MEANING OF MITSAQAN GHALIDZHAN IN STUDY CONTEMPORARY INTERPRETATION QURAISH SHIHAB THOUGHTS

Abstract: Marriage is a social interaction that has the value of worship. Marriage is not only about two people but also two families. As soon as the marriage contract was pronounced, 'Arsy was shaken by the enormity of the transfer of trust from the woman's parents to her husband's shoulders. So it is not surprising that Allah calls it a heavy and strong bond (mithaqan ghalidan). This type of research is library research, qualitative research methods and documentation techniques which are based on the interpretation of al-Mishbah by Indonesian scholars, namely Quraish Shihab and other sources which discuss mithaqan ghalidan in marriage. In the results of this research, Quraish Shihab uses the concept of munāsabah alayat by quoting another verse that mentions mithaqan ghalidan, namely equating a strong agreement in religion with a strong agreement in marriage and the obligation to maintain that bond. In reviewing fiqh, Quraish Shihab emphasizes fiqh by explaining the prohibition on taking dowry unless it has been proven to be fāhisah.

Keywords: Miṣāqan Ghalīḍa, Classical Tafsir, Contemporary Tafsir.

INTRODUCTION

Marriage is a strong agreement before God; for newly married people, it is a new world to navigate a new life. Like building a building, it requires careful
preparation and planning. Everything must be paid attention from choosing building materials, the beauty of a safe place, elegance, comfort, and environmental friendliness to choosing matching household furniture. Otherwise, a beautiful and luxurious building will be a dream.¹ Now, many people treat marriage only as a tradition, no longer as a religious teaching in which there is value to a covenant of glory. Even though the Prophet has emphasized in the hadith, which means, "Marriage is my sunnah, "Whoever does not like my sunnah, then he is not among my group".² The above hadith implies the Prophet's recommendation for his people to marry.

The explanation above explains that marriage is not an easy matter. Marriage is a sacred contract or agreement, as written in the Al-Qur'an surah An-Nisa' verse 21:

وَكَيْفَ تََْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلََ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا (١٢)

"And how could you take it back after having enjoyed each other intimately and she has taken from you a firm commitment?"(QS.An-Nisa’:21).³

In this verse, it is explained that marriage agreements are very important, but a person's lack of awareness or understanding of these agreements when carrying out family life can result in divorce. One solution and effort to condition a family to be strong and good is to continuously explain the concept of the ideal family revealed in the Al-Qur'an, namely a short but concise sentence with the term "Mīṣāq Ghalīḍan".⁴

A Muslim certainly wants to create a happy, prosperous household according to Islamic guidance. namely, a household that is a paradise for its residents. A place to unwind, a place to gather where there is a feeling of happiness, security, peace, and a place to have fun. As intended by the Prophet Muhammad in one hadith, "My home is my heaven."⁵

³ Al-Qur’an, 4: 21
⁵ M. Quraish Shihab, Kisah dan Hikmah Kehidupan, 1 ed. (Tangerang selatan: Lentera Hati, 1994).
To create and uphold a household that is sakinah, mawadah, warohmah, theoretically and normatively, husband and wife have great rights and obligations. Therefore, before someone decides to enter marriage, they must fulfill sufficient requirements and preparation, such as physical and mental maturity, equality of life, religion, and various other aspects. This is necessary so that both prospective husband and wife have physical and spiritual readiness and maturity. Hence, the Prophet advised his people to get married immediately so that there would be quality successors because couples were created by Allah and through marriage, Allah had chosen it for his servant to prepare sufficient sustenance for both of them. One solution and effort to condition a family to be strong and good is to continuously explain the concept of the ideal family revealed in the Al-Qur’an, namely a short but concise sentence with the term "Mīṣāqan Ghalīḍza".

Several studies conducted by previous authors, "Mitsaqan Ghalidza in the Era of Disruption (Study of Divorce Due to Social Media)" by M. Saeful Amri. This research includes analyzing Mīṣāqan Ghalīḍza as a principle of marriage. Several things cause the high divorce rate to infidelity on social media, a shift in culture that is increasingly open, the decline in the meaning and value of marriage and a lack of understanding of religion. Next is the article "Mitsaqan Ghalidza’s Spirit in Marriage as a Family Strengthener in Central Kalimantan" by Khabib Musthafa and Subiono. The results of this article contain the values of mīṣāqan ghalīḍza which teaches sincerity and full commitment in building a family because marriage is a sacred bond that contains divine commitment not only to the partner but also involves Allah SWT.

