

***TAFSĪR AL-MANĀR* ON INTERFAITH MARRIAGE**

(A Descriptive Analytical Study of Rasyīd Riḍā's Interpretation)



A THESIS

**SUBMITTED TO FACULTY OF ISLAMIC THEOLOGY
IN PARTIAL FULFILMENT OF THE REQUIREMENTS
FOR THE DEGREE OF BACHELOR OF ARTS IN ISLAMIC
THEOLOGY**

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MOTTO


يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. (Q 49:13)

There is no more lovely, friendly and charming relationship,
communion or company than a good marriage. <Martin
Luther>

“LOVE is not everything in the
LIFE, but without LOVE,
people cannot be aLIVE”

I dedicate this work to:



*My Beloved Parents,
My Lovely Brothers,
My Big Family,
My Best Friends,
My Boarding School,
My Almamater,*

<You're My World>

TRANSLITERATION

The system of Arabic transliteration used in this thesis is based on Joint Circulating Letter of Minister of Religious Affairs and Minister of Education and Cultural Affairs of The Republic of Indonesia No. 158/1987 and 0543b/U/1987.

I. Single Consonant

Arabic Letter	Name	Letter of Latin	Assertions
ا	Alif	not symbolized	not symbolized
ب	ba'	b	be
ت	ta'	t	te
ث	sa	s\	es (with point on top)
ج	jim	j	je
ح	ha'	h{	ha (with point below)
خ	kha'	kh	ka dan ha
د	dal	d	de
ذ	zal	z\	zet (with point on top)
ر	ra'	r	er
ز	zai	z	zet
س	sin	s	es
ش	syin	sy	es dan ye
ص	sha'd	s}	es (with point below)
ض	da'd	d{	de (with point below)
ط	ta'>	t}	te (with point below)
ظ	za'	z}	zet (with point below)
ع	'ain	'	comma reversed from above
غ	gain	g	ge
ف	fa'	f	ef
ق	qaf	q	qi
ك	kaf	k	ka
ل	lam	l	el
م	mim	m	em
ن	nun	n	en
و	wawu	w	w
هـ	ha'	h	ha
ء	hamzah	'	apostrophe
ي	ya'	y	Ye

II. Double Consonant Caused by *Tasydiq*, Written in Double

متعددة	written	<i>muta'addidah</i>
عدة	Written	<i>'iddah</i>

III. *Ta' Marbutah* on The End of Word

a. Written by *h* if Read in *Sukun*

حكمة	written	<i>Hjkmah</i>
جزية	written	<i>Jizyah</i>

(This stipulation is not required on Arabic words that has been assimilated into English Language e.g. zakah etc, except if the original word is wished)

b. When followed by article 'al' and the second word is separated thus it is written by *h*.

كرامة الاولياء	written	<i>Karamah al-auliya'</i>
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c. If *Ta' marbutah* lives by *fathah*, *kasrah*, *atau dhamah* thus it is written by *t* or *h*.

زكاة الفطرة	written	<i>Zakaṭ/ Zakah al-fitḥah</i>
-------------	---------	-------------------------------

IV. Short Vowels

-----	fathḥah	written	a
-----	kasrah	written	i
-----	dammah	written	u

V. Long Vowels

1	FATHAH + ALIF جاهلية	written written	a> <i>Jahiliyah</i>
2	FATHAH + YA'DEAD تنسى	written written	a> <i>Tansa></i>
3	FATHAH + YA'DEAD كريم	written written	i> <i>Karim</i>
4	DAMMAH + WAWU DEAD فروض	written written	u> <i>Furud{</i>

VI. Double Vowels

1	FATHAH + YA'DEAD بينكم	written written	Ai <i>bainakum</i>
2	FATHAH + WAWU DEAD قول	written written	Au <i>qaul</i>

VII. Consecutive Short Vowels in a Word Separated by Apostrophe

أَنْتُمْ	written	<i>a'antum</i>
أَعَدْتُ	written	<i>u'iddat</i>
لَإِنْ شَكَرْتُمْ	written	<i>la'in syakartum</i>

VIII. If Article *alif lam* is Followed by Letter of *Qomariyyah* or *Syamsiyyah*,

Thus it is written by '*al*'

القرآن	written	<i>al-Qur'an</i>
القياس	written	<i>al-Qiyas</i>
السماء	written	<i>al-Sama></i>
الشمس	written	<i>al-Syams</i>

IX. The words of combination sentences are written based on it sound or pronunciation.

ذوى الفروض	written	Zāwl al-Furud{
اهل السنة	written	Ahl al-Sunnah



ABSTRACT

Many cases of interfaith marriage occurred in Indonesia. Among factors that caused it are complexity of races, cultures, ethnics, and religions in Indonesia. Each of these factors interacts between one another in everyday life of a community and indeed one kind of interactions is marriage. On the basis of the fact that the majority of Indonesian, however, is Muslim so it must be re-studied about Qur'anic verse of interfaith marriage. This thesis discusses about interfaith marriage through Rasyid Ridā's perspective. His interpretation is always be utilized by many people to absolutely permit interfaith marriage. It is so interesting for being main object in the research. The reason for it is his Tafsir discusses more about socio-cultural problem. Certainly interfaith marriage constitutes a socio-cultural problem that must be solved. Some questions that are explored in this study are: Who are included into non-Muslim category according to Rasyid Ridā's thoughts about interfaith marriage context? What is the meaning of people of the Book in his understanding and why he did conclude that? What is Rasyid Ridā's fundamental idea about interfaith marriage based on his understanding of Qur'anic verses? Why did he think that? What is the relevance of his thought in Indonesian context?

This research is a qualitative research with descriptive-analysis method. The research data were collected from *Tafsīr al-Manār* written by Rasyid Ridā as a source of primary data, and other relevant sources as secondary data. As for the method of analysis, this study uses the method of content analysis with philosophical hermeneutics approach.

Non-Muslim category in the case of interfaith marriage includes Unbelievers, Polytheists, and People of the Book. Ridā agrees with the definition of majority about Unbelievers and Polytheists, but he believes that the People of the Book consist of Jews, Christians, Magians and Sabians, Hindu, Buddhism, Kong Hu Cu in the China, and Shinto. Ridā uses the criteria as to have the holy book and or follow one of the known Prophets, from Abrahamic religion or no in determining one religio-communal includes people of the Book category. He took the argument from Q 4: 164, *وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ تَقْصُصْنَاهُمْ عَلَيْكَ*. It is suitable with his method of interpretation which interprets the verse with other verse. In other side, his thought seemed to be based on the context of his era where its community is so pluralist and consists of many people who believe many religions. His life experience certainly gave the impact on his interpretation.

Ridā wants to emphasize his fundamental idea into two points. *First*, what should be done before marriage is choosing the companion from the religion, how he/she must be chastity before marriage, not unbelievers or fornicators, how his/her obedient to their religious doctrine, etc. *Second*, Ridā wants to describe the image of ideal household which is being same belief in the household for building the harmonious family. Although he stated that it has possibility to do interfaith marriage, but it is only the last choice because the same belief and faith between husband and wife itself cannot guarantee the unity of household, let alone the different belief and faith as many cases of interfaith marriage in Egypt had shown.

