

Ahlul Bait in Al-Qur'an Prespective: Viewed from Classical and Modern Mufasssir

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Abstract: Ahlul Bait (host), has become the subject of both classical and modern mufasssir. The discussion becomes interesting because between one mufasssir (someone who does exclamation of passages of Qur'an by supplying additional information) and other mufasssir sometimes have different views based on their own scientific background. It is clear if the views of both classical and modern mufasssir are combined, all agree that ahl al-bait is them including the wives of the Prophet, and all linked with the family of the Prophet. In the Qur'an it is not found textually stating that the Ahl al-Bait is specific to the names believed by the Shiites such as Ali, Fatima, Hasan and Hussein. The difference of comprehension that occurs in understanding Q.S.al-Ahzab / 33: 33 is due to the background of the mufasssir and the followed sect.

Keywords: Al Quran; classical; modern; ahlul bait; mufasssir

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I. INTRODUCTION

The discussion of the *Ahlul Bait* (host), has become the subject of both classical and modern *mufasssir*. The discussion becomes interesting because between one *mufasssir* (someone who does exclamation of passages of Qur'an by supplying additional information) and other *mufasssir* sometimes have different views based on their own scientific background. Furthermore, the discussion will be warm if it is linked with two major sect that develop in Islam, the sects are *Ahlus Sunnah wal-Jamaah (Sunni) with Shia (syi'i)*. The difference between the two great sects is very sharp, because of the different beliefs and references in taking conclusions.

The discussion of the *Ahlul Bait* is important because it is not only explained in the Qur'an explicitly but it is also explained in the Hadith of the Prophet. The *mufasssir* will view differently if the explanation involves the hadith of the Prophet. The number of the valid hadith of Prophet reveals the *Ahlul-Bait*, so the conversation will enrich the comprehension to further clarify who the actual *Ahlul Bait* is. The Qur'an does not mention names explicitly, but only talks about the wives of the Prophet, whereas in the hadith the Prophet mentions the name, which tends to justify the belief of the sect of Shia, that the Prophet's wife does not include Ahlul Bait. Based on this, it is important to know who the actual Ahlul Bait is meant in the Qur'an, based on both classical and modern view of mufasssir. This type of research is a library research, it means that all data will be taken by reviewing the works of mufasssir both classical and modern. Data analysis is by using content analysis.

II. METHODOLOGY

2.1 The Verse about Ahlul Bait

In the Al Qur'an there are two words of *Ahlul Bait*. First, it refers to the wife of Prophet Ibrahim included on Q.S.Hud/11:73, but is referred especially for Prophet's family and wife included in one verse that is Q.S.al-Ahzab/33:33. This verse is as following:

First: The word Ahlul Bait is included in Q.S.Hud/11:73:

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ (73)

The angels say: "Do you wonder at Allah's decision? The mercy of Allah and His blessings are on you, O ahlulbait!, surely He is Praised, Glorious."

The verse above is basically the story of the wife of Prophet Ibrahim, so the Ahlul Bait that is meant in the verse is the wife of Prophet Ibrahim. This is known by looking at the previous verse, ie Q.S.Hud / 11: 70-72: قَلَمًا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أَرْسَلْنَا إِلَى قَوْمِ لُوطٍ (70) وَأَمْرًا تُهْتَمُّ بِهَا فَمَنْعَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ (71) قَالَتْ يَا وَيْلَتَا أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْطِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ (72)

But when he sees that their hands are not extended towards it, he deemes them strange and is fear of them. They said: "dont be fear, surely we are sent to Lut's people." And his wife is standing (inside curtain), so

she smiles, then We give her the good news of (birth) Ishaq and from Ishaq of (his son will be born) Yaquob. She said: O wonder! shall I bear a son when I am an extremely old woman and this my husband an extremely old man? surely this is a wonderful thing.