The next research is "Paradigm Shift in Al-Quran Interpretation: Analysis of Feminist Interpretation in Indonesia" by Siti Robikah. In this research, the interpretation

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7 Muhammad Sayyid Sabiq, Fiqh as-Sunnah, Jld. II (Kairo: Dār al-Fath Li al-I`lām al-Araby, 2000).
of the Koran has developed from classical to contemporary times. The methods and approaches used by mufasir have experienced real progress. This research explains how interpretations change from classical to contemporary, focusing on a feminist approach. Understanding that wants an equal position between men and women. From some of the research above, researchers are very interested in researching misaqan ghalidza in marriage, which refers to Tafsir al-Mishbah written by Muhammad Quraish Shihab, who can be called a master of mufassir. Tafsir al-Mishbah, in the context of discussions in modern times, is needed to help understand the problems in today's life.

RESEARCH METHODOLOGY

This study is library research carried out in connection with theoretical studies supported by other references. Meanwhile, the nature of this research is descriptive analysis, namely by systematically describing and explaining discussion materials obtained from various sources. In the research, the researcher explains the meaning of the interpretation of Surah An-Nisa's verse 21 regarding misaqan ghalidzan in marriage in the Al-Mishbah interpretation.

RESULT AND DISCUSSION

Understanding Misāqan Ghalidzan Marriage

Said ميثقا غليظا in Arabic consists of two words ميثاق (mitsaq) taken from the word وثق (watsaqa) which means binding, then the word غليظا (ghaliţan) means sturdy or can mean strong. Based on this understanding, what is meant by mitsaq ghalizan is an agreement that is firmly bound. The word misaqan ghalidzan means that a marriage has the awareness to always obey Allah SWT by carrying out a marriage contract, which will be a symbol of two creatures who want to enter into a marriage in a bound manner. When a couple utters two very simple but heavy words in a law (consent and consent), it will change all aspects of life,

In marriage, this bond is something that is very important in married life because this bond is very sacred. If it is violated (divorce), then this is something that Allah SWT hates. As in the Word of the Prophet, which Abu Daud, namely narrated:

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\text{“Allah does not allow anything that He hates more than divorce”}^{13}
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It is very hateful to him. In the hadith, it is very clear that this is the case. It is known that many couples are easily provoked by problems, which are very normal for married people to experience.\footnote{Abu Dawud, \textit{Sunan Abi Dawud} (Damaskus: Dar ar-Risalah al-Alamiyah, 2009).}

**Verses that discuss Mistaqan Ghalizan**

In the Qur’an, there are three verses that explain (mitsaqan gholidzan). First, QS Al-Ahzab (33): 7

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\text{وَإِذْ أَخَذْنََ مِنَ النَّبِيِِّينَ مِيثَاق َهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَََ وَأَخَذْنََ مِيثَاقًا غَلِيظًا}^{7}
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“\text{And } \text{remember when We took a covenant from the prophets, as well as from you } ‘\text{O Prophet},’, \text{and from Noah, Abraham, Moses, and Jesus, son of Mary. We did take a solemn covenant from ‘all of’ them’}(Q.S \text{Al-Ahzab}:7) ^{15}

This letter explains Allah SWT. agreement with the prophets regarding conveying divine messages. The m\text{īṡā}qan ghal\text{īẓ}an referred to is a strong agreement, which indicates the struggle of the prophets always to be united with Allah and always be devoted to Him.\footnote{M. Quraish Shihab, \textit{Tafsir Al-Mishbah: Pesan, Kesah, Dan Keserasian Al-Qur’an}, 10 ed. (Jakarta: Lentera Hati, 2002).}

Second: QS. An-Nisa’ (4), 154

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\text{مَااَحَلَّ اللهَ شَيْإً أَب ْغَضُ اِلَيْهِ مِنَ الطَّلََقَ}
\]

"Allah does not allow anything that He hates more than divorce"
“We raised the Mount over them ‘as a warning’ for ‘breaking’ their covenant and said, “Enter the gate ‘of Jerusalem’ with humility.” We also warned them, “Do not break the Sabbath,” and took from them a firm covenant.” (Q.S An Nisa':154)

This verse commands us to sanctify Saturdays and adhere to and avoid things that He has forbidden. The word mīṣāq gālīzān is a heavy agreement, but in this agreement, the Jews broke the agreement by doing things that Allah SWT forbade.

