

## TAFSIR AHKAM VERSES ON INTERRELIGIOUS MARRIAGE

Miftahul Jannah<sup>1</sup>, Dzulkifli Hadi Imawan<sup>2</sup>

<sup>1</sup>Universitas Islam Indonesia, Indonesia, [thernand82@gmail.com](mailto:thernand82@gmail.com)

<sup>2</sup>Universitas Islam Indonesia, Indonesia, [dzulkifli@uii.ac.id](mailto:dzulkifli@uii.ac.id)

**Abstract.** Diversity in religion raises interfaith marriage as a debated issue in Indonesia and Islam in particular. There are several different interpretations in which the fuqaha' or Islamic scholars on this subject. They are influenced by some of the explanations given in the Qur'an. This research article focuses on the interpretation of Islamic scholars regarding the ahkam verse, which alludes to interfaith marriages. To understand the phenomenon, we employed interpretive qualitative approach. This study collected secondary data and conducted content analysis on the document. Then, we made interpretations of the verse on Ahkam in interfaith marriages. The findings show that the opinion of the Ulama that prohibits marriage between Muslim men and polytheistic women. Some scholars categorize polytheists, which only include Arab mushrik, and some classify polytheists globally. During the interpretation of marrying the people of the book, the scholars agree that it is permissible according to the criteria of each scholar. Their interpretation is also based on approaches following fiqh rules. Contemporary scholars argue that interfaith marriages should be banned as a preventive measure to prevent more significant harm. Future studies should focus on how traditional and contemporary scholars have different perception on the issue.

**Keywords:** Interpretation, Marriage, Interfaith, Religion, Ahkam verses

**Abstrak.** Perbedaan agama memunculkan perkawinan beda agama sebagai isu yang diperdebatkan di Indonesia dan Islam pada khususnya. Ada beberapa penafsiran yang berbeda di mana para fuqaha' atau ulama Islam mengenai hal ini. Mereka dipengaruhi oleh beberapa penjelasan yang diberikan dalam Al-Qur'an. Artikel penelitian ini berfokus pada interpretasi ulama Islam terkait ayat ahkam yang menyinggung tentang pernikahan beda agama. Untuk memahami fenomena tersebut, kami menggunakan pendekatan kualitatif interpretatif. Studi ini mengumpulkan data sekunder dan melakukan analisis isi dokumen. Kemudian, kami membuat interpretasi ayat tentang Ahkam dalam pernikahan beda agama. Hasil temuan menunjukkan bahwa pendapat Ulama yang melarang perkawinan antara laki-laki muslim dengan

perempuan musyrik. Sebagian ulama mengkategorikan musyrik, yang hanya mencakup musyrik Arab, dan sebagian lagi menggolongkan musyrik secara global. Dalam tafsir menikahkan ahli kitab, para ulama sepakat bahwa hal itu diperbolehkan menurut kriteria ulama masing-masing. Penafsiran mereka juga didasarkan pada pendekatan yang mengikuti aturan fikih. Sarjana kontemporer berpendapat bahwa pernikahan beda agama harus dilarang sebagai tindakan pencegahan untuk mencegah kerugian yang lebih signifikan. Studi masa depan harus fokus pada bagaimana sarjana tradisional dan kontemporer memiliki persepsi yang berbeda tentang masalah ini.

**Kata Kunci:** Agama, Perkawinan, Antar agama, Tafsir, Ayah Ahkam

### **Introduction**

In this world, Allah has created everything in pairs. Living together is one of the means to meet the needs of human life, both physical and spiritual. Of course, this is through a process and applicable religious and state legal rules. Marriage is the most critical moment in the human life cycle. Marriage is a recommendation for those who are able and a religious order and to perfect worship.<sup>1</sup>

Besides that, the most important thing is that a sense of peace is created as a lesson for humans to think about God and His power. As emphasized by Allah in Q.S. Yaasin. Based on this verse, it can be understood that Allah SWT has created everything in pairs on this earth. Therefore, Allah made one creature mate with another, and indeed Allah knows everything unknown to any of His creatures.

In a household, two people (husband and wife) gather. They are related to each other to get offspring as the next generation. The people in this household are called family. The family is the smallest unit of a nation and society. The family that is aspired to be in a legal marriage bond is a happy family that always gets the pleasure of Allah SWT.<sup>2</sup>

---

<sup>1</sup> Ardhianita, I and Andayani, B, "Kepuasan Pernikahan Ditinjau Dari Berpacaran dan Tidak Berpacaran," *Jurnal Psikologi*, Yogyakarta: Universitas Gajah Mada, Vol. 32 (n.d.): 101–11.

<sup>2</sup> Abdul Manan, *Aneka Masalah Hukum Perdata Islam Di Indonesia* (Kencana: PT. Fajar Interpramata Mandiri, 2017), 6.