In Indonesian context, Ridā's concept about People of the Book must be responded in relation to the social condition of Indonesian people who are pluralistic society. Then, interfaith marriage that happened in Indonesia as impact of pluralistic society should be managed by Indonesian Law but in the fact, it is not admitted yet. Based on Ridā's thought, interfaith marriage is actually legal theologically but when it is prohibited, certainly it is influenced by many external factors considering objective condition of the community. After all, Ridā handed back the decision to do interfaith marriage or to the actors. When the actors decide to do interfaith marriage, they should realize the impact from positive to negative things beforehand.

ACKNOWLEDGMENT

بسم الله الرحمن الرحيم

الحمد لله الذي أنزل على عبده الكتاب ولم يجعل له عوجاً وجعله للناس في دنياهم وآخرهم منهجاً. فمن أخذه إماماً فقد نجا. ومن وضعه مأموماً فقد هوى. وصلاة الله وسلامه على أسوتنا محمد خير المهدى، الذي ترك لنا كتاب الله وسنته إن تمسكتا بهما فلن نضل أبداً. وعلى آله وصحبه والتابعين دستورهم وسلوكهم جميعاً

All praise and glory always due to Allah, the only owner of greatness, glory, and majesty, who grants mercy, guidance, and forgiveness to all of us although we forget to ask, so we could keep the faith, Islam, and *Ihsan*, as well as commitment as young generation to always be thirsty for knowledge.

Invocation and peace hopely always be poured to Prophet Muhammad SAW, along with his families, friends, and people who grasp adamantly and firmly to the teachings he had brought up to the end of time.

This thesis is written to meet the final assignment given by Faculty of Islamic Theology as one of many conditions that must be met to obtain a bachelor degree on the field of Islamic Theology.

I realize that the thesis could not be structured thoroughly and completely without any support, guidance, and prayer from the people around, who gave wisdom and experience to me so far. Therefore, I rightly have to thank to:

1. Fuad Syakir, SH and Dra. Sriyati, my beloved parents who become my biological dad and mom in my life and introduce Islam to me for the first time.
2. The Office of Ministry of Religious Affairs that gave me opportunity and scholarship to continue my study at Sunan Kalijaga State Islamic University.

3. My Boarding School “Rasyidiyah Khalidiyah” and its staff that gave me opportunity to make them proud.
4. Dr. H. Syaifan Nur, M. A. as the Dean of Faculty of Islamic Theology at Sunan Kalijaga State Islamic University and his staffs.
5. Prof. Dr. Suryadi, M. Ag as Chairman of the Department of Tafsir and Hadis and his staffs.
6. Khairullah Zikri, MASTel as supervisor who always support, motivate, and provide direction and guidance in the preparation of this thesis.
7. Drs. M. Yusron as my academic supervisor during four years in Faculty of Islamic Theology
8. Dra. Zuhraul Fauziyah as Qur’anic supervisor who always tried giving the best for us as her student who always make her troublesome.
9. *They-we Cuit* (my “mami” who is always accompanying me in the happiness and sadness), *Dek Ituk* (my best friend at “Kindergarten of Raudhatul Banat”), *Alvie Joeha*, *Zulpe* (my best roommate during four years), *Ochid Gie*, “Klu” Wuwun, “Estong2” Istie, “Lintung” Lina, “Nyunyoh” Ruroh, Zoe, “Idul” Ida, Najmie, “Boz” Apiet, “Kempaip” Afif, Arief, Dyan, Salim, Syhab, Mus8, “Mbet” Hanafi, “Bang” Izul, “Mbah” Mahfudh, “Kang” Badruz, “Gor” Imam, Fadhli, “D-max” Makmun, and “Kang” Asep. Wish we are success together.
10. All friends in CSS MoRA
11. My beloved young brothers, Nabil and Alfani Khairi who always make me miss home with your funny action.

12. My beloved juniors, Atul, Ita, Mony, and Najib who always support me to finished this thesis quickly.
13. Special people who make my life colourful, ever.
14. Everyone who makes sense in my life that I could not mention one by one.

I also realize that this thesis is far from a perfect work, so that I hope the readers would be prepared to render suggestion, advice, and wise critique to patch insufficient part in this thesis. Eventually, may this thesis can be savoured to improve treasure of Islamic knowledge. Amin.

Yogyakarta, Rajab 08, 1432 H

June 10, 2011 AD

Sincerely Yours,

Wardatun Nadhiroh

SIN: 07530074

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CHAPTER I

INTRODUCTION

A. Background

Many cases of interfaith marriage occurred in Indonesia.¹ Among factors that caused it are complexity of races, cultures, ethnics, and religions in Indonesia. Each of these factors interacts between one another in everyday life of a community and indeed one kind of interactions is marriage so it is possible if later interfaith marriage (also refers to inter-religious marriage, different religious marriage and mixed marriage) often happened in the community inconsiderately. However, until now, the legality of interfaith marriage in Indonesia is not admitted by Indonesian Law yet.² The actors, one of them, must convert his/her religion and follow their couple's

¹ One of them is the research of Ahmad Affandi in New Sorowajan Hamlet, Banguntapan District, Bantul. Based on his thesis, Affandi stated that interfaith marriage actors have some reasons to do it, which include love and affection, quality of human, not just the religion, suggestion from kyai which they got that their marriage was permissible if their belief is strong, being pregnant, their belief that all religions are similar, etc. (See: Ahmad Affandi, "Reasons of Interfaith Marriage Actors from the Perspective of Islamic Law (Case Study of Interfaith Marriage in New Sorowajan Hamlet, Village Banguntapan, Banguntapan District, Bantul), Thesis submitted to the faculty of Syariah and Law, Sunan Kalijaga State Islamic University, 2010.)

² Actually Indonesian law does not admit this marriage based on the Marriage Law, No. 1 Th. 1974, section 2 subsection 1 and in the Compilation of Islamic Law (KHI) that legalized by President Instruction No. 1 Th. 1991, the marriage can be valid if the bridegroom follow the same religion, especially Islam. (see: O.S. Eoh, *Perkawinan Antar Agama Dalam Teori dan Praktek* (Jakarta: Raja Grafindo Persada, 1996), p. 12.). Moreover at 1 June 1980, The Indonesian Scholar Council published a *fatwa* that forbid the marriage between moslem-men and the other like the chaste women from the People of the book (read: *kitābiyah*) etc. So, it can be said that Indonesian Law have not managed interfaith marriage. (See too: Ahmad Rofiq, *Hukum Islam di Indonesia*, 6th Ed. (Jakarta: Raja Grafindo Persada, 2003), p. 343.)

religion to get the legality officially. After got the legality, the actors will return to their original religion. It made the religion as though only being a toy and it is devalued. In the beginning, this marriage is being a problem operationally. Then, it felt concerned about how is the unity of this marriage in the next because there is the different principle that may cause many problems between the couple in the household.

On the basis of the fact that the majority of Indonesian are Muslim, interfaith marriage will become an issue because the Qur'an as a primary source of Islamic doctrine mentioned verse that contained the prohibition of interfaith marriage generally (Q 2: 221)³. Yet another verse gave the possibility of marrying the People of the Book (Q 5: 5).⁴ So then, the case of interfaith marriage must be re-studied to handle it because in Indonesia, most of the actors of interfaith marriage are Muslim but they still done it.