Hud/11:74-76:

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبَشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ (74) إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ (75) يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ (76)

So when fear has gone away from Ibrahim and good news comes to him, he begins to plead with (angels) us for Lut's people. Most surely Ibrahim is forbearing, well behaved, like returning (to Allah): O Ibrahim! leave off this, surely the decree of your Lord has come, and surely they will be given a chastisement that cannot be averted.

Second : Ahlul Bait in Q.S.al-Ahza/33:33:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (33)

And stay in your houses and do not display your finery like ignorant people; and keep up prayer, and pay the tithe, and obey Allah and His Apostle. Allah only desires to keep away the sin from you, O *ahlul bait* ! and to purify you clearly.

The verse above is what will be a long conversation among the *mufasssir* both classical and modern. Therefore in this discussion this verse will be the focus of research on the comprehension of *ahlul bait* in the Qur'an.

III. DISCUSSION

The Inter Ahlul Bait

The focus of the discussion in this study is Q.S.al-Ahza / 33: 33. The interpretations of the *mufasssir* will be described in relation to this verse. *Mufasssir* who researcher will describe are two classes, namely classified as classical and modern. Both groups of this *mufasssir* will be reviewed how their views about ahlul bait. If it is reviewed comprehensively from both classical and modern will be a view pertaining to the ahlul bait, there are 3 views

1. First View, saying that what is meant of the ahlul bait in the verse is especially the wives of the Prophet.

Jalaluddin as-Suyuthi, in his *tafsir* (exclamation of passages of Qur'an by supplying additional information), ad-Durur al-Mansur at-Tafsir bi al-Ma'sur, 12nd section of Qur'an asserts that based on the narrations of 'Ikrimah and Ibn' Abbas *sabab nuzul* (the reason the verse is sent) (Q.S.al-Ahza / 33: 33) is related to the wives of the Prophet Muhammad. In particular. Furthermore al-Jalalain's *tafsir*, the works of Jalaluddin As-Suyuthi and Jalaluddin al-Mahalli, he explains:

{ وَقَرْنَ } بِكُسْرِ الْقَافِ وَفَتْحِهَا { فِي بُيُوتِكُنَّ } مِنَ الْقَرَارِ وَأَصْلُهُ أَقْرَرْنَ بِكُسْرِ الرَّاءِ وَفَتْحِهَا مِنْ قَرَرْتُ بِفَتْحِ الرَّاءِ وَكُسْرِهَا نَقَلْتُ خَرَكَةَ الرَّاءِ إِلَى الْقَافِ وَخَذِفَتْ مَعَ هَمْزَةِ الْوَصْلِ { وَلَا تَبَرَّجْنَ } بِتَرْكِ إِخْدَى التَّاءَيْنِ مِنْ أَصْلِهِ { تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى } أَي مَا قَبْلَ الْإِسْلَامِ مِنْ إِظْهَارِ النِّسَاءِ مَخَاسِينَهُنَّ لِلرِّجَالِ وَالْإِظْهَارَ بَعْدَ الْإِسْلَامِ مَذْكُورٌ فِي آيَةِ { وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا } { وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ } الْإِثْمَ يَا { أَهْلَ الْبَيْتِ } أَي نِسَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { وَيُطَهِّرَكُمْ } مِنْهُ { تَطْهِيرًا }¹.

"(And let you) can be read *Qirna and Qarna* (in your house) the pronunciation of *Qarna* is originally *Aqrarna or Aqirna*, taken from *Qararta or Qarirta*. Then the vowel of *Ra* is transferred to *Qaf*, then *Ra and hamzah Washal* are discarded, so be *Qarna or Qirna* (do not display your finery, it is originally read *Tatabarrajna* and one letter *Ta* is omitted, so it becomes *Tabarrajna* (like previous ignorant people) as people do make up before Islam where women always show their beauty to men. There is allowed by Islam is as what is mentioned in His decree, "... and let them not show their jewelry, except the ones is usually seen." (Q.S. An-Nur, 31). (and do prayer, pay *zakat* (tithe) and obey Allah and His Messenger, Allah intends to eliminate sin from you) ie sins, O (ahlul-bait) the wives of the Prophet. (and cleanse you) from those sins (as clean as it). "

In Jalalain's *tafsir* mentioned above, it expressly states that the ahlul bait is interpreted as the wives of the Prophet.