In a marriage, inner and outer love is essential between the husband and wife. Marriages that are built with pseudo-love (not physically and spiritually), then such marriages usually do not last long and end in divorce.<sup>3</sup>

Marriage, as stated in Article 1 of Law Number 1 of 1974 concerning Marriage is a physical and spiritual bond between a man and a woman as husband and wife to form a happy and eternal family (household) based on the one and only God.<sup>4</sup> Based on this understanding, a marriage's physical and spiritual bonds are essential. This attitude is clearly based on the principle of monogamy, which must be tied to a legal marriage bond. Furthermore, marriage is also seen as an effort to create a happy, peaceful, peaceful life based on God Almighty.<sup>5</sup>

Marriage concerns the personalities of the two husband and wife candidates and the affairs of the family and society. In general, marriage is considered as something sacred. Therefore, every religion always connects the rules of marriage with religious traditions. In addition, all religions generally have textual marriage laws, which are guidelines for taking a step or legal action.<sup>6</sup>

One of the several forms of marriage that always causes problems is interfaith marriage. In line with the provisions of Islamic law and when viewed from the point of view of religious teachings, basically all religions do not recognize marriage between people of different faiths because the goals of family life as formulated in the Marriage Law Number 1 of 1974 will not be realized. As a result, many marriages between people of different religions end in divorce. In addition, some children will follow the religion of one partner, and

---

<sup>3</sup> Lili Rasjidi, *Hukum Perkawinan Dan Perceraian Di Malaysia Dan Indonesia* (Bandung: Alumni, 1982), 8.

<sup>4</sup> Rasjidi, 23.

<sup>5</sup> Saidus Sahar, "*Penjelasan Undang-Undang Dasar Perkawinan Dalam Undang-Undang Perkawinan Dan Masalah Pelaksanaannya Ditinjau Dari Segi Hukum Islam*" (Bandung: Alumni, 1981), 137.

<sup>6</sup> Sahar, 21.

some may even have no faith. Such prevention causes interfaith marriages to have relatively no place legally.<sup>7</sup>

As a result of interfaith marriage, if analyzed and researched, it will raise doubts and problems from various aspects of life, especially for people who carry out interfaith marriages and do not know the law of marriage. Generally, society considers that this marriage is forbidden according to the norms of Islamic law. However, in legal culture, society tends to respond to it loosely. Therefore, the majority of people do not want interfaith marriages. However, they consider the phenomenon of interreligious marriage as something normal.<sup>8</sup>

Islamic religious law and the laws of other religions it has expressly prohibited the practice of interfaith marriages. The Marriage Law in Indonesia only legalizes marriages carried out according to the laws of their respective religions and beliefs and restricts adherents of different religions.<sup>9</sup> However, in reality, this does not stop the desire to marry partners with different beliefs. Therefore, photographing the phenomenon of interfaith marriage that occurs in society, referring to the existing facts, needs to be explored why someone can violate a law that has been strictly regulated in the form of a prohibition.

Marriage between men and women with different religious backgrounds is a sensitive issue among Muslims. In the Qur'an, this model of interfaith marriage is regulated in surah al-Baqarah verse 221 and al-Maidah verse 5. In surah al-Baqarah: 221, it is explained that the marriage of a Muslim, both male and female, with the community polytheism, is prohibited. While in surah al-Maidah verse 5, there is a possibility that marriage between Muslim men and the ahl al-kitâb community can be carried out. Meanwhile, the marriage of Muslim women with ahl al-kitâb is not explained explicitly in the Qur'an.<sup>10</sup>

---

<sup>7</sup> Sri Wahyuni, "Pelaksanaan Perkawinan Beda Agama Di Kabupaten Gunung Kidul" diterbitkan juga sebagai artikel dalam jurnal madania, Fakultas dakwah IAIN sunan Kalijaga Pascasarjana Fakultas Hukum UGM (Fakultas Hukum UGM 2004): 34.

<sup>8</sup> Sri Wahyuni, *Nikah Beda Agama Kenapa Keluar Negeri* (Jakarta: PT. Pustaka Alfabet, 2016), 361.

<sup>9</sup> Wahyuni, 362.

<sup>10</sup> Sawaun Sawaun, "Pernikahan Lintas Agama dalam Perspektif Hadits," *Syariat: Jurnal Studi Al-Qur'an dan Hukum* 2, no. 01 (May 1, 2016): 349.

In practice, interfaith marriage, especially between a Muslim and another religious community (non-Muslim), is still a long-standing debate among Islamic jurists. The main issue being debated among scholars, especially regarding the two verses above, is the terminological difference between the polytheists and ahl al-kitâb categories, primarily if the two terms are institutionally assigned to adherents of specific religions. Some scholars, for example, limit ahl al-kitâb to beliefs that have holy books before Islam, Judaism, and Christianity. In contrast, others, especially some contemporary scholars, mention adherents of other faiths, such as Şabi'in, Hinduism, and Buddhism, are also part of ahl al-kitab.

Another problem is the emergence of other aspects besides theology, which are taken into consideration by scholars in interfaith marriages. The Indonesian Ulema Council, for example, absolutely prohibits any marriage for couples of different religions, whether Muslim men and non-Muslim women or vice versa. The Indonesian Ulema Council's decision was based on the consideration that interfaith marriages have more mafsada than problems.<sup>11</sup>

This research will explain the interpretation of the verses of Ahkam in the Qur'an regarding the prohibition of interfaith marriages, especially those that occur in Indonesia.

### **Research Methodology**

This study is a literature review study in which the data was gathered from from written materials either in the form of classical Islamic books, manuscripts, written historical records, documents, and other written materials. The data was analysed based on qualitative interpretive approach. We analyzed and made interpretations of the verse on Ahkam in interfaith marriages based on historical-philosophical views.