To solve the problem, firstly, it is needed to know how scholars have understood the verses that mentioned different regulation with regard to interfaith marriage. Generally it can be concluded into three opinions. *First*, scholars without exception agreed for absolutely prohibiting interfaith marriage between Muslims and

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُوْمِنَ وَلَآمَةِ مُؤْمِنَةٍ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللّٰهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

الْيَوْمَ أَحْلَلْ لَكُمْ الطَّيِّبَاتِ وَطَعَامَ الَّذِينَ أُوتُوا الْكِتَابَ حَلَّ لَكُمْ وَطَعَامُكُمْ حَلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

non-Muslim (Unbelievers or People of the Book).⁵ *Second*, people allowed interfaith marriage between Muslim-man and non-Muslim only woman from the People of the Book, not for opposite.⁶ *Third*, people allowed interfaith marriage between Muslims and non-Muslim, man or woman certainly.⁷

As people in Indonesia are ethnically and religiously diverse, the first and second opinion can be said irrelevant to be applied in Indonesia. In fact, many cases of interfaith marriage in Indonesia happened between Muslim man and non-Muslim

⁵ The followers of this opinion did not differ the polytheists and people of the Book because both groups factually are same. They took argument from ‘Abdullah ibn ‘Umar’s statement: “I do not know the bigger polytheism except polytheism which people stated their God is Jesus or one of God’s servant”. It refers to Christians and Jews. Based on this opinion, Christians and Jews are Polytheists not people of the Book because practically, Christian worshipped Jesus and Jews worshipped Ezra. Besides that, they argued that Q 5:5 which permitted marriage between Muslim man and woman from the People of the Book is nullified by Q 2:221. Among people agreed it are the majority of Syafi’i scholars, especially in Indonesia. This view is legalized by the stated through Compilation of Islamic Law (KHI) that legalized by President Instruction No. 1 Th. 1991 and monolithic interpretation for the Marriage Law, No. 1 Th. 1974. (Siti Musdah Mulia, “Pernikahan Lintas Agama: Model Tafsir Perempuan” in *Muslimah Reformis: Perempuan Pembaru Keagamaan* (Bandung: Mizan, 2004), pp. 57-59).

⁶ Argued with Q 5: 5, the followers stated the verse clearly permitted the marriage between Muslim man and woman from the People of the Book, whereas for the opposite is not stated explicitly. So then, they concluded the marriage between Muslim woman and man from the People of the Book is prohibited because if permitted, it must be mentioned clearly in the verse. However, they had different opinions to define who are the People of the Book. Besides that, Muhmud Syaltut added that the marriage between Muslim man and woman from the People of the Book is permitted as one strategy of Islamic missionary development. As husband, Muslim man has a right to educate his family, his wife and his children in Islamic values. (See more: Siti Musdah Mulia, “Pernikahan Lintas Agama: Model Tafsir Perempuan” in *Muslimah Reformis: Perempuan Pembaru Keagamaan*, pp. 60-61). Among scholars who agreed this are Al-Jaṣṣās (see: Abu Bakr Ahmad ibn Ali al-Razi al-Jaṣṣās, *Ahkām al-Qur’ān* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2007), pp. 402-407); Al-Syirazi (see: Abu Ishaq al-Syirazi, *Al-Muḥaḏḏab*, II (Kairo: Dār al-Fikr, 1997), p. 135); and Wahbah al-Zuhaili (see: Wahbah al-Zuhaili, *Al-Fiqh al-Islām wa Adilatuḥu* (Damaskus: Dār al-Fikr, 1997), p. 864).

⁷ This opinion appears recently from a group who asked whether in a culture which women were actually considered as equal as men (both right and duty), to marry a man from the People of the Book is still prohibited for a Muslim-woman. They brought issue of equivalence principles about women right. (See: Munawir Syadzali, *Ijtihad Kemanusiaan* (Jakarta: Paramadina, 1997), p. 9.

woman or also non-Muslim man with Muslim woman. While people allowed interfaith marriage between Muslims and non-Muslim, man or woman, absolutely, most of them used argument that understood as the result of Riḍā's interpretation that is perceived as allowing interfaith marriage.⁸

Riḍā's interpretation actually is covered in Tafsīr al-Manār, one of contemporary Tafsīrs which many people referred it to solve many problems. Riḍā used social analysis more in the interpretation. His interpretation is so dynamic and transformative supported by his experience during his life in Egypt. He discussed more about the social problem which relates to the Qur'anic verses that he interpreted. He often gave new idea to solve many problems that is so complex from time to time. Besides that, the condition of Egypt when Riḍā stayed is similar with the condition of Indonesia which is pluralistic society. Studying his thought about interfaith marriage will help us to handle the case of interfaith marriage in Indonesia. It is therefore, my intention to study his thought on the topic of interfaith marriage, as, admitted or no, it is a socio-cultural problem of society. So, the writer chose this Tafsīr as object of research.

B. Main Problems

⁸ As quoted by Siti Musdah Mulia in Siti Musdah Mulia, "Pernikahan Lintas Agama: Model Tafsir Perempuan" in *Muslimah Reformis: Perempuan Pembaru Keagamaan*, p. 62.

Based on the background, it can simply be formulated some main problems of this thesis as follows:

1. Who are included into the non-Muslim category according to Rasyīd Riḍā's thoughts on interfaith marriage context? What is the meaning of the People of the Book in his understanding and why he concluded that?
2. What are Rasyīd Riḍā's fundamental ideas about interfaith marriage based on his interpretation of Qur'anic verses? Why he thought that?
3. What is the relevance of his thought in Indonesian context?

C. Objectives and Significances

1. Objectives

- a. To know who are included in the non-Muslim category according Rasyīd Riḍā's thoughts about interfaith marriage context, to know the meaning of the People of the Book in his understanding and to perceive what was the background of his thought.
- b. To know Rasyīd Riḍā's fundamental idea about interfaith marriage based on his interpretation of Qur'anic verses and what background that underlying his thought.
- c. To know how far his thought is relevant to the Indonesian context.

2. Significances

- a. Theoretically, it is hoped that this thesis will enrich discourses about contemporary issues of Tafsīr research and add the literatures of

interpretation study. Especially, this thesis is hoped to expose how is Rasyīd Riḍā's thought about discourse of interfaith marriage observed from his recitation toward the verses of interfaith marriage in Qur'an.

- b. Practically, this thesis can be used not only for academician but also for the larger society especially Muslims concerning the cases of interfaith marriage especially for Indonesian people.

D. Prior Researches

Many scholars have written many books with regard to interfaith marriage. Especially in Indonesia, this theme is always discussed because in fact, it is happened so much.

One of the books is Abdul Muta'al al-Jabri's, "*Apa Bahayanya Menikah dengan Wanita Non Muslim?; Tinjauan Fiqh dan Politik*". Generally, he said that interfaith marriage between Muslim and the others is forbidden to do. Surely, he analyzed the verses of interfaith marriage with using the fiqh principles.⁹ The second book is "*Perkawinan Antar Agama dalam Teori dan Praktek*", written by O.S. Eoh, SH, MS. This book discussed about problems of mixed marriage especially interfaith marriage in the perspective of Indonesian Positive Law.¹⁰ Then the book written by

⁹ Abdul Muta'al al-Jabri, *Apa Bahayanya Menikah dengan Wanita Non-muslim?; Tinjauan Fiqh dan Politik* translated by Ahmad Rivai Usman and Abdul Syukur Abdul Razak (Jakarta: Gema Insani Press, 2003).

¹⁰ O.S. Eoh, *Perkawinan Antar Agama dalam Teori dan Praktek* (Jakarta: Raja Grafindo Persada, 1996).