2. The Second View, says that what is meant ahlul verse in the verse is Ali, Fatimah, Hasan and Hussein.

3. The Shia sect, in its literature, mentions that it is the Prophet Muhammad, Ali, Fatimah, Hassan and Husayn, so these five men, called Ahl al-Bait, presenting their arguments with the hadith of the Prophet Muhammad as following;

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَاللَّفْظُ لِأَبِي بَكْرٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ عَنْ زَكَرِيَاءَ عَنْ مُصْعَبِ بْنِ شَيْبَةَ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ قَالَتْ عَائِشَةُ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِدَاةً وَعَلَيْهِ مِرْطٌ مَرَحَلٌ مِنْ شَعْرِ أَسْوَدَ فَجَاءَ الْحَسَنُ بْنُ عَلِيٍّ فَأَدْخَلَهُ ثُمَّ جَاءَ الْحُسَيْنُ فَدَخَلَ مَعَهُ ثُمَّ جَاءَتْ فَاطِمَةُ فَأَدْخَلَهَا جَاءَ عَلِيٌّ فَأَدْخَلَهُ ثُمَّ قَالَ { إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا }¹

¹Jalaluddin Muhammad ibn Ahmad ibn Muhammad al-Mahalli dan Jalaluddin 'Abdurrahman ibn Abi Bakr as-Suyuthi, *Al-Qur'an al-Karim*, Tafsir al-Imamain al-Jalalain (Beirut: Dar Ibn Kasir, 14.7 H), 422.

(Muslim-4450): has told us Abu Bakr bin Abu Syaibah and Muhammad bin 'Abdillah bin Numair and this belonging to Abu Bakr both says; Muhammad bin Bisyr from Zacharias of Mush'ab bin Shaibah from Shafiyyah bin Shyaibah has told us that he says; 'Aisha says; "One morning the Prophet comes out of his house wearing an ornate black feather cloth, and shortly thereafter Hasan bin Ali came in, then the Prophet invites him into the house. Then Husayn comes and he enters with him into the house, then Fatimah comes and he tells her to go inside the house. Finally, Ali comes and he ask Fatimah into the house, then he read the verse of Qur'an s: "Verily, God intends to take away the sins of you, *ahlul bait* and cleanse you as clean as possible." (Al Ah zaab: 33). narrated by Muslim.

as following:

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ قَالَ حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ شَدَّادِ أَبِي عَمَّارٍ قَالَ دَخَلْتُ عَلَى وَائِلَةَ بِنْتِ الْأَسْفَعِ وَعِنْدَهُ قَوْمٌ فَذَكَرُوا عَلِيًّا فَلَمَّا قَامُوا قَالَ لِي أَلَا أُخْبِرُكَ بِمَا رَأَيْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْتُ بَلِي قَالَ أَنْتِ بِنْتُ فَاطِمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَسْأَلُهَا عَنْ عَلِيٍّ قَالَتْ تَوَجَّهَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَلَسْتُ أَنْتَظِرُهُ حَتَّى جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ عَلِيٌّ وَحَسَنٌ وَحُسَيْنٌ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ أَخَذَ كُلُّ وَاحِدٍ مِنْهُمَا بِيَدِهِ حَتَّى دَخَلَ فَأَذْنَى عَلِيًّا وَفَاطِمَةَ فَأَجْلَسَهُمَا بَيْنَ يَدَيْهِ وَأَجْلَسَ حَسَنًا وَحُسَيْنًا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى فَخْذِهِ ثُمَّ لَفَّ عَلَيْهِمْ ثَوْبَهُ أَوْ قَالَ كِسَاءَهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ { إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا } وَقَالَ اللَّهُمَّ هُوَ لَاءَ أَهْلُ بَيْتِي وَأَهْلُ بَيْتِي أَحَقُّ.

