dan Pelajaran dari Surah-Surah Al-Qur'an* (Jakarta: Lentera Hati, 2012), and *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an* (Jakarta: Lentera Hati, 2003).

According to Quraish Shihab, Islam educates about the pragmatism of a marriage. In his mind, the selection of the the soulmate is the first basic foundation of a household. A marriage must completely powerful, because it will collapse with only a few matters. Moreover, if the burden he holds heavier by the birth of the children. The solid foundation is not about the physical appereance, because it will not remained all the time, with treasure will also affect it, neither the social status nor the nobility because this one is temporary, can even disappear instantly. Therefore, it would be normal if the first message to married people is not to marry idolatrous pagan. Furthermore, it is asserted that the slave who is a low social status but the believer will be better than the polytheist even attractive. Thus, Qurasih Shihab forbids marrying polytheists.

According to Quraish Shihab, shirk is associating something into another. A polytheist is believes that Allah is not the only one or does an activity that aims for a double religion, first to Allah, and second to other god. However, the Qur'anic scholars gave rise to the legal view that the word polytheism (*mushrikin* and *mushrikât*), which the Qur'an used for a particular group that associate with Allah. They are

idolaters, which when the Qur'an is still quite a lot, especially those living in Makkah. In this case, although Christians believe in God Father and God Son, Islam considers Christians were not the Ahl al-Kitab. In detail, Shihab emphasizes that the *kafir* are: Ahl al-Kitab and polytheists (*mushrikîn*). This distinction is very necessary because elsewhere in Qur'an permits Muslim men to marry with women from Ahl al-Kitab (Surah al-Maidah/5: 5). The opinion that the word polytheism includes of the Ahl Kitab considered that the verses of al-Maidah had been denied by the verse of al-Baqarah above. But that opinion is highly challenging to accept, because the verse of al-Baqarah descends earlier from the verses of al-Maidah, and certainly not logic that something comes first come to invalidate the law against something that has not yet come or come after. This will be even more tough for those who hold that no verses are void the law. Not to mention the narrations those say that many companions of the Prophet SAW and *tabi'in* are married to Ahl Kitab. Caliph 'Uthman ibn 'Affan, for example, married a Christian woman, although later his wife embraced Islam. Thus, the polytheists are idolaters, while Christians are not part of the polytheists.

Shihab continues that Q.S. al-Baqarah/2: 221 prohibit the saints from marrying of the Muslim with polytheists for the following reasons. First, the guardians have excessive contribution in the marriage of their daughters or under their guardianship. It is being analyzed by the scholars and generates a variety of opinions. Some argue very strictly to require the approval and the definite permission of the guardians in determining the prospective husband of his daughter. In this point, the marriage illegal if is without the consent, yet there are also those who bestow the consent only for the cancellation right if the marriage is held without their adulation. According to the believers of this view, such guidance is not necessarily justified unless it meets a number of conditions. However, it should be remembered that the marriage which Islam wants is marriage that undergoes a harmonious relationship between husband and wife, as well as among families, not only their families, but also bothof brides families. The parent's role in marriage becomes very important, either by giving to the parent a great authority or just a blessing without reducing the rights of the child. Therefore, although the Muhammad Messenger of Allah (SAW) orders the parents to seek the approval of their daughters, because the child's benchmarks are not infrequently different from the parents' benchmarks, the child's benchmarks, the mother and father, should be able to unite in taking the marriage blessing.

Second, the prohibition of marrying of the Muslim with polytheists. Although the views of the majority of scholars do not include the Ahl al-Kitab in polytheists, it does not mean that there is a permission for the men from Ahl al-Kitab to marry of the Muslim women (*muslimah*). The prohibition, according to the verse above, continues until they have faith, meanwhile, Ahl al-Kitab is not judged to be faithful by the faith justified by Islam. Moreover, it is understood from other verses that of the Muslim are not allowed to marry or be married to the men from Ahl al-Kitab as strongly stated in Q.S. al-Mumtahanah: 10.

Shihab argued about the prohibition of marrying polytheists. First, the main reason for marriage with non-Muslims is the different faith. Marriage is intended to establish a harmonious relationship, at least between couples and their children. How can harmony are achieved if the husband's faith values are different. Values shape mind and behavior of a person. Secondly, the ulama underline other factors related to the prohibition of Muslim marriage with non-Muslims, namely the child factor. The Son of Man is the longest childhood. The child needs guidance until he is a teenager. Parents are obliged to guide the child till adult. It would be very dangerous if the Muslim generation is guided by polytheistic mothers.

So, according to Shihab, all who persuade to hell are the people who are not naturally made a life partner that is the idolaters. Equalize all non-Muslims with ron polytheists is compeletly wrong. Jews and Christians have scriptures with moral norms, as well as provisions that if they can lead them into marriage automatically bad. The value of belief in god has a highly notable value in guiding a person toward moral values. This is not found in idolaters neither among atheists. However, the tendency to forbid the marriage of a Muslim to women from Ahl al-Kitab on the basis of benefit, not on the basis of the text of the Qur'an is as it should, so that at least the marriage in Islamic legal view is *makruh*.

Hamka and his Interpretation

Haji Abdul Malik Karim Amrullah, known as Hamka, is an archipelago affiliated with Muhammadiyah. He was born in Kampung Molek, Maninjau, West Sumatera, and Indonesia on February 17, 1908, and died on July 24, 1981. He was awarded the honorary Doctorate degree from the University of al-Azhar Egypt in 1959, Professor Universiti Moestopo Jakarta in 1960, and Honorary Doctorate By Universiti Kebangsaan Malaysia in 1974. He is the author of *Tafsir al-Azhar* of 30 juz written while he was imprisoned by the Sukarno regime.