Third: QS. An-Nisa' (4):21

“And how could you take it back after having enjoyed each other intimately and she has taken from you a firm commitment?” (Q.S An Nisa':21)

According to Ibn Kathir's interpretation, narrated by Ibnu Abbas, Mujahid, and Said Ibnu Jubair, the word mīṣāq gālīzān in question is the contract agreement in marriage. Another history from Sufyan As-Sauri also says what is meant is "holding in a proper way or letting go in a good way."

Mufassirs' Interpretation of The Verse Miṣāq Ghalītān

Al-Ahzab verse (33):(7-8)

“And remember when We took a covenant from the prophets, as well as from you ‘O Prophet’, and from Noah, Abraham, Moses, and Jesus, son of Mary. We did take a solemn covenant from ‘all of’ them. so that He may question these men of truth about their ‘delivery of the’ truth. And He has prepared a painful punishment for the disbelievers” (QS. Al-Ahzab:7-8)
We have taken an oath of promise to all the prophets, especially the five Ulul Azmi prophets mentioned in this verse, that they are committed to conveying the message of Allah SWT to their people, upholding His religion, supporting each other, and helping each other. Synergize between them utilizing the next Prophet, continuing the relay, and perfecting the message of the previous Prophet. This is as Allah says in verse Ali Imran (3):81:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثَُُّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَت ُؤْمِنُنَّ بِهِ وَلَت َنْصُرُنَّهُ قَالَ أَق ْرَرْتُُْ وَأَخَذْتُُْ عَلَى ذَلِكُمْ إِصْرِي قَالُوا أَق ْرَرْنََ

“Remember when Allah made a covenant with the prophets, saying, “Now that I have given you the Book and wisdom, if there comes to you a messenger confirming what you have, you must believe in him and support him.” He added, “Do you affirm this covenant and accept this commitment?” They said, “Yes, we do.” Allah said, “Then bear witness, and I too am a Witness” (QS.Ali Imran:81)

Allah SWT. took an oath of promise upon them that they declared that the Prophet Muhammad SAW. was the Messenger of Allah SWT, and the Prophet Muhammad SAW. declared that there was no prophet after him. Then Allah SWT. Strengthened and confirmed the oath of promise and the "fact of integrity" by labeling it as an oath—a firm, strong, and steadfast promise. This is to emphasize and intensify the oath's sacredness, cruciality, and majesty, as well as the gravity of the burden and responsibility.

The meaning is that, with this oath, we take from them an oath of promise and a firm, strong, and firm pact. The second Mitsaq, or promise, has the same meaning as the first promise but has been strengthened and confirmed with an oath. Alternatively, the repetition here is to explain the nature of the agreement through the language of isti'arah, which borrows the word (غليظاً), which originally was to explain the nature of things in material form, to be used to explain the nature of things that are abstract and moral. This

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21 Al-Qur’an, 2: 81
aims to emphasize and intensify the sacredness, majesty, and cruciality of the agreement, as explained previously.

An-Nisa' (4): 154

وَرَفِعْنَا فَوْقَهُمُ الطُّورَ بِِِيثَاقِهِمْ وَقُلْنَا لََُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لََُمْ لا تَعْدُوا فِِ السَّبْتِ وَأَخَذْنََ مِنْهُ مِيثَاقًا غَلِيظًا (٤٥)

“We raised the Mount over them ˹as a warning ˹for breaking their covenant and said, “Enter the gate ˹of Jerusalem ˹with humility.” We also warned them, “Do not break the Sabbath,” and took from them a firm covenant. ˹(QS.An Nisa':154)\(^2\)

When Allah mentioned their false objections, Allah reported that their actions were not strange; in fact, there had been previous attitudes from them that were worse and worse, which they adopted with the Messenger whom they claimed they believed in, namely their request. to him so that he could see Allah directly, their action of making a statue of a calf as the God they worship, after they witnessed real evidence of Allah’s power with their own eyes, which no other person had ever witnessed, and their refusal to accept the law—the law from their book, namely the Torah—until Allah raised the hill of Thur above their heads, and they were threatened that if they did not believe, Allah would surely bring down the hill on them. Then they accepted this with lowered eyes and a false faith that resembled basic faith. And also in the form of their refusal to enter the doors of the land where they were ordered to enter as people who prostrate and ask for forgiveness. But they violated the (obligatory) order. Also, the transgressive actions of those among them towards Saturday, until finally Allah punished them with this cruel punishment and took a strong covenant from them, but they threw it behind their backs, disbelieved in the verses of Allah, and killed Allah’s apostles without conscience.\(^3\)

The word ُغَلِيظَانَ (ugilistha) can mean firm; it can also mean rough and hard. The agreement taken from the Jews is described with this word, apart from showing that the agreement is strong and harmonizing it with the condition of the hill with its strong stones.