Ahmad-16374): Muhammad bin Mus'ab has told us that Al Auza'i from Shaddad Abu 'Ammar has told; I go to see Watsilah bin Al Asqa' then at that time in his side there is a people, called Ali. When they stand up, he says to me, "Will I tell you what I have seen from the Messenger of Allah?" I reply, Yes. (Watsilah bin Al Asqa 'Radliyallahu'anhu) says; "I come to Fatima, I asks about Ali." Then she replies, "He is heading to apostle and then I sit and wait for him until apostle comes with Ali, Hasan and Husain," he holds each their hand until they enter into house and Ali approaches Fatimah and Apostle seize hasan and Husein in front of him. He seizes Hasan and Husayn on his knees and he folds their clothes, "or said," Cloth. "Then he read the verse," Verily Allah intends to take away sins from you, Hi *ahul bait* and cleanse you as clean as it is. "and says:" O Allah, they are My *ahul bait* and My *ahul bait* is the most righteous. "narrated by Ahmad.

So, the view that the ahl al-bait is only 5 people is the Prophet Muhammad, Ali, Fatimah, Hasan and Hussein is a Shiite that mentions taken away sin of Ahlul Bait.

4. The Third View, says that what is meant to *ahlul bait* in the verse is the combination of the both.

Ibn Kasir, in his tafsir, Al-Qur'an al-Azhim, 11st section, explains that according to 'Ikrimah and Ibn' Abbas *sabab nuzul* (the reason of Qur'an is sent) of the verse (QSal-Ahzab / 33: 33) is concerned with the wives of the Prophet Muhammad. Therefore, Ibn Cashier says in his Tafsir, (QSal-Ahzab / 33: 33) is a *nash* which shows that the wives of the Prophet includes Ahlul Bait (the family of the Prophet) Because they are the cause of the decline of this verse. That the cause of the decline of a verse is included in that verse, (this) is an agreed opinion. It may be that this verse only concerns about them, according to one opinion. It may also be that there are others who belong with them, based on correct opinions. "His argument also based on the prophet's valid hadith includes Ahlu al-Bait such as' Ali, Fatimah and his sons, Hasan and Husein. The Hadist is as following:

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مُحَمَّدُ بْنُ سَلِيمَانَ بْنِ الْأَصْبَهَانِيِّ عَنْ بَحْيِيِّ بْنِ عُبَيْدٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ عَمْرِو بْنِ أَبِي سَلْمَةَ رَبِيبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا } فِي بَيْتِ أُمِّ سَلْمَةَ فَدَعَا فَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَجَلَّلَهُمْ بِكِسَاءٍ وَعَلِيٌّ خَلْفَ ظَهْرِهِ فَجَلَّلَهُ بِكِسَاءٍ ثُمَّ قَالَ اللَّهُمَّ هُوَ لَاءَ أَهْلُ بَيْتِي فَأَذْهَبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا قَالَتْ أُمُّ سَلْمَةَ وَأَنَا مَعَهُمْ يَا نَبِيَّ اللَّهِ قَالَ أَنْتَ عَلَى مَكَانِكَ وَأَنْتَ عَلَى خَيْرٍ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَطَاءِ عَنْ عَمْرِو بْنِ أَبِي سَلْمَةَ.