M. Karsayuda, *“Perkawinan Beda Agama; Menakar Nilai-Nilai Keadilan Kompilasi Hukum Islam”*,¹¹ that focused the discussion about interfaith marriage that was analyzed with many justice theories.

There are many articles that discussed about interfaith marriage, but unfortunately it is only meaningful in *ushul fiqh* and *fiqh* discourse and certainly used *ushul fiqh* and *fiqh* principles. For example, the thesis written by Bashoruddin on the title *“Pernikahan Beda Agama dalam Pemikiran Islam (Studi Komparasi antara Mahmud Syaltut dan Quraish Shihab)”*. This work focused on Mahmud Syaltut and Quraish Shihab’s thought that they forbade the interfaith marriage observed from *maṣlahah* and *muḍarah* aspects. The researcher in this thesis analyzed how both of the figures take a law decision (read: *istidlāl*) related to interfaith marriage legality.¹² So, we can conclude that this thesis used *ushul fiqh* principles more. The similar thesis is *“Studi terhadap Pemikiran M. Quraish Shihab tentang Makna Ahl-Kitab dan Implikasinya terhadap Hukum Perkawinan Beda Agama di Indonesia”* written by Zulkarnaen¹³.

¹¹ Muhammad Karsayuda, *Perkawinan Beda Agama; Menakar Nilai-Nilai Keadilan Kompilasi Hukum Islam* (Yogyakarta: Total Media, 2006).

¹² Bashoruddin, “Pernikahan Beda Agama dalam Pemikiran Muslim (Studi Komparasi antara Mahmud Syaltut dan Quraish Shihab)”, Thesis submitted to the faculty of Syariah and Law, Sunan Kalijaga State Islamic University, Yogyakarta, 2004.

¹³ Zulkarnaen, “Studi terhadap Pemikiran M. Quraish Shihab tentang Makna Ahl-Kitab dan Implikasinya terhadap Hukum Perkawinan Beda Agama di Indonesia”, Thesis submitted to the faculty of Syariah and Law, Sunan Kalijaga State Islamic University, Yogyakarta.

Another thesis entitled “*Nikah Beda Agama dalam Perspektif Jaringan Islam Liberal (JIL)*”. It researched by Muhammad Harsono. He said that the interfaith marriage based on JIL allowed absolutely. JIL actually reduced the earlier scholar’s opinion because in their thought, the old opinion did not contain humanism value and contextualization to this era. The researcher, in this thesis, impressed only describe the JIL’s thought with their reason without an attempt to analyze it himself.¹⁴ The similar thesis is “*Perkawinan Beda Agama dalam Pandangan Islam Liberal*” is written by Robith.¹⁵

Another interesting thesis, “*Ahlul Kitab dalam Gagasan Inklusifisme Nurcholish Madjid dan Relevansinya terhadap Pernikahan Beda Agama*” is written by Taufik Rahayu Syam.¹⁶ In the writer’s opinion, Taufik could explain many definitions of the People of the Book well and clearly with each argumentation. He could understand Nurcholish’s thought about the People of the Book in his “inclusive” framework and criticize it well so this concept was not wrongly perceived.

¹⁴ Muhammad Harsono, “*Nikah Beda Agama dalam Perspektif Jaringan Islam Liberal (JIL)*”, Thesis submitted to the faculty of Syariah and Law, Sunan Kalijaga State Islamic University, Yogyakarta, 2008.

¹⁵ Robith, “*Perkawinan Beda Agama dalam Pandangan Islam Liberal*”, Thesis submitted to the faculty of Syariah and Law, Sunan Kalijaga State Islamic University, Yogyakarta, 2004.

¹⁶ Taufik Rahayu Syam, “*Ahlul Kitab dalam Gagasan Inklusifisme Nurcholish Madjid dan Relevansinya terhadap Pernikahan Beda Agama*”, Thesis submitted to the faculty of Syariah and Law, Sunan Kalijaga State Islamic University, Yogyakarta, 2008.

“Penaafsiran al-Qurṭubī tentang Perkawinan Beda Agama dalam Tafṣīr al-Jāmi’ li Akhām al-Qur’ān” is written by Rusdatul Inayah¹⁷. She discussed interfaith marriage in al-Qurṭubī’s Tafṣīr. Unfortunately, in the writer’s opinion, she in fact, only translated al-Qurṭubī’s interpretation in Arabic to Indonesian without a clear discussion and explanation.

The next thesis about interfaith marriage entitled *“Studi Kritis atas Penaafsiran al-Qurṭubi terhadap Ayat-ayat tentang Nikah Beda Agama dalam Kitab al-Jāmi’ li Akhām al-Qur’an”*. It is written by Ruslan. In this thesis, Ruslan discussed too about al-Qurṭubī’s interpretation in the verses of interfaith marriage. He used philosophical approach to analyze al-Qurṭubī’s interpretation for getting the fundamental idea that contained in al-Qurṭubī’s interpretation. Ruslan said that al-Qurṭubī forbid the interfaith marriage between Muslim and envious community and he allowed the interfaith marriage between Muslim-men with chaste women from the People of the book based on Q 5: 5 because this verse is exception from the verse Q 2:221.¹⁸

From the aforementioned research, it seems no one has taken Ridā’s interpretation as object even though most of them attached some Ridā’s thought. However, this research deeply discuss Ridā’s interpretation about interfaith marriage and get his united thought so that this thesis actually differ from earlier studies.

¹⁷ Rusdatul Inayah, *“Penaafsiran al-Qurthubi tentang Perkawinan Beda Agama dalam Tafṣīr al-Jāmi’ li Akhām al-Qur’ān”*, Thesis submitted to the faculty of Islamic Theology, Sunan Kalijaga State Islamic University, Yogyakarta, 2006.

¹⁸ Ruslan, *“Studi Kritis atas Penaafsiran al-Qurṭubi terhadap Ayat-ayat tentang Nikah Beda Agama dalam Kitab al-Jāmi’ li Ahkām al-Qur’an”*, Thesis submitted to the faculty of Islamic Theology, Sunan Kalijaga State Islamic University, Yogyakarta, 2009.

E. Theoretical Framework

Marriage is the emotional and legal commitment of two people to share emotional and physical intimacy, various tasks, and economic resources.¹⁹

Definitions of marriage as an anthropological concept vary in terms of their emphases on several dimensions, including the use of an emic or an etic perspective, an emphasis on social rules and rights or on behaviour patterns, and an emphasis on marriage being fundamentally an interpersonal relationship or a structural relationship between groups. George Peter Murdock (1949) highlights interpersonal aspects of marriage by defining it as a socially accepted relationship between a man and a woman that combines economic and sexual activities. Ward H. Goodenough (1970), in contrast, defines marriage in term of rights. For him, marriage is a contract in which a person or group establishes its right of sexual access to a woman and in which the woman is eligible to bear offspring.²⁰

Functionalist theorists have often defined marriage as interpersonal relationship sanctioned by society. The importance of marriage is in formation of two-parent families to carry out activities that are necessary for society, especially the activities of reproduction, child care, and socialization of children. Bronislaw

¹⁹ David H. Olson, *Marriages and Families: Intimacy, Diversity, and Strengths*, 6th Ed. (New York: McGraw Hill, 2008), p. 3.

²⁰ David Levinson and Melvin Ember (ed.), “Marriage” in *Encyclopedia of Cultural Anthropology* (New York: Henry Holt and Company, 1996), p. 733.