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\(^2\) Al-Qur'an, 4:154

According to Sayyid Qutb, the harshness that was above their heads, as the verse says, at the same time matched the hardness and roughness of the hearts of the dissident Jews.

An-Nisa’ (4): 21:

وَكَيْفَ تََْخُذُونَهُ وَقَدْ أَفْضَى ب َعْضُكُمْ إِلََ ب َعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

“And how could you take it back after having enjoyed each other intimately and she has taken from you a firm commitment?” (QS. An-Nisa: 21)²⁴

How can it be lawful for you to take the dowry that you have handed over to them when each of you has enjoyed each other through sexual relations, and they have also taken from you a strong agreement to keep them on good terms or let them go in a good way.

Say Miṣāqan Ghalīquat/mighty agreement (ميثاقا غليظا) is only found three times in the Koran. First, this verse, which describes the relationship between husband and wife, describes Allah’s agreement with the QS. Al-Ahzab (33): 7 and QS. An-Nisa’(4): 154.

The covenant between husband and wife to live together is so strong that, if they are separated by death, those who obey the Divine messages will still be joined and live together in the afterlife. "They and their partners took shelter in a shady place, lying on canopied couches." Yasin (36): 56:

هم وآزواجهم في ظلال علي الأرائك متكككون (56)

“they and their spouses will be in cool shade, reclining on canopied couches.” (QS. Yasin: 56)²⁵

From a legal perspective, the prohibition on taking back the dowry is because, with marriage, the wife has willingly surrendered her deepest secrets by allowing her husband to have sex with her. Thus, the dowry handed over does not reflect the value of a woman or the reward for her equality with her husband. all the time. Even if the dowry is a price or wage, it is the temporary price of the sexual relationship so that, once that moment has passed, the price or wage no longer belongs to the husband. For this reason, a husband who divorces his wife is not obliged to pay the dowry if the wife is not married to him, nor

²⁴ Al-Qur’an, 4:21
²⁵ Al-Qur’an, 36: 56
does he determine the dowry if the wife is not married to him, nor does he determine the dowry when the marriage contract takes place.

In the pronunciation (و كي ف تاخذونه) "How will you take it back?", that is, on what basis do you take it (و قد أفضى) "even though you have been together" it has arrived (وأخذنا منهم ميثاقا غليظا) "some of you to others" with an intimate relationship that requires there is a dowry. "And they (your wives) have taken from you the agreement" agreement (غليظا) "the strong" one. God's command tells him to maintain his wife well or divorce her in a good way.

The word 'associating, visiting' is left without a specific object. He left the word, developing its meanings, developing all its shadows, and developing all its directions. He did not stop at physical boundaries with all their connections but also included hearts and feelings, illustrations and shadows, secrets and ideals. And all the reciprocal responses between them. He left the recitation to paint dozens of pictures of life together in the middle of the night and in broad daylight and dozens of memories of the household organization they have built for so long. In every love relationship, affectionate glances, physical touch, time together during joys and sorrows, time thinking about the present and future, longing for the next generation, and meetings to have children occur *ifdha 'association'.