In this study, the data analysis technique used is descriptive content analysis techniques. The descriptive method is researching the status of a group

---

<sup>11</sup> Sawaun, 350.

of people, an object, a condition, a system of thought, or a class of events, which aims to make systematic drawings and descriptions.<sup>12</sup> The descriptive content analysis method describes the interpretation of the Ahkam verse on interfaith marriages. At the same time, the content analysis technique is aimed at describing the characteristics of the content and drawing inferences from the content.<sup>13</sup> The way of testing is to look at the provisions of the texts of the Qur'an and the use of fiqh rules in it, both in terms of type and number.

## Result and Discussion

### *The Proof of the Koran About Marriage and Its Interpretation*

Perkawinan sudah merupakan sunnatullah yang berlaku secara umum dan perilaku makhluk ciptaan Tuhan, agar dengan perkawinan kehidupan di alam dunia ini bisa berkembang untuk meramaikan alam yang luas ini dari generasi ke generasi berikutnya.<sup>14</sup>

Marriage is a bond, a contract that binds, controls, and respects one another.<sup>15</sup> Because humans are creatures of nature, each individual human being must look good to others and do good for all<sup>16</sup> Because life is interdependent with one another, marriage is already a sunnatullah that applies in general and the behavior of God's creatures, so that with marriage, life in this natural world can develop to enliven this vast nature from generation to generation. There is one creature anything that can be separated from these two gifts, namely the gift of embodiment and continuity (existence).<sup>17</sup>

---

<sup>12</sup> Ajat Rukajat, *Pendekatan Penelitian Kuantitatif* (Sleman: CV Budi Utama, 2018), 1.

<sup>13</sup> Eriyanto, *Analisis Isi: Pengantar Metodologi Untuk Penelitian Ilmu Komunikasi Dan Ilmu-Ilmu Sosial Lainnya* (Jakarta: Prenadamedia Group, 2015), 15.

<sup>14</sup> Hilman Hadikusuma, *Hukum Perkawinan Indonesia Menurut Perundangan, Hukum Adat, Hukum Agama*, Cet. 2 (Bandung: Mandar Maju, 2003), 1.

<sup>15</sup> Wahbah Az-Zuhaili, *Ensiklopedia Akhlak Muslim* (Jakarta: Naura, 2014), 64.

<sup>16</sup> Nurcholis Majid, *Keislaman Yang Hanif* (Jakarta: Imania, 2013), 84.

<sup>17</sup> Wong Abdullah, Maulana Abi Bhadra, and Muhaji Fikriono, *Beyond Motivation* (Jakarta: Naura, 2013), 14.

The Qur'an explains that marriage can bring peace to one's life. And it is also explained that Allah created humans in pairs so that they can accept each other, love each other, and give each other to one another to obtain the soul's happiness to support human self-servitude to Allah. This is in accordance with the surah Ar-Rum verse 21.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And of His signs is that He created for you from yourselves mates that you may find tranquility in them, and He placed between you affection and mercy, indeed that are signs for a people who give thought. (QS. Ar-Rum: 21).<sup>18</sup>

According to Ibn Kathir, this verse explains that Allah SWT created women of their kind. If Allah SWT made the children of Adam a boy and made women from other types, such as from the kind of jinn or types of animals, indeed feelings of affection between them and between various partners, there would be no success, and there would even be unhappiness if the partners are of different sexes.<sup>19</sup> However, thanks to His Grace and compassion, men and women have been created in pairs so that love and affection can be created between them.

The Qur'an also explains that marriage is a means to preserve offspring, as the word of Allah SWT in Surah An-Nahl verse 72.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ

And Allāh has made for you from yourselves mates and has made for you from your mate's sons and grandchildren and has provided for you from the

<sup>18</sup> Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Terjemah* (Jakarta: CV. An-Nur, 2017), 406.

<sup>19</sup> Abdullah bin Muhammad, *Tafsir Ibnu Katsir* (Jakarta: Pustaka Imam Asy-Syafi'i, 2008), 209.

good things. So then, in falsehood do they believe, and in favor of Allāh, they disbelieve?<sup>20</sup>

This verse explains that Allah SWT tells of various favors that He has bestowed on His servants, namely making them wives of their type and figure. If Allah SWT had given a wife of another kind, harmony, love, and compassion would not have materialized. Then Allah SWT created children and grandchildren from his marriage and gave sustenance from the good through food and drink.<sup>21</sup> At the end of the verse, it explains human nature that when they are struck by danger, they surrender to their Lord, and when they receive mercy, some return to associate partners with Him.

#### ***Dalil of Interfaith Marriage and Its Tafsir***

The verse of the Koran which explains marriage between a Muslim man and a polytheist woman is written in Surat al-Baqarah verse 221:

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ ۗ وَلَآئِمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا  
 الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۗ وَالْعَبْدُ مُؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۗ وَاللَّهُ يَدْعُوا إِلَى  
 الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۙ

And do not marry polytheistic women until they believe.<sup>1</sup> And a believing slave woman is better than a polytheist, even though she might please you. And only marry polytheistic men [to your women] once they believe. And a believing enslaved person is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allāh invites you to Paradise and forgiveness, by His permission. And He makes clear His verses [i.e., ordinances] to the people that perhaps they may remember.