HAMKA explained that Q.S. Al-Baqarah/2: 221 is the word of God on the question of choosing a spouse. Strictly, this verse states affirmation of the rule of *kufu* between men and . The main points of

kufu 'are important equations of establishment, equality of beliefs and religious role models. HAMKA explains that *sekufu* in marriage is a mandatory order, because the household must be formed on a solid foundation, the foundation of faith and monotheism. This is according to the end of the verse which reads "Allah invites you to heaven and His maghfirah forgiveness with His permission, and explained His verses to man so they will remember." It can be concluded that HAMKA forbids Muslim marriage (either male or also) with the polytheists. In his commentary, he allows Muslim men to marry with women from Ahl al-Kitab. However, when he became Chairman of the Indonesian Ulema Council (MUI), he forbade Muslims to marry men or from Jews and Christians.

T. M. Hasbi as-Siddieqy and his Interpretation

Teungku Muhammad Hasbi ash-Shiddieqy was born in Lhokseumawe, March 10, 1904. He died in Jakarta, December 9, 1975. He was active in writing in various disciplines. At least, he has produced 73 titles of books, consist of 142 volumes, and 50 articles. Most of his works are fiqh books of 36 titles. While other areas such as hadith numbered 8 titles, exegesis as many as 6 titles, and tauhid as many as 5 titles. His last work was the *Pedoman Haji* written before his death.

T. M. Hasbi as-Siddieqy asserted that Q.S. al-Baqarah/2: 221, "do not marry unbelieving (idolaters), until they believe." According to as-Siddieqy, from Chinese and Hindu's are not included as polytheistic. So, it is not justified that having relation with the polytheists and also marrying idolaters or marrying polytheist men with Muslim. About the Ahl al-Kitab, such as Christian and Jewish, in surah al-Maidah's it is clearly stated that the believer is permitted to marry them. Meanwhile men from Ahl al-Kitab who married Muslim, nash sunnah and ijmak ulama forbade it. As-Siddieqy explained that the wisdom of the ban is because have no rights like men. In addition, men are household controllers, so they can take their Muslim wives into misguided streets and destroy the creed. In conclusion, both men and, are prohibited from marrying polytheists. While the Ahl al-Kitab (Jews and Christians) is not part of the polytheists. However, Muslim men can to marry with women from Ahl al-Kitab.

Comparison of Interpretation of Interpreters Archipelago with Middle Eastern Ulama

Many scholars have discussed Q.S. al-Baqarah/2: 121. Among them is Ibn Qudamah stated that there is no dispute among the scholars that and the slaughter of all non-believers other than the Ahl al-Kitab as those who worship the statues, stones, trees and animals they deem good, Haram (for the Muslims). Ibn Qudamah's statement clearly banns the marriage of men to pagan. The unbelieving woman is apart from the Ahl al-Kitab.

The discussion of the permissibility of marrying the Ahl al-Kitab, Imam Abu Ja'far ath-Thabari states that the most reverent opinion of verse 221 of al-Baqarah is Qatâdah's opinion that Allah intended in His word, "do not marry unbelieving (idolaters), until they believe," is polytheists besides Ahl al-Kitab. This verse is general, but its content is particular, and the woman of Ahl Kitab is not included in the above verse. Because Allah justifies for Muslims to marry with a women from Ahl al-Kitab, He saidword, "and the who keep the honor among those who were given the Ahl Kitab before you," as Allah justifies to marry with a *mu'minah*.

Based on that verse, scholars allow a Muslim to marry an independent women from Ahl al-Kitab woman. Ibn Qudâmah states that there is no dispute among the scholars about the free will of the independent woman of the Ahl Kitab. Among those narrated (married to them) are Umar bin al-Khathab, 'Uthman, Talha, Hudhayfa, Salman, and Jabir. Ibn al-Mundzir declares that there is no valid narration of the first generation of scholars who forbade the independent female Ahli al-Kitab. The permissibility of a Muslim man marrying women from Ahl al-Kitab is a Jumhur opinion among religious scholars, from Hanafiyah, Malikiyah, Syafi'iyah, and Hanbali. While the prohibition of Muslim women (*muslimah*) married by men from *mushrik* delivered by other scholars. Muhammad bin Salih al-'Uthaymeen. He states that the meaning of al-Baqarah/2: 221 is not to marry the polytheists (with believing) until they believe. Muhammad al-Amin asy-Syinqithi states that "this verse contains the prohibition of the believers for the unbelievers."

From among the scholars of the archipelago, there is a common opinion with Middle Eastern scholars indeed. M. Quraish Shihab that equating the Ahl al-Kitab with the polytheists is not in place after the Qur'an distinguishes it. According to him, the tendency to forbid the marriage of a Muslim with women from Ahl al-Kitab on the basis of benefit, not on the basis of the Qur'anic text. At least the marriage in the view of Islamic law is *makruh*. According to HAMKA, the main subject of marriage is equality of establishment, equality of beliefs and religious role models. He explained that *sekufu* in marriage is a mandatory order, while muslim men and muslim women with *mushrik/mushrikah* are two things that are not *sekufu*. So also according to as-Siddieqy that it is not justified an ordering with the

polytheists and not justified marrying idolaters or marrying polytheist men with Muslim. He does not equate polytheists with Chinese and Hindus, and classifies them from the pagans.

II. Conclusion

Based on the above study, it can be concluded that Quraish Shihab, HAMKA, and as-Siddieqy agreed that Muslims are forbidden to marry with the polytheists. They explain that the Ahl al-Kitab (Jews and Christians) are not part of the polytheists, so a Muslim (male) can to marry with women from Ahl al-Kitab, and Muslim women (*muslimah*) can not marry with the men from Ahl al-Kitab. It is undeniable that there is no difference of opinion between Archipelago's ulamas with Middle Eastern's scholars.

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