Get to Know Tafsir Al-Mishbah by Quraish Shihab

Tafsir al-Mishbah was written when he served as Ambassador to Egypt. He put his first ink on the monumental work he had dreamed of on Friday, 4 Rabi’al Awwal 1420, or June 18, 1999. Initially, he only wanted to write three volumes, but apparently, he enjoyed the process so much that at the end of his term as Ambassador in 2002 AD, Quraish Shihab could complete 14 volumes of Tafsir al-Mishbah. After returning to Jakarta, M. Quraish Shihab continued writing volume 15, and this commentary was completed on Friday, 8 Rajab 1423 H, which coincides with September 5, 2003. The entire volume of Tafsir al-Mishbah totals more than 10 thousand pages. On average, each volume is 600–700 pages. Each volume consists of 2 juz of the Koran. If four years, two months, and 18 days were used to write Tafsir al-Mishbah, then M. Quraish Shihab could complete 6.5 pages of his writing in one day.
M. Quraish Shihab wrote this monumental work as a manifestation of his obsession with being able to interpret the verses of the Koran completely and comprehensively, following other Indonesian scholars, such as Sheikh Nawawi al-Antani with his interpretation of Mar'ah Labid and Buya Hamka with his interpretation of al-Azhar. While serving as Indonesian Ambassador, his busy schedule was supported by the fertile scientific climate in Egypt, where his alma mater is located. Al-Azhar University, M. Quraish Shihab, found a suitable time and place to realize the idea of writing a commentary.

In his interpretation, the name al-Mishbah was chosen because it has a good meaning: a lamp, lantern, or lamp that functions as a light. Although initially, he received a suggestion from his older brother and friends to name it Ash-Shihab, which refers to the ancestral clan, He preferred al-Mishbah because he did not want to make himself stand out. The meaning of ash-Shihab is in line with Al-Mishbah, a shining star. M. Quraish Shihab hopes this interpretation can become a reference or life guide for those studying the Divine Word.

**Method of Interpreting Tafsir al-Misbah**

This tafsir is arranged based on the order in the al-Quran manuscripts. Tafsir: The system of presenting the tafsir used in the tafsir of al-Mishbah is a systematic presentation of the sequence *(tahlili)* by using a sequence arrangement following the order of the Ottoman Mushaf. The tafsir of the al-Mishbah is arranged in 15 volumes. At the beginning of the letter, it is explained in detail about the problems related to the surah being studied. For example, regarding the number of verses, the themes that are the subject of study in the surah, other surah names, and so on. Then, in his interpretation, M. Quraish Shihab also carried out a good analysis from a linguistic perspective, *asbabun nuzul*, including related hadiths with that theme.

In writing Tafsir al-Mishbah, Quraish Shihab combined the *tahlili* and *maudhui* methods because he was aware of the weakness of the tahlili method, which was considered impractical for readers, and had to explain verse by verse, letter by letter, according to the order arranged in the manuscripts of the Al-Quran. This weakness is covered by applying the *maudhui* method, so that the views and messages of the holy book can be presented in depth and comprehensively, according to the themes discussed. Tafsir al-Mishbah
emphasizes the ijtima‘i (social) style. The descriptions that appear point to problems that are valid or occurring in society. Contextualization according to contemporary and Indonesian patterns really colors the al-Mishbah.

*Mīṣāqan Ghalīzan* in Tafsir Al-Mishbah

Quraish Shihab, in interpreting the Qur’an, uses the *taḥlīlī* method with a combination of the *maqūdū‘i* (thematic) method. The *taḥlīlī* method explains a verse of the Koran in all aspects. Meanwhile, the *maqūdū‘i* (thematic) method involves reviewing and studying Al-Qur’an verses, which still has the same goal, meaning that this is still a problematic topic. Then, we can conclude by looking at an event that caused the verse’s revelation and explaining it. In Al-Mishbah interpretation, it uses the *muqārān* method by connecting verses with one verse with other verses that discuss *Mīṣāqan ghalīzan*, such as in Surah An-Nisa' verse 154 and Surah Al-Ahzab verse 7.

So in the interpretation of Al-Mishbah, which explains *Mīṣāqan ghalīzan* on marriage (Surat An-Nisa' verse 21), the interpretation has a strong connection with the previous verse, namely verse 20. Quraish Shihab connects the two verses because of the emphasis on not taking dowry from the woman’s side unless the woman has been proven to have committed *fāḥisyah*, and it is also prohibited to take dowry from her wife. The following is the relationship between the interpretation of Surah An-Nisa’s verses 20 and 21:

> وَإِنْ أَرَدْتُُُ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتِيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَتََْخُذُوا مِنْهُ شَيَّئًا أَتََْخُذُونَهُ بُُْتَانًَ وَإِثًْْا مُبِينًا (٠٢)وَكَيْفَ تََْخُذُونَهُ وَقَدْ أَفْضَى ب َعْضُكُمْ إِلََ ب َعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا (١٢)
>
> "If you desire to replace a wife with another and you have given the former ‘even’ a stack of gold ‘as a dowry’, do not take any of it back. Would you ‘still’ take it unjustly and very sinfully? And how could you take it back after having enjoyed each other intimately and she has taken from you a firm commitment?” (QS. An Nisa’:20-21)\(^\text{27}\)