In the book *Tafsir al-Manar* by Rasyid Ridha, he interprets this verse to state that polytheistic women who are forbidden to marry Muslim men in the verse above are Arab polytheist women who do not have a holy book as a guide to read/follow. Because all the history related to this verse does lead to that

<sup>20</sup> *Al-Qur'an Terjemah*, 406.

<sup>21</sup> Muhammad, *Tafsir Ibnu Katsir*, 211.



understanding, those who are not included in the category of polytheists and have automatically been out of the law of prohibition are people who have holy books. The question is whether currently there are still those Arab polytheists in question or not. If there is, then the law still applies. But if there isn't one, then naturally, there isn't even one belief and religion that becomes an obstacle in carrying out a marriage.<sup>22</sup> The interpretation of the word "musyrika" in verse is with Arab polytheists, and this opinion has been agreed upon and supported by Shaykh al-Mufassirin, namely Ibn Jarir al-Tabari, as described in his tafsir book.<sup>23</sup>

Regarding the scope of the polytheistic terminology contained in the verse, in his commentary, Ibn Jarir al-Tabari did express several opinions of the scholars. There are three different opinions among the scholars, viz:

- a. This verse is the argument that forbids every Muslim to marry women who are polytheists in general, both those who worship idols, Jews, Christians, and Zoroastrians, except for the People of the Book. This is because some verses state that it is forbidden to marry polytheistic women.
- b. The term mushrik in the verse above is specifically for Arab polytheist women, even though it seems to cover all polytheistic women in a physical sense.
- c. The verse above includes all polytheistic women, without exception, those who worship idols, the Majusy, and the People of the Book, without any verses exposing them.<sup>24</sup>

Of all the opinions expressed, al-Tabari positions himself in line with Qatadah's view, namely on the second, which states that the term polytheist in

---

<sup>22</sup> Muhammad Rasyid Ridha, *Tafsir Al-Manar*, Cet. I, Juz II (Beirut: Dar al-Kutub al-'Ilmiyyah, 1947), 281.

<sup>23</sup> Muhammad Rasyid Ridha, *Tafsir Al-Manar*, Juz VI (Beirut: Dar al-Kutub al-'Ilmiyyah, 1947), 159.

<sup>24</sup> Al-Thabari, *Jami' al-Bayan Fi Ta'wil al-Qur'an*, Cet. I, Jilid III (Cairo: Dar Hijr, 2001), 711-714.

verse above is intended only for Arab polytheists who do not have a book as a guide to read. In *zahir*, the text of the verse is general. However, in its specific application, this verse has never been sanctioned by any verse. Therefore, women of the People of the Book are not included in the classification of polytheistic women.<sup>25</sup>

Rasyid Ridha also emphasized that this verse (marriage of a Muslim man to a polytheist woman) has never annulled any verse, such as verse 5 of surah al-Maidah, which allows marriage to women of the People of the Book. Therefore, he considered it illogical if the verse that came earlier annulled the provisions of the verse that came later.<sup>26</sup>

This statement is obvious that it is forbidden for Muslim men to marry polytheists (*musyriks* of Mecca). This prohibition has the reason that, according to Rashid Ridha are polytheists who are factors that can invite Muslim men to the fires of hell, both by their words and actions. So, establishing love with them through marriage is a significant factor in realizing the humiliation of going to hell.<sup>27</sup> Rasyid Ridha reaffirmed by swearing that marrying a slave woman who believes in Allah SWT and the Prophet Muhammad SAW is far better than marrying a beautiful polytheist woman. This is because these polytheistic women do not have guidelines that can be used as principles in life, so they are accustomed to good and stay away from all evil. Therefore, a polytheistic woman will not feel guilty when she betrays her husband.<sup>28</sup>

Meanwhile, Ahmad Yusuf al-Maraghi, in his book entitled *Tafsir al-Maraghi*, states that polytheists who are forbidden to marry Muslim men in verse 221 of surah al-Baqarah above are all polytheists globally, both Arabs and non-Arabs. If they stick with their beliefs, then there is not the slightest gap for Muslims to establish a family and marital relations with them. However, if they

---

<sup>25</sup> Ridha, *Tafsir Al-Manar*, 1947, 158.

<sup>26</sup> Ridha, *Tafsir Al-Manar*, 1947. Juz II.

<sup>27</sup> Ridha, *Tafsir Al-Manar*, 1947, 284.

