Ahlul Bait in Al-Qur’an Prespective: Viewed from Classical and Modern Mufassir

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Abstract: Ahlul Bait (host), has become the subject of both classical and modern mufassir. The discussion becomes interesting because between one mufassir (someone who does exclamations of passages of Qur’an by supplying additional information) and other mufassir sometimes have different views based on their own scientific background. It is clear if the views of both classical and modern mufassir 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 which occurs in understanding Q.S. al-Ahzab / 33:33 is due to the background of the mufassir and the followed sect.

Keywords: Al Quran; classical; modern; ahluul bait; mufassir

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I. INTRODUCTION

The discussion of the Ahlul Bait (host), has become the subject of both classical and modern mufassir. The discussion becomes interesting because between one mufassir (someone who does exclamations of passages of Qur’an by supplying additional information) and other mufassir 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-Jam’ah (Sunni) with Shiah (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 mufassir will view differently if the explanation involvess 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 Shiah, 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 mufassir. This type of research is a library research, it means that all data will be taken by reviewing the works of mufassir 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 wors of Ahlul Bait. First, it refers to the wife of Prophet Ibrahim included in 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 اللَّهُ أَنْعَمَّ مِنْ أَمْرِهِ رَحْمَةً وَبِرَاَكَةً عَلَيْكُم مَّعَ أَهْلِ الْبَيْتِ أَنْسَجُوا بِهِ حَمْيَةً مُجْبِدَةً (73)

The angels say: “Do you wonder at Allah’s decision? The mercy of Allah and His blessings are on you, O ahluul baiat! 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:

فَلَمَّا رَأَى أَبِيْهِمْ لَا أَصْلَحُهُمْ لَا نُنْفِقُهُمْ وَأَوْجَعُنَّهُمْ جَحِيَّةً قَالُوا لَا تَفْخُرُ إِنَّ أَرَنْسِلًا إِلَى قُوْمٍ لَّوْ (70) وَأَمَائِنَةٌ قَابِلَةٌ فَضْحَكَتْ فِي شُفَرَانًا بِإِسْحَاقٍ وَمِنْ وَؤَزَّ إِسْحَاقَ بَعْقَوْنَ (71) قَالَتْ يَا بْنِي إِسْمَاعِيلَ وَأَبَاكُمُ اهْتَضَرْنَا إِنَّ ذَلِكَ لَشَهْدٌ عَلَيْنِ (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) Yaqoub. 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:
فَقُلْتُ لَهُمْ أُخْبِرْتُمْ بِالْبُشْرُ وَلَمْ تَكُونُوا يَتَبَيَّنَوا فِي كُلِّ لُوطٍ (74) إِنَّ إِبْرَاهِيمَ لَعَلَّمَ أُوْلَـيْأَةَ مَتَنِّيَّ (75) لا إِبْرَاهِيمَ أَعْفُرْ غَيْرَ مَزَادًوْ (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-Ahzab/33:33:
٠َا إِتْشَاِ٘١ُُ أَػْشِضْ ػَْٓ َ٘زَا إَُِّٔٗ لَذْ جَاءَ أَِْشُ

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 ahul bait! and to purify you clearly.

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

III. DISCUSSION

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

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

Jalaluddin As-Suyuthi, in his tafsir (exclamations 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) (QSal-Ahzab / 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:

"And let you can be read Qirna and Qarna (in your house) the pronunciation of Qarina is originally Aqrarna or Aqrinra. Then the vowel of Ra is transferred to Qaf, then Ra and hamzah Washal are discarded, so be Qarina or Qarna (do not display your finery, it is originally read Tatabbarajna and one letter Ta is omitted, so it becomes Tabarajna (like previous ignorant people) as people do make up before Islam who 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 (ahul al-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 ahul bait is interpreted as the wives of the Prophet.

2. The Second View, says that what is meant ahul 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:

ُمَدِينَةٍ فَُّلَا فَ١ُلًا عَبَدَهُمْ قَبِلَتْ نُفَضَّلَةٌ عِنْدَهُمْ حَجَرَ الْبَيْتِ مُقَدِّسَةً مُّقَدِّسَةً عِنْدَ عَلِيٍّ رَضِيَ اللهُ عَنْهُ وَأَبَاهُ عِنْدَهُمْ فََتَاحَهُمْ فَُّلًا جَاهِيٍّ مَكَأَرَ مَثْلَّٰلَ مَثْلَّٰلَ قَائِمَةَ فَلَاحُتْ عَلَيْهِ عِنْدَهُمْ مَدِينَةٍ فَُّلَا فَ١ُلًا عَبَدَهُمْ قَبِلَتْ نُفَضَّلَةٌ عِنْدَهُمْ حَجَرَ الْبَيْتِ مُقَدِّسَةً مُّقَدِّسَةً عِنْدَ عَلِيٍّ رَضِيَ اللهُ عَنْهُ وَأَبَاهُ عِنْدَهُمْ فََتَاحَهُمْ فَُّلًا جَاهِيٍّ مَكَأَرَ مَثْلَّٰلَ مَثْلَّٰلَ قَائِمَةَ فَلَاحُتْ عَلَيْهِ عِنْدَهُمْ مَدِينَةٍ فَُّلَا فَ١ُلًا عَبَدَهُمْ قَبِلَتْ نُفَضَّلَةٌ عِنْدَهُمْ حَجَرَ الْبَيْتِ مُقَدِّسَةً مُّقَدِّسَةً عِنْدَ عَلِيٍّ رَضِيَ اللهُ عَنْهُ وَأَبَاهُ عِنْدَهُمْ فََتَاحَهُمْ F. Jalaluddin 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.