Malinowski, in the aptly titled essay, “*Parenthood: The Basis of Social Structure*” (1930), sees marriage as a license granted by society, not for sex but for reproduction and child bearing. Marriage legitimizes procreation and assigns each child a social father.²¹

A different functionalist definition of marriage can be seen in A. R. Radcliffe-Brown’s introduction to *African Systems of Kinship and Marriage* (1950). He emphasizes the legal and structural aspects of African marriage rather than the interpersonal and behavioural sides. His approach is sometimes referred to as descent theory, because he sees descent groups as the enduring organization of society and marriage as a disrupting and realigning factor.²²

Marriage in Islam is recognized as a highly sacred covenant. However, it is not religious in the sense of sacrament, but rather in the sense of realizing the essence of Islam. In Islamic law, marriage is a civil contract legalizing intercourse and procreation. Marriage, reflecting the practical bent of Islam, combines the nature of both ‘*ibādat* (worship) and *mu‘amālat* (social relation).²³

The main purpose of marriage is to establish a harmonious and orderly household (*sakīnah, mawaddah wa rahmah*). While the next goal to produce

²¹ David Levinson and Melvin Ember (ed.), “Marriage” in *Encyclopedia of Cultural Anthropology*, p. 733

²² David Levinson and Melvin Ember (ed.), “Marriage” in *Encyclopedia of Cultural Anthropology*, p. 734.

²³ John L. Esposito and Natana J. DeLong-bas, *Women in Muslim Family Law* (New York: Syracuse University Press, 2001), p. 15.

legitimate children, to distribute the sexual desire legal, to keep the chastity and do the religious service are being in the next order.²⁴ This is concluded from the amount of verses like Q 2:187 and 223; Q 4:1, 9, and 24; Q 16: 72; Q 23:5-7; Q 30:21; Q 42:11; Q 70:29-31, and Q 86:6-7. A few of Islamic traditions explained too about the main goals of marriage. Then, next orders only can be occurred if the main goal was done. In fact the goals can be created if the husband and the wife had the same belief. In field of ‘*ibādat* (worship), it can be said that doing marriage is the same as fulfilling half of religion.²⁵

The problems appeared when husband and wife had a different belief, in the case of interfaith marriage happened between Muslim and non-Muslim. Usually, the harmonious and orderly family is built from a number of similarity and sameness among husband and wife, especially the similarity of religion. Logically, the greater differences among the couple, especially in religious thing, will make the relationship of marriage become more brittle. It means that the different religion is presumed strongly will influence the wholeness and harmonious of the relationship.²⁶

²⁴ Khoiruddin Nasution, *Hukum Perkawinan 1* (Yogyakarta: ACAdemia+TAZZAFA, 2005), p. 38. See too: Hisako Nakamura, *Divorce in Java; A Study of the Dissolution of Marriage among Javanese Muslims* (Yogyakarta: Gadjah Mada University Press, 1983), p. 30.

²⁵ Based on Hadis (Tradition): إذا تزوج العبد فقد استكمل نصف دينه فليتق الله في النصف الباقي (See: Muḥammad Naṣīruddīn al-Albānī, *Al-Jāmi’ al-Ṣaḡīr wa Ziyādah (Al-Fath al-Kabīr)*, III (Beirut: al-Maktab al-Islāmī, 1988), pp. 136-137.)

²⁶ Siti Musdah Mulia, “Pernikahan Lintas Agama: Model Tafsir Perempuan” in *Muslimah Reformis: Perempuan Pembaru Keagamaan*, p. 66.

The main purpose of marriage might be failed and many other problems related worship, religious education of children, inheritance, and marriage guardian for the daughter was happened because there are different views of life. However, actually this marriage still be done especially in Indonesia which its majority of inhabitants are Muslim. It is needed to re-study the Islamic doctrine that certainly concluded from the Qur'an and Sunna.

Many scholars have tried it so caused many different views in determining ability of interfaith marriage. Some scholars refused to allow it, some scholars allowed it with the requirements, and the other scholar allowed it.

Rasyīd Riḍā is an interpreter who also re-studied the case of interfaith marriage from the Qur'an directly. His thought is so dynamic to apply in modern context so no wonder if many people referred their problem to Riḍā's interpretation because they trusted the thought contained spirit of reformism. For proving the Qur'an contain spirit of reformism and have concept of ideal moral which always suitable applied for every periode and place (*ṣālihun li kulli zamān wa makān*), it must be researched Riḍā's interpretation about interfaith marriage so get the new concept of interfaith marriage that may be applied in Indonesian context.

F. Research Method

In one research, the role of research methods as a lancet into something that is mandatory. The different research framework or less is possible to produce a less

satisfactory achievement indeed ambiguous. Therefore, to reveal a problem in a optimized scientific study, it is needed a research method.

1. Method of Data Collection

In general, this research is qualitative research that has literary characteristic or library (library research), a literature review by performing literature research related to the views of Rasyid Ridā which related to interfaith marriage. The research data were collected from *Tafsīr al-Manār* written by Rasyid Ridā as primary source, and other relevant sources as secondary data.

2. Method of Data Process

Data collected were processed with descriptive analytical method. So, the data were described one by one and then were analyzed it in order to answer the question.²⁷ The method of analysis used content analysis²⁸. The steps of this research as follows:

- a. Finding and collecting verses that discusses about interfaith marriage. Because Qur'an did not mention the special word for term interfaith marriage, it uses the word "*n-k-h*" to specialize searching the verses and then collect the verses of interfaith marriage after read the context of being verses. The prior research also helped to find the verses about interfaith marriage.

²⁷ See: Winarno Surakhmad, *Pengantar Penelitian Ilmiah* (Bandung: Tarsito, 1994), p. 139.

²⁸ See: Lexy Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya), pp. 103-104.

- b. After found the verses, it searched them in Riḍā's Tafsīr, *al-Manār*. Then, his interpretation about the verses is collected.
- c. Data about Riḍā's interpretation is analyzed critically with content analysis method to find his united thought about interfaith marriage and what is the relevance of his thought in Indonesian context.
- d. Because this research uses philosophical hermeneutics²⁹ as the approach, so, the first thing that must be studied is his pre-understanding about interfaith marriage which formed by the background of his life such as how is the condition of his family, how is his education, what is his scientific development, etc which is collected from other relevant source about Riḍā's. The description of his life is used to analyze his interpretation and get the original thought about interfaith marriage.
- e. After got his united thought about interfaith marriage, his thought is elaborated deeply in relation to Indonesian context in the next explanation with added the Prophet traditions if needed.

²⁹ One of hermeneutics approach is study of bioghrapy that describe the figure pass through his lifestory, the background, influence of another figure, etc. (See: M. Nazir, *Metode Penelitian* (Jakarta: Ghalia Indonesia, 1998), pp. 56-57 and Sudarto, *Metodologi Penelitian Filsafat* (Jakarta: Raja Grafindo Persada, 1996), p. 25.)

G. Thesis Structure

To arrange all of discussion in this thesis systematically, I have arranged it into five chapters. The writer arranges them as follows:

Chapter one is the introduction which describes the significance of this research. It covers the background, main problem, objectives and usefulness, prior researches, theoretical framework, research method and thesis structure. This chapter is the bridge of the subsequent chapter.

Chapter two is a biography of Rasyīd Riḍā. It covers his backgrounds and personalities including his family, education, and personal character. Besides that, this chapter will also discuss about his Tafsīr, *al-Manār*, including the sosio-historical background of the appearance, writing style of his Tafsīrs, the writing methods, the contents and the scholars's mark toward the Tafsīr. This chapter will be useful to analyze and get his united thought about interfaith marriage.