<sup>28</sup> Ridha, 283.

want to believe in Allah SWT and the Prophet Muhammad SAW, then it is permissible.<sup>29</sup>

Al-Maraghi added that marrying a believing slave girl with all her shortcomings is far better than marrying a polytheist, even though she has many advantages. However, al-Maraghi admits getting a beautiful wife (religion and face) is better. He can achieve happiness and perfection in religion and the world with these two things. However, if you have to choose between beauty and faith, then the choice of faith is more important. Because if you only rely on beauty without faith, it will have a harmful impact. Mushrik women do not have a life guide in determining the right or wrong of an action. Thus, she will feel innocent when disobedient to her husband. Therefore, it is natural that marriage with a polytheist woman will plunge someone into the abyss of hell.<sup>30</sup>

So far, the opinion of scholars regarding the law of marriage between Muslim men and polytheistic women, especially scholars of the four schools of thought, is haram.<sup>31</sup> Even though they agreed to state that marrying a polytheistic woman is unlawful, they differ in their understanding of the polytheistic terminology related to the verse above. This includes, among other things, whether the verse reveals aims and intends to forbid Muslim men from marrying polytheistic women. Is there a verse that confirms this verse?<sup>32</sup>

Similarities and differences are found if one pays attention to the interpretation of Rashid Ridha and al-Maraghi towards verse 221 al-Baqarah. The first equation relates to the legal conclusion, which states that Muslim men are forbidden to marry polytheistic women. The second similarity can be seen from the arguments they express about the prohibition of this marriage. The

---

<sup>29</sup> Ahmad Musthafa al-Maraghi, *Tafsir Al-Maraghi*, Cet. I, Jilid II (Mesir: Mathba'ah al-Halabiy, n.d.), 151-152.

<sup>30</sup> al-Maraghi, 152-153.

<sup>31</sup> Abu Bakar Ahmad bin al-Khalal, *Ahkam Al-Malik Min al-Jami' Limasail al- Imam Ahmad Bin Hanbal*, Cet. I (Beirut: Dar al-Kutub al-'Ilmiyyah, 1414), 160; lihat juga Ibnu Mas'ud Kasani, *Bada'i al-Shanai*, Cet. I, Juz II (Beirut: Dar al-Fikr, 1996), 401-404; lihat juga Abu Zakaria bin Syaraf al-Nawawi, *Raudhah Al-Thalibin*, Juz V (Beirut: Dar al-Kutub al-'Ilmiyyah, n.d.), 437; lihat juga Ibnu Hazm, *Al-Muhalla*, Juz IX (Beirut: Dar al-Fikr, n.d.), 447.

<sup>32</sup> Ibnu Mas'ud Kasani, *Bada'i al-Shanai*, Cet. I, Juz II (Beirut: Dar al-Fikr, 1996), 401-404.

difference can be seen from understanding the meaning of the word *musyrikah*. Rasyid Rida's opinion is that the word *musyrikah* only includes Arab polytheists, while al-Maraghi's opinion here is polytheists globally.

If we pay attention to the methodology of Rasyid Rida's interpretation of *musyrikah*, he uses the approach of *al-'ibrah bi khusûs al-sabab lâ bi 'umûm al-lafzhi*. That is why he understood the meaning of *musyrikah* as an Arab polytheist woman when the Qur'an was revealed. At the same time, al-Maraghi uses the approach of *al-'ibrah bi 'umûm al-lafzhi lâ bi khusûs al-sabab*. That is why it is unlawful for a Muslim man to marry a polytheist woman.

Marriage between Muslim men and women of the people of the book is contained in Surat al-Maidah verse 5 :

الْيَوْمَ أَجَلٌ لَكُمْ الطَّيِّبَاتِ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ جُلٌّ لَكُمْ وَطَعَامُكُمْ جُلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ء

“O you who have believed, when you rise to [perform] prayer, wash your faces and forearms to the elbows, wipe over your heads, and wash your feet to the ankles. And if you are in a state of *janābah*,<sup>1</sup> then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women<sup>2</sup> and do not find water; seek clean earth and wipe over your faces and hands with it. Allāh does not intend to make difficulty for you, but He wants to purify you and complete His favor upon you that you may be grateful.”

In the book *Tafsir al-Manar*, Rashid Ridha interprets the verse above that the People of the Book are not only limited to the two Jewish and Christian communities, but all adherents of religions and beliefs who own and are guided by one of the holy books are People of the Book, such as the Magians, Shabi' un, Hindu, Buddhist, Confucian, Sinto, and others. According to him, based on historical facts, explanations, and statements from the Qur'an, every ummah has messengers sent to them by Allah SWT. They also have the holy book that

was brought by their prophet, and it's just that there is a distortion of the sacred book, as happened in the Jewish and Christian scriptures. Moreover, Rasyid Rida's opinion regarding the legal origin of marriage is permissible. Therefore, the text came to regulate and explain in what cases and cases such marriage is forbidden.<sup>33</sup>

He says there is no significant difference between the women of the People of the Book and the believers. Because women of the People of the Book also believe in Allah SWT and worship Him, believe in the prophets and the last day and their rewards, and believe in the obligation to behave well and prohibit doing evil. The principal difference between believers and People of the book is their disbelief in the prophet Muhammad and the characteristics of monotheism and worship he brought. So, people who believe in prophethood generally want to believe in the Prophet Muhammad SAW. The cause of their disbelief in the prophet Muhammad is their ignorance of the nature of the message he brought or their outward opposition and denial, even though their consciences believe its truth.<sup>34</sup>

A woman from the People of the Book who is married to a Muslim will live under the auspices of her Muslim husband and be subject to the laws of Islamic society. So that Islamic teachings will gradually influence the woman. And it is hoped that the woman can embrace Islam after all this time she has lived in a Muslim environment. However, only good women are allowed to marry. Because the meaning of the word *muhshanat* in the verse is an honorable woman, not an independent woman, this applies on condition that the man gives the dowry to the woman he marries.<sup>35</sup>

Rashid Ridha enforces only men who are strong in faith and firm in their beliefs to marry women of the People of the Book. To avoid the influence of the

---

<sup>33</sup> Ridha, *Tafsir Al-Manar*, 1947, 159-160.