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(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 Mushi'ab bin Shaibah from Shahfyyah 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, ahlu bait and cleanse you as clean as possible." (Al Ah zaab: 33). narrated by Muslim.

as following:

حَلَّلْنَا مَعْتَبِيَنَّ مِنْ مَنْ سَوَّاهُ اللَّهُ عَلَيْهِ الصُّراَةَ وَلَاتَضْرَبُوا عَلَيْهَا فَقُوَّاتُكُمْ وَالْيَدَ يَدَّهِ لاَ يَأْخُذُهُمْ عَلَيْهَا فَتُغَيِّبُوا عَلَى أَيْضَّانُهَا مِنْهَا عَلَى نَفْسِهَا فُجِّرَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم

where as his sait and he get down on his knees and he say: "O Allah, I seek your forgiveness and I ask you to forgive me for my sins of you, Husein is a Shiite and he is the most righteous."

Ahmad-16374): Muhammad bin Mus'ab has told us that Al Aza'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 you tell me what I have seen from the Messenger of Allah?" I reply, Yes. (Watsilah bin Al Asqa 'Radiallyallahu'anhu) sait, "I come to Fatima, I ask about Ali." Then she replies, "He ishead 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 Husain 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 ahul bait is only 5 people is the Prophet Muhammad, Ali, Fatimah, Hasan and Husain is a Shiite that mentions taken away sin of Ahul Bait.

4. The Third View, says that what is meant to ahul 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 Prophet Muhammad. Therefore, Ibn Cashier says in his Tafsir, (QSal-Ahza'ab / 33: 33) is a nash which shows that the wives of the Prophet includes Ahul Bait (the family of the Prophet) Because they may be 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 Ahul Bait’s such as Ali, Fatimah and his sons, Hasan and Husain. The Hadist is as following:

حَلَّلْنَا مَعْتَبِيَنَّ مِنْ مَنْ سَوَّاهُ اللَّهُ عَلَيْهِ الصُّراَةَ وَلَاتَضْرَبُوا عَلَيْهَا فَقُوَّاتُكُمْ وَالْيَدَ يَدَّهِ لاَ يَأْخُذُهُمْ عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا فَتُغَيِّبُوا عَلَيْهَا F (Tirmizi-3129): Has told us that Qutabia 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, Ahul bait and cleanse you as clean as you can" (Al-Ahza'ab / 33: 33). The prophet is in the Umm Salamah’s house, he calls Fatima, Hasan and Husain then put on their clothes while Ali is behind him and he also dressed for him. After that he prays: "Allahuma Haa'uulai Ahlu Baitii, Faa'adzhib 'Anhum Arrijsa Watahhirhum Tahthiiron" O Allah, they are my ahul 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 replies: "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 ahul 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 Hanifa 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-Muttaalib, son of Hashim."

The same view is expressed by Hanaka, in his Tafsir al-Azhur, states that what is meant by ahul 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 ahul 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 ahul bait is all households of the Prophet's family. The same thing is also expressed by al-Maraghi, in his tafsir.

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This third group is well known among Ahl as-Sunnah wa al-Jamaah. For if it is 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 Ahl Bait. Likewise, none of the verses in the Qur'an mention the 12 priests who are considered ma'shun (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 Prophet and also has a familial relationship with the Prophet.

Has told us that Muhammad bin Ja'far says that has told us Auff 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 step 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: Al-lahumma Ilaiha Ilain Naari Ana Wa Alhu Baiti (O Allah, to You we are headed, not to hell, 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 Ahl 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 "knuna" (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.

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, (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 developed the interpretation of the mufassir 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 Q.Sal-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-Jalail Al-Baghdadi. Secondly, Shia argues that what is meant by ahl al-bait, in Q.S. al-Ahzab / 33: 33, is certain to Prophet Muhammad, Ali, Fatima, Hasan and Husain, even add the 12 awaited priests that are ma'shun. Third, junhur mufassir, put forward what is meant by ahl al-bait, in Q.S. 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 mufassir alhussunnah waliyama'ah, including mufassir in Indonesia, namely M.Quraish Shihab, Hamka, and Mufassir 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 mufassir 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 mufassir and the followed sect.

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