Chapter three is Rasyīd Riḍā's interpretation about interfaith marriage. This chapter describes who are included in the non-Muslim category according to Rasyīd Riḍā's thought, and his interpretation about verses of interfaith marriage.

Chapter four will discuss about what is the fundamental idea of Riḍā's thought about interfaith marriage that can be concluded from knowing his ways of thought, education background, socio-political condition where he lived, etc. Then, it will be discussed about relevance of his thought in Indonesian context.

Chapter five is the concluding remarks. It includes conclusion which is the answer of all question in the chapter one and relevant constructive suggestion for the next similar research.



CHAPTER IV

AN ANALYSIS OF RASYĪD RIḌĀ'S INTERPRETATION

After discussing Riḍā's interpretation in the previous chapter, this chapter seeks to get his united thought about interfaith marriage, especially on what is the fundamental idea of his thought. Then the discussion will be continued to how far his thought is relevant to be applied in Indonesia.

A. Riḍā's Main Thoughts about Interfaith Marriage

Riḍā opened the possibility of interfaith marriage between Muslim and non-Muslim, especially between Muslim-man and woman among the People of the Book. However, based on Riḍā's explanation before, the writer gets the point that he actually emphasized the final goal of interfaith marriage is making the companion (wife or husband) to adhere Islam. Because the People of the Book had the similar basic of religious doctrine with Muslim, so then, it might be easier to bring them to join Islam than to invite the Polytheist who did not have religious doctrine.

According to Riḍā, the possibility which the People of the Book to adhere Islam is higher if the marriage happened between Muslim man and woman from the People of the Book. It is because that the husband is the holder of authority in the household. He added the requirements which Muslim must have the strong faith and

right understanding on Islamic doctrine. Muslim husband can influence his wife showing his good attitude as Islam taught him.

However in another explanation, Riḍā did not blame the Muslim-woman who married with man from the People of the Book. He just warned that the risk of such marriage is higher with interfaith marriage between Muslim-man and woman from the People of the Book.

His attitude like that is appeared certainly caused by his surrounding where Egyptian is so pluralistic, so that he always has tolerance attitude habitually to all citizens of Egypt. Riḍā wrote in his diary, as quoted by Quraish Shihab in his book “*Studi Kritis Tafsir al-Manār*”,

“When I was young, I saw the leaders of Christian from Tripoli and Lebanon in my home. Moreover, I saw the clergymen too especially in the great days. My father is respectful to them as same as to Islamic Leader. Because of that, I always suggest to have tolerance, to look for the same point, and to work together among all citizens on the basis of justice and benefaction that religion taught for advancement of the state.¹

Then, his interpretation certainly appeared from his habit. Thus, as a reformist in the era, he actually wants to unite not only the Egyptian Muslims but also all citizens of Egypt for building and forwarding their state together.

However, apart from legal or illegal the status of interfaith marriage, the writer concludes that there are two points that Riḍā wants to stress more about interfaith marriage context. The two points are as follow:

¹ Quraish Shihab, *Studi Kritis Tafsir al-Manār*, pp. 59-60.

1. Consideration of Choosing the Companion

Marriage in Islam is not for temporal but a long lasting commitment. Hence, in the choosing the companion (read: bride or groom), people should take care of couple criteria. The couple will endure the life together, face household problem together, educate their children together, reciprocate and divide, in fact do anything together. So, consideration of choosing the companion is one important point before doing marriage.

Islam gave the guidance based on Q 2: 221 as discussed before that do not choose the unbelievers from polytheists as the companion (read: husband or wife) even though they allured, because they will be dangers for Muslim and their children in the form of broken their faiths as were happened to the religio-communals before Muhammad's, which firstly they submitted the straight religion and then after they married the unbelievers so broken their faiths but they did not consider it.

So then, do not marry fornicators because they will break the descendant. It should be chosen the chaste man or woman from Muslim or the People of the Book as the companion because it is suitable with the goal of marriage itself is keep the chastity of couple (husband and wife). Based on Ridā's opinion, the People of the Book are stated as the community that has a religious doctrine, so they have the same position like Muslim which is the chaste community in the marriage. As the writer mentioned before, this attitude appeared from his habit that always tolerance to all citizens.

Next, the guidance of choosing the companion is clearly mentioned in Prophet's saying as mentioned by Bukhari in his book,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَنْكِحُ الْمَرْأَةَ
لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا فَاظْكُرْ بِذَاتِ الدِّينِ تَرُبَّتْ يَدَاكَ^۲

The Prophet lectured to his religio-communal especially for man when choosing the woman intended to be married, that it should be chosen from her religion, not from her wealth, or her descent, or her beauty. This statement emphasized what Qur'an said (وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمَنَّ). Then, it can be known how is her religious value from her attitude what she keeps honorary with never fornicated or not, because only people who follow religious doctrine never fornicated.

It is also be valid for woman before accepting proposal from a man, and it is very important thing according to the writer, she should choose the companion from his religion as the main criteria of husband because explained by Ridā before that woman after married become subjugated under husband's power in the household. There is only the good husband who has religious understanding will regard his wife as special woman and his children as special ducky along his life. He will lead his family into true and right way.

² Bukhārī, Ṣaḥīḥ al-Bukhārī, topic *al-Nikāh*, chapter *al-Akiffa' fi al-Dīn*, no. 4700 in al-Maktabah al-Syāmilah (Global Islamic Software, 1991-1997).

Thus, if woman makes the wrong decision in choosing her husband, in fact, the woman has the submissive characteristic to her husband in a household, so that she may be regarded as slave of her husband along her life. She will be on cruel treatment and a number of other ill treatments from her husband. It is could possibly happened simply because she choose wrong man as her husband. In fact, the woman has the submissive characteristic to her husband in a household.

The writer believes this is the point which Riḍā want to emphasize in his interpretation on the verses of interfaith marriage. The main criteria that must be considered when choosing companion is the religion, because it will be important factor that determine harmony of household life in the future.

In writer's thought, when Riḍā allowed Muslim married non-Muslim, it is better limited only between Muslim-man and woman from the People of the Book from Jews, Christian, Protestan, Hindu, Buddha, and all religion being in the world. The hint is his statement that mentioned the dangers that possibly will be caused by interfaith marriage between man from the People of the Book and Muslim-woman, the dangers which more possible happened than in the marriage between Muslim man and woman from the People of the Book. However, it is does not mean that Riḍā claimed interfaith marriage between Muslim woman and man from the People of the Book is forbidden. It indicates from his statement that hand over the decision to the committer.

Although the People of the Book based on Riḍā is stated as the community who has the religious doctrine, but practically their doctrine and

Muslim's doctrine have the differences which are admitted by Riḍā himself that People of the Book have the deviation in their doctrine. Their belief only similar with Muslim's belief, but it is not the same. So, it is better must be needed the same belief, the same doctrine, the same faith in the same religion for building the harmonious family.

Although the same religion between husband and wife itself cannot assure harmony of household because in fact, many cases of divorce from same religion for example, Islam, in the marriage can be found in Indonesia. Whereas in Islamic doctrine itself, Allah taught that the divorce even though is permitted but it is one thing that Allah hates it so much. While if husband and wife have different religion, the divorce is more possible than marriage on same faith.