<sup>34</sup> Ridha, *Juz II*, 284.

<sup>35</sup> Ridha, *Juz VI*, 151-152.

woman who eventually changed her faith by entering into the woman's belief. This is where Rasyid Ridha places great emphasis on prevention.<sup>36</sup>

The purpose of making it lawful to marry women of the People of the Book is to show affection for them so that they can see the beauty of the mu'amalah of the Muslim community and the ease of His shari'ah. This can be realized by marrying their women because men are the holders of authority and power over women. Suppose the mu'amalah of a Muslim husband is good towards his wife (People of the Book). In that case, that is a sign that the husband's religion is a religion that invites the truth and the straight path and teaches its adherents to be fair to fellow Muslims and non-Muslims. This religion teaches open-minded in dealing with others.<sup>37</sup>

Meanwhile, al-Maraghi's interpretation of the verse above states that the People of the Book are only limited to Jews and Christians of whatever descent they are. Meanwhile, other religions cannot be said to be People of the Book even though they have holy books. This is because their scriptures are not included in the heavenly scriptures.<sup>38</sup> It can be seen that al-Maraghi includes Jews and Christians as People of the Book because both groups have divine scriptures and believe in the prophets sent. So, al-Maraghi allows Muslim men to be limited to women of the People of the Book from Jews and Christians when given a dowry. Meanwhile, marrying women of Zoroastrianism, Hinduism, Buddhism, Confucianism, Sintoism, and others is unlawful.

Al-Maraghi provides conditions that must be met to marry a woman of the People of the Book, namely that the woman must have good behavior and commendable morals. However, al-Maraghi believes that the word *muhshanat* in verse above means free women because his *khithab* is directed against them. This is based on the purpose of marriage is to maintain the purity of each other, not for something despicable. Then, the permissibility of this marriage is only

---

<sup>36</sup> Ridha, 159.

<sup>37</sup> Ridha, Juz II, 282–283.

<sup>38</sup> Ahmad Musthafa al-Maraghi, *Tafsir Al-Maraghi*, Jilid VI, 59.

for Muslim men who are strong in their faith. The goal is for his wife to follow her husband's beliefs.<sup>39</sup>

There are two differences between the two commentators on marriage between Muslim men and women of the People of the Book. First, in interpreting the word "muhshanat". Rashid interprets her as an honorable woman. This statement was stated after a lengthy explanation of the differences between scholars. So it is argued that the opinion in interpreting respectable women is the most decisive. Meanwhile, al-Maraghi directly contends that the word "muhshanat" means an independent woman. Here Al-Maraghi needs to explain the difference in the opinion of the scholars. This is one characteristic of his interpretation, which is concise in discussing a problem.

Second, the difference in understanding used about the People of the Book. Rasyid Ridha interpreted that all religions have holy books as their guide. So, according to Rashid Rida, his characteristics are as long as he has a sacred book. Meanwhile, according to al-Maraghi, it is only Jews and Christians, without providing more detailed criteria or requiring that women of the People of the Book must meet specific criteria as stated by other scholars, such as the opinion of Imam Syafi'i that Jews and Christians must be from the descendants of the people of Israel, excluding other nations who adhere to Judaism and Christianity. Imam Syafi'i reasoned that Prophet Musa and Prophet Isa were only sent to their country, not other nations,<sup>40</sup> or Jews and Christians who live in Dar al-Islam alone and pay the jizyah. Whereas those who do not pay the jizyah apply the law of war against them and may not marry as described in the letter al-Taubah verse 29,<sup>41</sup> or only Jews and Christians in the Middle East, and so on.

Al-Maraghi's opinion, which only limits its meaning to Jews and Christians, if one pays attention to the People of the Book, means first, someone

---

<sup>39</sup> Ahmad Musthafa al-Maraghi, *Tafsir Al-Maraghi*, Jilid II, 154.

<sup>40</sup> M. Quraish Shihab, *1001 Soal Keagamaan Yang Patut Anda Ketahui* (Tangerang: Lentera Hati, 2012), 59.

<sup>41</sup> Ibnu Taimiyah, *Majmu' al-Fatawa* (Riyadh: al-Mamlakah al-'Arabiyah al-Sa'udiyah, 1398), 203-204.

who adheres to the religion of the People of the Book before the Qur'an was revealed or after, before changing or after changing, is included in the category People of the Book. Second, this group of People of the Book is not limited to the Arabian peninsula, where Allah sent the prophets but includes those outside the Arabian peninsula. Those who belong to the People of the Book are Jews in Israel and wherever they are, as well as Christians in Indonesia and wherever they are and from whoever their ancestry is. Third, even though Judaism and Christianity were initially only intended for Israelis, al-Maraghi still categorizes people outside of the Israeli ethnicity who adhere to Judaism and Christianity as People of the Book.