(At-Tirmizi-3129): Has told us that Qutaibah has told us that Muhammad bin Sulaiman bin Al-Ashbahani from Yahya bin Ubaid from Atho` bin Abu Rabah from Umar ibn Abu Salamah, the Prophet's protege, says: When this verse is sent to the Holy Prophet: "Verily, Allah intends to eliminate sin from you, *Ahlul bait* and cleanse you as clean" (Al-Ahzab / 33: 33). The prophet is in the Umm Salamah's house, he calles Fatima, Hasan and Husein then put on their clothes while Ali is behind him and he also dressed for him. After that he prays: "*Allahumma Haa'ulaai Ahlu Baitii, Fa'adzhib 'Anhum Arrijsa Watahhirhum Tahthiiron*" O Allah, they are my *ahlul bait*, then remove the sins from them and clean them as clean as they are. "Ummu Salamah asks: I am with them the prophet of God? he replis: "You are in your place and you are good." Abu Isa says: This is Hadith gharib through this *sanad* from the hadith Atha` from Umar ibn Abu Salamah. Narrated by at-Tirmizi. M. Quraish Shihab, in Tafsir Al-Misbah, views that *ahlul al-bait* includes the entire family of the Prophet, both his wives and all related to the family of the Prophet. He quotes the views of Imam Malik and Abu Hanifa, his explanation in al-Misbah, as follows:

"Imam Malik and Abu Hanifah argue that the Ahl al-Bait is all members of the Prophet's family whose lineage to Hashim, the father of Muhammad's grandfather, son of Abdullah, son of Abdul-Muttalib, son of Hashim."

The same view is expressed by Hamka, in his Tafsir al-Azhar, states that what is meant by ahlul al-bait is the entire family of the Prophet, he explains:

"So God addresses to all the wives and families of the Messenger of Allah called in this verse and called by the title of the *ahlul bait*, or host. The house referred to in this verse is the house of the Prophet. "

Ministry of Religious Affairs also has the same view about the both tafsir above, affirming that the *ahlul bait* is all households of the Prophet's family. The same thing is also expressed by al-Maraghi, in his *tafsir*.

This third group is well known among Ahl as-Sunnah wa al-Jamaah. For if it reviewed in the Qur'an, what the Shi'i followers say, it can be said that not a single verse in the Qur'an identifies the names of Ali, Fatima, Hasan and Hussain as Ahlul Bait. Likewise, none of the verses in the Qur'an mention the 12 priests who are considered *ma'shum* (kept by sin) by Shi'i, moreover to call them as *Ahl Bait*. The term *Ahl Bait* has been used twice in the Qur'an, and both in context refer to wives and the same term, Ahl Bait, is also used in the Qur'an to refer to the wife of Imran (mother of Moses) (Q.S.al-Qashas / 28: 12). Besides hadith above, the following hadith also indicates that the ahl al-bait is the wife of the Prophet and also has a familial relationship with the Prophet.

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنَا عَنْ أَبِي الْمَعْدَلِ عَطِيَّةَ الطَّافَوِيِّ عَنْ أَبِيهِ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهُ قَالَتْ بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِي يَوْمًا إِذْ قَالَتْ الْخَادِمُ إِنَّ عَلِيًّا وَفَاطِمَةَ بِالسُّدَّةِ قَالَتْ فَقَالَ لِي فُؤَمِي فَتَنَحَّيْتُ لِي عَنْ أَهْلِ بَيْتِي قَالَتْ فَقَعْتُ فَتَنَحَّيْتُ فِي الْبَيْتِ قَرِيبًا فَدَخَلَ عَلِيٌّ وَفَاطِمَةُ وَمَعَهُمَا الْحَسَنُ وَالْحُسَيْنُ وَهُمَا صَبِيَّانِ صَغِيرَانِ فَأَخَذَ الصَّبِيِّينَ فَوَضَعَهُمَا فِي جُجْرِهِ فَقَبَّلَهُمَا قَالَ وَاعْتَنَقَ عَلِيًّا بِأَخْذِي يَدَيْهِ وَفَاطِمَةَ بِالْيَدِ الْأُخْرَى فَقَبَّلَ فَاطِمَةَ وَقَبَّلَ عَلِيًّا فَأَعْدَفَ عَلَيْهِمْ حَمِيصَةَ سُودَاءَ فَقَالَ اللَّهُمَّ إِنَّكَ لَا إِلَهَ إِلَّا أَنْتَ وَأَنَا يَا رَسُولَ اللَّهِ فَقَالَ وَأَنْتَ .