So that, although Allah permitted Muslim to marry People of the Book who certainly have different religion and faith from Islam, as interpreted by Riḍā before, but it is only alternative choice because in fact it was only be found a little case which Muslim can make their companion (read: husband or wife) who are from the People of the Book become conscious about the Truth and then finally joined Islam after build their household, because as mentioned by Riḍā as fact in Egypt, the citizens married French men or women, they broke anything about Muslim's faith and their state, they asked divorce and demand much money.

2. Image of Ideal Household

In his Tafsīr, Riḍā described clearly the image of ideal household where there is good cooperation between couple to solve many problems in their domesticity; the husband entrust himself, their children, and his wealth to wife because she will keep them as she keeps herself and will handle her family well; the husband will lead his family into goodness; all things are certainly based on right religious understanding in the same belief or faith or religion properly. What will happen if the wife do not believe in God, even though she is beautiful, but, always do betrayal to his husband, damage children's belief, she will make the household like a hell. Riḍā actually emphasized the good household need same belief after all. In fact, the marriage on the same belief is more successful than the marriage on different belief in the harmony.

However, in his interpretation of Q 5:5, Riḍā also open the possibility to marry the People of the Book from Jewish, Christian, Protestan, Hindu, Buddha, and so forth. So, based on Riḍā's opinion, interfaith marriage is still possible to be done, even though in another chance, he also warns about the danger that may happen after marriage. Actually, his opinion is so important to face the plurality of community where Muslim lived in the world. However, unfortunately his opinion then is used to justify interfaith marriage absolutely, as claimed by many people.

In fact, Riḍā never allowed interfaith marriage generally. As a moderate scholar who lived in modern era where globalization happened anywhere and the

community is pluralistic, it is incorrect if Riḍā prohibits interfaith marriage absolutely because the plurality cannot be ignored and interaction between people cannot be prevented. However, he cannot allow it happened widely so he warns about the danger that may occur as experienced by many Egyptians.

Riḍā also argues that whether interfaith marriage is allowed or no is very much depend on the committers. If the committer believes that he/she can make good change in companion's self in the future, especially may strengthen the faith of the companion into right way and make him/her joined Islam, interfaith marriage is possible to allow. Actually the persuaded capability into join Islam is only owned if committer has good understanding to Islamic doctrine because with understanding Islamic doctrine, he/she can show how Islam teach mankind to the companion as special people, guide them to do good deeds, etc which it can make the companion interested and influence them to join Islam.

Historical data explained that interfaith marriages were done by the Prophet himself, the companions and followers. Most of them have done interfaith marriage for the missionary purpose and it was proven that their wives then converted to Islam.³ Their successful in Islamizing their wife certainly had been supported by their strong faith and wide horizon in Islamic knowledge.

³ Prophet Muhammad married Shafiyya bint Huyyay, a Jew of Nadhir Descendants, and Maria al-Qibtiyya, a Coptic Christian from Egypt, Uṣman ibn Affān married Nailah bint al-Farafisah al-Kalbiyyah, a Christian woman, Huẓaifah married a Jew-woman from Medina, Ṭāḥah ibn 'Ubaidillah married a Jew woman in Damsyiq, etc.

Moreover his position as the holder of household authority gave him ability to influence his wife.

Those capabilities certainly are not owned by all people, so the interfaith marriage between Muslim-man and woman from the People of the Book is not ideal marriage in Islam, even less the marriage between man from the People of the Book and Muslim-woman. Based on the fact, Muslim should not choose people have different faith as their companion because many possibility of dangers can be appeared.

From his attitude, the writer concluded that Ridā is not liberalist as claimed by people who allowed interfaith marriage absolutely without requirements. Ridā permitted interfaith marriage with some requirements as explained before. He clearly warned the interfaith marriage's actor about the dangers that possibly happened with some case in Egypt.

B. Some Testimonies For Ridā's Thought

After discussed about Ridā's Interpretation in Qur'anic verse of interfaith marriage, the writer wants to underline some points about his thought as follow:

1. It is difficult to find Ridā's original opinion between many opinions that he mentioned in his interpretation, moreover he often justified all opinions that is different and sometimes refused them if it is not rational logically. However, in another side, it can be said that Ridā' is a democratic person who return the choice to the reader without claimed only one true opinion.

2. As reformist in the era, Riḍā' wants the unity of Egyptian generally and Muslim especially in facing Western influence. So, if he prohibits interfaith marriage absolutely, it can cause disunity between Muslim community and the other original Egyptians who are Christian Coptic and other religions as mentioned before. So then, he opened the possibility of interfaith marriage to prevent the disunity between the original Egyptian. In the writer's thought, Riḍā may prohibit interfaith marriage absolutely if live in the different era. Unfortunately, his attitude is sometimes misunderstood by the people who then claimed Riḍā permitted interfaith marriage absolutely so it must be strengthen because they misunderstand the context that Riḍā meant.
3. Riḍā' interpretation based on some people, is considered so refractive about gender because in some statement which he said, it stated that the authority of husband (read: man) caused Muslim-women should not married man from the People of the Book, as explained in the previous chapter. Some people claimed that Riḍā fallen into patriarchy culture where always place man's position on woman's position. However in the writer's opinion, it cannot be wrong or justified because Riḍā is the children of his period, so Riḍā actually interpreted the Qur'anic verses based on his experience during his life in his period. It may be happened in his period where patriarchy culture is so developed.

C. The Relevance of Riḍā's Thought in Indonesian

Riḍā's concept about the People of the Book must be responded related the social condition of Indonesian people who are pluralistic society. His concept should become operational basic appreciation toward existence of religions so it can be established dialog between all religio-communals to reach the harmony. In Indonesian context, the concept emphasized that all believers on the other religions are admitted, be secured, and guaranteed their faith by Islam based on Riḍā's interpretation about the People of the Book. So, when a religious community included the People of the Book category, automatically the community was be admitted the rights and freedom to do the religion.

As known that Indonesia consists of many ethnics and religious diverse, it is possible when interfaith marriage happened more and more among Indonesian people. So, it needs the tolerance concept that can legalize it whereas Indonesian Law has not managed it.

The practice of interfaith marriage made a problem at the first from the aspect of administration because, as explained before, Indonesian Law does not admit this marriage based on the Marriage Law, No. 1 Th. 1974, section 2 subsection 1 and in the Compilation of Islamic Law (KHI) that legalized by President Instruction No. 1 Th. 1991, the marriage can be valid if the bridegroom follow the same religion, especially Islam. So then, the actor of interfaith marriage must compromise and practically, one of them will move and follow another religion to avoid the complex

administration. However, after the process of marriage was be done, they will back to believe on their original religion and worshipped based on their faith each other.

Based on data which is stated by Committee of Indonesian Scholars (MUI) DKI Jakarta, since April 1985 until 10 Juli 1986, there are 239 cases of interfaith marriage. 117 cases are the marriage between non-Muslim man and Muslim woman.⁴ This number will add more as long as the time. It proved that interfaith marriage in Indonesia happened not only between Muslim man and non-Muslim woman but also the opposite between non-Muslim man and Muslim woman. It also proved that interfaith marriage in Indonesia can be prohibited or prevented whereas Indonesian Law did not managed it.

In handling this case, Ridā offered the tolerance concept related interfaith marriage that is based on his interpretation on Qur'anic verses. He stated that interfaith marriage actually can be legalized. He opened the possibility for it. However, although he stated it is possible but he does not hope the practice will be trend like the Indonesian people done.