From the interpretations of the two scholars, Rasyid Ridha and al-Maraghi, regarding the issue of the permissibility of Muslim men marrying women of the People of the Book, it can be understood that they use the *takhsîs al-âyah bi al-âyah* approach.<sup>42</sup> The verse prohibiting interfaith marriages in general with all polytheistic women in chapter al-Baqarah verse 221 does not cover women of the People of the Book, even though their faith has been mixed with the concept of faith, which leads to polytheism. The reason is because in another verse, namely the letter al-Maidah verse 5, it is stated that it is permissible to marry them. This means that Surah al-Maidah verse 5 provides a specialization that the prohibition on marrying polytheistic women in Surah al-Baqarah verse 221 does not apply to women of the People of the Book (Jews and Christians).

Up to this point, both Rasyid Ridha and al-Maraghi agree that the general provisions in sura al-Baqarah verse 221 are specified by surah al-Maidah verse 5 so that the People of the Book are not included in the criteria of polytheists. So, the prohibition of marriage only applies if you marry a polytheist woman. Therefore, even though there are differences in the meaning of the People of

---

<sup>42</sup> *Khash* is a discussion in the science of the Qur'an when a wording does not cover everything. So the point is to specify the provisions of one verse of the Qur'an with other verses. Manna al-Qatthan, *Mabahits Fi 'Ulum al-Qur'an* (Mansyurat al-Ashr al-Hadits, 1393), 226.



the Book, as previously explained, the point of conclusion between the two is the same regarding their permissibility.

The opinion of the majority of scholars supports the permissibility of marrying women of the People of the Book. It states that Surat al-Maidah verse 5 is a form of specialization from Surat al-Baqarah verse 221, so marriage with women of the People of the Book is permissible.<sup>43</sup> Indonesian commentators, such as Quraish Shihab and Hamka, also expressed the same opinion.

As chairman of the MUI, Hamka, in his fatwa, prohibited interfaith marriages. However, his commentary book states that it is permissible for Muslim men to marry women of the People of the Book. It's just that according to Hamka, this ability only applies to Muslim men who are strong in Islam. So, for Muslim men whose religion is not good, this provision does not apply.<sup>44</sup>

Charismatic contemporary scholars like Yusuf al-Qardhawi also have the same opinion. He said: Nowadays, the marriage of Muslim men to non-Muslims, in general, should be prohibited as a precaution to avoid further harm.<sup>45</sup>

However, if one pays attention to the condition of the people at this time, those who marry Ahl al-Kitab, especially Ahl al-Kitab, according to Rashid Rida, in this case, may not be in one opinion that allows the marriage of Muslim men to women of the People of the Book, even though with terms and conditions. Therefore, this is formulated as an example of permissibility that only applies to Muslim men with strong faith.

These terms and conditions cannot be used for solid reasons and are still being questioned. This is based on various arguments. First, a guarantee of consistency for men who marry women of the People of the Book so that they are not influenced by their wife's beliefs, even though they agree that they will not be influenced before marriage. Second, scholars still disagree about

---

<sup>43</sup> Muhammad 'Ali al-Shabuni, *Tafsir Ayat Al-Ahkam*, Cet. I, Jilid I (Cairo: Dar al-Shabuni, 2007), 204.

<sup>44</sup> Hamka, *Tafsir Al-Azhar* (Singapura: Pustaka Nasional Pte Ltd, 2003) Cet. V, 257.

<sup>45</sup> Yusuf al-Qardhawi, *Fatawa Mu'ashirah* (Kuwait: Dar al-Qalam, 2009), Jilid I, 476.

marrying women of the People of the Book. Some allow it, and others forbid it. Third, if we take a closer look, nowadays, people who marry people of different religions, especially men who marry women of the People of the Book, are not based on the aim of preaching so that the wife can follow her husband's beliefs, instead, marriages that are carried out are only limited to blind love.

Among the scholars of Ahl al-Kitab, Rasyid Rida's opinion that all religions have holy books is not popular. This is because, in its application, it is very difficult to know whether the holy books of a religion that are not explicitly mentioned in the Qur'an (Torah, Zabur, Bible, and Al-Qur'an) are revelations from Allah SWT, which are then distorted, or are they pure thoughts of men.

### **Conclusion**

Scholars' interpretation of the verse, which alludes to marriage between a Muslim man married to a polytheist woman, is unlawful. Rasyid Ridha interprets "musyrika" in a unique form, namely "musyrika" which is only in the Arabic scope. At the same time, al-Maraghi interprets "musyrika" globally. Its interpretation adheres to the al-'ibrah bi khusûs al-sabab lâ bi 'umûm al-lafzhi approach. And al-'ibrah bi 'umûm al-lafzhi lâ bi khusûs al-sabab.

Whereas the interpretation of men marrying women of the People of the Book is permissible because there is a criterion of the People of the Book stated by Rashid Rida that the Ahl al-Kitab in question has the holy book as a guide. Meanwhile, al-Maraghi's view of the People of the Book is limited to Jews and Christians.

However, contemporary scholars argue that interfaith marriages should be banned as a precaution against harm that will arise in the future because there is no guarantee of consistency for men who marry women of the People of the Book so that their wives' beliefs do not influence them.