(Ahmad-25329): Has told us that Muhammad bin Ja'far says that has told us Auf from Abu Al-Adl Athiyah Aththafawi from his father that Um Salamah once tells him, she says; "One day when Prophet Muhammad is in my house, there is an aide who says: 'Verily Ali and Fatima are in the seat.' He says; he said to me: 'Stand up for me and keep distance a little from my family.' He says: 'I stand up and moved a bit away at home, and Ali, Fatima, Hasan and Husain come in, when they are little children, he takes the two children and placed them in his lap.'he says,' Then he embraces Ali with one hand and Fatima with the other. He kisses Fatima and Ali, then he closes his black robe to them while praying: *Allahumma Ilaika La Ilan Naari Ana Wa Ahlu Baiti* (O Allah, to You we are headed, not to hell, me and my family headed). " He says: "O Messenger! How about me? "He replies:" You are also included. "Narrated by Ahmad.

If anyone proposes that the Ahlul Bait in this verse (QS. al-Ahzab / 33: 33) is the wives of the Prophet, why does Allah call the pronoun "kum" which denotes plural for male and does not mention "kunna" (plural for women) as when calling the Prophet's wives. "The answer is, because Allah wants to involve besides the wife of the Messenger of Allah into the scope of the pronunciation "Ahl al-Bait", covering 'Ali bin Abi Thalib, Fatima, Hasan, and Husain. This is commonly used in Arabic, as the word of Allah when the angels answer the wonder of Khalilullah Ibrahim's wife is.

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ (73)

They (angels) say: Do you wonder at Allah's decision? The mercy of Allah and His blessings are on you, O ahlul bait, surely He is Praised, Glorious.

Similarly, when God narrates Moses' words to his wife, فقال لأهله أمكثوا (Moses says to his family (his wife), "stay you.") (Thaha: 10). This verse also uses the plural form of mudzakkar (male), when it is his wife.

IV. CONCLUSION

Having describes the interpretation of *the mufasssir* regarding Q.S.al-Ahzab / 33: 33, so it is found that from both classical and modern groups, the comprehension of ahl al-bait is divided into three parts. First, what is meant by the ahl al-bait, in QS.al-Ahzab / 33:33 is specifically the wives of the Prophet, not others, because if the verses are read before and after, and the word of ahl al-bait, in the Qur'an all show to wife of the Prophet. One of the tafsirs that views so is Tafsir al-Jalalain. Secondly, Shia argues that what is meant by ahl al-bait, in QS.al-Ahzab / 33: 33, is certain to Prophet Muhammad, Ali, Fatima, Hasan and Husein, even add the 12 awaited priests that are *ma'shum*. Third, jumhur mufasssir, put forward what is meant by ahl al-bait, in QS. al-Ahzab / 33:33 are both the wives of the Prophet and who related to the family of the Prophet. Who think it is almost all the *mufasssir ahlussunnah waljama'ah*, including mufasssir in Indonesia, namely M.Quraish Shihab, Hamka, and Mufasssir including in the Qur'an Interpretation Team Ministry of Religious Affairs. Based on these findings, it is clear if the views of both classical and modern mufasssir are combined, all agree that *ahl al-bait* is them including the wives of the Prophet, and all linked with the family of the Prophet. In the Qur'an it is not found textually stating that the *Ahl al-Bait* is specific to the names believed by the Shiites such as Ali, Fatima, Hasan and Hussein. The difference of comprehension that occurs in understanding Q.S.al-Ahzab / 33: 33 is due to the background of the *mufasssir* and the followed sect.

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