When it is considered that interfaith marriage in Indonesia cannot be prevented or prohibited, so based on Ridā's, it depends on the committers or the actors. When the actors decide to interfaith marriage, they should realize the impact from positive things and negative before. The impact will certainly relate to religious education of children, religious status of children, inheritance, marriage guardian for

⁴ Siti Musdah Mulia, "Pernikahan Lintas Agama: Model Tafsir Perempuan" in *Muslimah Reformis: Perempuan Pembaru Keagamaan*, p. 64.

daughter, etc. Logically, the greater differences among the couple, especially in religious thing, will make the relationship of marriage become more brittle. It means that the different religion is presumed strongly will influence the wholeness and harmonious of the relationship.

Moreover, most of factors caused it happened are love and affection, being pregnant, their belief that all religions are similar, etc.⁵ Love and affection are factually the strongest reason for a person to marry, but this reason could not be allowed as a basic of permission. As discussed before, Allah said that a faithful slave is better than a free unbeliever in Q 2:221. The verse implies suggestion to select believer men and women and ignore emotion and feeling as the basic of marriage. It is also validated by Hadis that mentioned by Bukhari. The Hadis implies recommendation to choose a woman based on her religion, not other motives. So that, love and affection cannot be the only reason to overstep the borders, for instance a limitation when Muslims desire to marry non-Muslims. Unfortunately, Indonesian people generally and the actors of interfaith marriage took care this matter less. It might be caused by a minimum of religious education especially in choosing the companion.

Another reason of interfaith marriage's actor is being pregnant before marriage. The Qur'an clearly answered with

⁵ As concluded by Ahmad Afandi in his thesis "Reasons of Interfaith Marriage Actors from the Perspective of Islamic Law".

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى
الْمُؤْمِنِينَ

The verse mentioned that the fornicator man and woman are equal with the polytheist man and woman. So that, Muslim who be chastity was be prohibited to marry them as the prohibition marry the polytheists.

Then, when Ridā stated the interfaith marriage between Muslim man and non-Muslim woman is better than the opposite, it related to husband position in the household as holder of the authority. As his position as husband, Muslim man is expected can educate his wife and children based on Islamic value. While the wife will know the beauty of Islam which Islam gives the complete rights on her position as wife.

However, it does not close the possibility of interfaith marriage between non-Muslim man and Muslim woman because data mentioned that when Muslim-man married non-Muslim woman so 50 percent of the possibility which their children follow the father's religion whereas when non-Muslim man married Muslim woman, 80 percent of the possibility which their children follow the mother's religion.⁶ This data indicated that in the case of interfaith marriage in Indonesia, potency of Muslim woman is bigger in determining identity of children's religion. It can be concluded that the majority of children followed the mother's religion, not the father's religion.

⁶ Siti Musdah Mulia, "Pernikahan Lintas Agama: Model Tafsir Perempuan" in *Muslimah Reformis: Perempuan Pembaru Keagamaan*, p. 69.

Actually, the reason that based the statement which the interfaith marriage between Muslim man and non-Muslim woman is better than the opposite is the fear will cause the religious conversion among Muslims. There is the belief that the man usually is stronger of his religion so he is expected his companion and their children follow Islam later. It is not being a big problem actually because who is Muslim from man or woman is legal to do interfaith marriage so long as they have strong faith and right religious understanding so the final goal of interfaith marriage itself which the companions and children become Muslim is success.

As far away, Riḍā's thought is relevant to apply in Indonesia. Interfaith marriage is actually legal theologically but when it is prohibited, certainly it is influenced by many external factors considering objective condition of the community, in this topic mean Indonesian people. The writer agree this marriage is prohibited based on the reason that interfaith marriage is one factor that caused the high divorce rate in Indonesia, the high domestic violence, and sometimes became the modus operandi of trafficking in women and children which always grow in Indonesia. So, the real reason is prevention of happened social damage in Indonesian people.

Furthermore, if interfaith marriage is permitted, it should give the socialization to the community about positive and negative impact from the interfaith marriage. It is needed to anticipate negative effects which possibly occur. All it once, it is purposed to increase the understanding and intelligence of the community in choosing the companion.

CHAPTER V

CONCLUDING REMARKS

A. Conclusion

As the explanation of entire problems regarding interfaith marriage through Ridā's interpretation is completed, thus the conclusion for this study is set as follow:

1. Non-Muslim category in the case of interfaith marriage includes Unbelievers, Polytheists, and People of the Book. Ridā agreed with the definition of majority about Unbelievers and Polytheists, but he believes that the People of the Book consist of Jews, Christians, Magians and Sabians, Hindu, Buddhism, Kong Hu Cu in the China, and Shinto. Ridā used the criteria such as having the holy book and or following one of the known Prophets, from Abrahamic religion or no in determining one religio-communal includes the People of the Book category. He took the argument from Q 4: 164, *وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ*. It is suitable with his method of interpretation which interpret a verse with another verse. In addition, his thought appeared to be based on the context of his era where its community is so pluralist and consists of many people who believe many religions. His life experience certainly impacted on his interpretation.
2. Ridā wants to emphasize his fundamental idea into two points. *First*, the thing should be done before marriage is choosing the companion from the religion, how he/she must be chastity before marriage, not unbelievers or fornicators, how

his/her obedient to their religious doctrine, etc. *Second*, Riḍā wants to describe the image of ideal household which is being same belief in the household for building a harmonious family. Although he stated that it is possible to do interfaith marriage, but it should be done only as the last choice. To Riḍā, even having the same faith cannot guarantee a unity of a household, let alone for the couple with different faith.

3. In Indonesian context, Riḍā's concept about People of the Book must be responded to the social condition of Indonesian people who are pluralistic society. Then, interfaith marriage that happened in Indonesia as impact of pluralistic society should be managed by Indonesian Law but in the fact, it is not admitted yet. Based on Riḍā's thought, interfaith marriage is actually legal theologically but when it is prohibited, certainly it is influenced by many external factors considering objective condition of the community. After all, Riḍā handed back the decision to doing interfaith marriage or not depends on the committers or the actors. When the actors decide to interfaith marriage, they should realize the impact from positive and negative things beforehand.

B. Recommendation

1. Tafsir al-Manār is often used by Indonesian people, and indeed Riḍā's thought was widely be spread in Indonesia which sometimes was being a justification for doing anything, especially in interfaith marriage cases. Most people often used Riḍā's thought as argumentation to legalize interfaith marriage absolutely,

unfortunately they did not beat out his thought so that appeared wrong perception about his attitude. So, it is expected this thesis contribute to the “correct” perception Riḍā’s attitude related interfaith marriage. For understanding Riḍā’s united thought, it should be researched his interpretation deeply.

2. Hence, a further study is needed to pin point the real cases of interfaith marriage in Indonesian community, how people understand Qur’anic verse about interfaith marriage and why they still do it after knowing the Islamic percept on this matter.
3. It is better for government to socialize the positive and negative impact of interfaith marriage for anticipating the possibility of negative effect happened to the society.
4. The government must observe Indonesian Law about interfaith marriage again and determine the attitude quickly about the legality because interfaith marriage in Indonesia cannot simply be dismissed.

Finally I thank Allah because of His mercies and blessing this research can be done. I do know this research is far from perfect, and if anyone wants to give me suggestion, I will be more than happy. And also I do hope this research is useful for me and the other researchers.

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