## References

- Abdullah, Wong, Maulana Abi Bhadra, and Muhaji Fikriono. *Beyond Motivation*. Jakarta: Naura, 2013.
- Al-Thabari. *Jami' al-Bayan Fi Ta'wil al-Qur'an*. Cet. I, Jilid III. Cairo: Dar Hijr, 2001.
- Ardhianita, I, and Andayani, B. "Kepuasan Pernikahan Ditinjau Dari Berpacaran dan Tidak Berpacaran." *Jurnal Psikologi*, Yogyakarta: Universitas Gajah Mada, Vol. 32 (n.d.).
- Az-Zuhaili, Wahbah. *Ensiklopedia Akhlak Muslim*. Jakarta: Naura, 2014.
- Eriyanto. *Analisis Isi: Pengantar Metodologi Untuk Penelitian Ilmu Komunikasi Dan Ilmu-Ilmu Sosial Lainnya*. Jakarta: Prenadamedia Group, 2015.
- Hadikusuma, Hilman. *Hukum Perkawinan Indonesia Menurut Perundangan, Hukum Adat, Hukum Agama*. Cet. 2. Bandung: Mandar Maju, 2003.
- Hamka. *Tafsir Al-Azhar*. Singapura: Pustaka Nasional Pte Ltd, 2003.
- Hazm, Ibnu. *Al-Muhalla*. Juz IX. Beirut: Dar al-Fikr, n.d.
- Hubbard, L Ron. *Scientology Pandangan Baru Tentang Kehidupan*. California: Bridge Publication, 2009.
- Kasani, Ibnu Mas'ud. *Bada'i al-Shanai*. Cet. I, Juz II. Beirut: Dar al-Fikr, 1996.
- Kementerian Agama RI. *Al-Quran Dan Terjemahannya*. Surabaya: Duta Ilmu, 2002.
- Khalal, Abu Bakar Ahmad bin al-. *Ahkam Al-Malik Min al-Jami' Limasail al- Imam Ahmad Bin Hanbal*. Cet. I. Beirut: Dar al-Kutub al-'Ilmiyyah, 1414.
- Lajnah Pentashihan Mushaf Al-Qur'an. *Al-Qur'an Terjemah*. Jakarta: CV. An-Nur, 2017.
- Majid, Nurcholis. *Keislaman Yang Hanif*. Jakarta: Imania, 2013.
- Manan, Abdul. *Aneka Masalah Hukum Perdata Islam Di Indonesia*. Kencana: PT. Fajar Interpramata Mandiri, 2017.
- Maraghi, Ahmad Musthafa al-. *Tafsir Al-Maraghi*. Cet. I, Jilid II. Mesir: Mathba'ah al-Halabiy, 1946.
- Muhammad, Abdullah bin. *Tafsir Ibnu Katsir*. Jakarta: Pustaka Imam Asy-Syafi'i, 2008.
- Nawawi, Abu Zakaria bin Syaraf al-. *Raudhah Al-Thalibin*. Juz V. Beirut: Dar al-Kutub al-'Ilmiyyah, n.d.
- Qardhawi, Yusuf al-. *Fatawa Mu'ashirah*. Kuwait: Dar al-Qalam, 2009.
- Qatthan, Manna al-. *Mabahits Fi 'Ulum al-Qur'an*. Mansyurat al-Ashr al-Hadits, 1393.

- Rasjidi, Lili. *Hukum Perkawinan Dan Perceraian Di Malaysia Dan Indonesia*. Bandung: Alumni, 1982.
- Ridha, Muhammad Rasyid. *Tafsir Al-Manar*. Cet. I, Juz II. Beirut: Dar al-Kutub al-'Ilmiyyah, 1947.
- . *Tafsir Al-Manar*. Juz VI. Beirut: Dar al-Kutub al-'Ilmiyyah, 1947.
- Rukajat, Ajat. *Pendekatan Penelitian Kuantitatif*. Sleman: CV Budi Utama, 2018.
- Sahar, Saidus. “Penjelasan Undang-Undang Dasar Perkawinan Dalam Undang-Undang Perkawinan Dan Masalah Pelaksanaannya Ditinjau Dari Segi Hukum Islam.” Bandung: Alumni, 1981.
- Sawaun, Sawaun. “Pernikahan Lintas Agama dalam Perspektif Hadits.” *Syariati: Jurnal Studi Al-Qur'an dan Hukum* 2, no. 01 (May 1, 2016): 29–46. <https://doi.org/10.32699/syariati.v2i01.1120>.
- Shabuni, Muhammad 'Ali al-. *Tafsir Ayat Al-Ahkam*. Cet. I, Jilid I. Cairo: Dar al-Shabuni, 2007.
- Shihab, M. Quraish. *1001 Soal Keagamaan Yang Patut Anda Ketahui*. Tangerang: Lentera Hati, 2012.
- Taimiyah, Ibnu. *Majmu' al-Fatawa*. Juz 32. Riyadh: al-Mamlakah al-'Arabiyah al-Sa'udiyah, 1398.
- Wahyuni, Sri. *Nikah Beda Agama Kenapa Keluar Negeri*. Jakarta: PT. Pustaka Alfabet, 2016.
- . “Pelaksanaan Perkawinan Beda Agama Di Kabupaten Gunung Kidul” diterbitkan juga sebagai artikel dalam jurnal madania, Fakultas dakwah IAIN sunan Kalijaga Pascasarjana Fakultas Hukum UGM (Fakultas Hukum UGM 2004).