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\(^{27}\) Al-Qu'an, 4: 20, 21
It is also explained in verse 19 that a husband is obliged to maintain married life, but this does not mean that divorce is not permitted if married life cannot be maintained. Surah An-Nisa's verses 19 and 20 provide a recommendation that if you are forced to divorce, it is permissible to take the dowry if the wife has been proven to have committed ḥisāb, but if it is not proven, then she is prohibited from taking it. "If you" (husbands) want to "change your partner" meaning that you no longer love your wife and want to divorce her, "by" placing another partner, namely having a new wife who you love "while you have given" the guarantee given "to one of them" namely a wife who is no longer loved and will be divorced, "qinṭār" which means valuable property namely the dowry given "then do not take it back from her" namely a dowry "even a little bit, will you take it back by " giving "false accusation "a false accusation "and by "bearing "a real sin? How will you take it back? What is meant is really strange and bad if something that was given has been taken away and happened, "even though some of you have been widely associated "to become husband and wife," and they "wives "have taken from you a strong covenant," namely to live together and keep each other's secrets.

In the verse, there are words (وَأَخَذۡنَ مِنكُم مِِّيثََٰق ا غَلِيظ ا ), which means they have taken from you a strong covenant. The meaning of this verse is that when a father or guardian has the desire to marry his daughter, he will fully accept a promise from her husband regarding his willingness to live together, which will provide peace and harmony. If a woman is willing to live a life together with a man (husband and wife) and leave the parents who took care of her from childhood until marriage, this will be replaced by living with her husband with complete willingness and being open to each other about their deepest secrets. However, openness regarding their confidentiality with each other is impossible unless they are very sure that their happiness with their partner is greater than happiness with their parents, and the protection carried out by their husband is the same as with their siblings. Marriage has an unwritten condition that the wife states to the future husband, and consent is implied. This illustrates the verse above by taking from you a strong agreement. Getting married is not a joke; there is a very solid agreement. Even though in life they have been separated by death, those who always obey the commands of Allah SWT will be reunited in the afterlife.
Quraish Shihab uses different ways to explain what มีฮัณแกลิซัน means in marriage. These include tafsir bi al-ra'yi, which means interpreting through thought or ijtihad by looking at parts of Arabic, nasakh-mansukh, and asbab al-nuzul. Then, with the lugawī interpretation style and a change in words, the word found in the interpretation of مีฮัณแกลิซัน in marriage is the word 🔕, which means wide. Space is called {_faXd} because the limit of breadth means that a mind is free to travel anywhere regarding the relationship between husband and wife until it reaches the end. In terms of jurisprudence, it is a prohibition on taking dowry from the husband to his wife because she has had sexual relations and is handing over all her deepest secrets to the husband; this has been emphasized in Surah Al-Baqarah verse 236.

Tafsir Al-Mishbah, written by Quraish Shihab, has a variety of reference sources in it. His references are very interesting because of various groups, such as the Sunni school of interpretation, scientists, philosophers, and western orientalists. In fact, his work also refers to things outside his school of thought, such as the interpretation of Al-Mizan by Sayyid Muhammad Hussain at-Thabatabha'i from the great Shi'ah ulama contained in Surah Yunus (10):38

أَمْ يَقُولُونَ افْتَََاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللََِّّ إِنْ كُن ْتُمْ صَادِقِينَ

“Or do they claim, “He1 made it up!”? Tell them ‘O Prophet’, “Produce one surah like it then, and seek help from whoever you can—other than Allah—if what you say is true!” (QS.Yunus:38)²⁸

And Surah An-Nur (24):1

سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَََاتٍ بَيِِّينَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ

“This is a surah which We have revealed and made ‘its rulings’ obligatory, and revealed in it clear commandments so that you may be mindful.”. (QS.An-Nur: 1)²⁹

In surah Ghafir (40):44

²⁸ Al-Qu’an, 10: 38
²⁹ Al-Qu’an, 24: 1
‘You will remember what I say to you, and I entrust my affairs to Allah. Surely Allah is All-Seeing of all ’His servants’. (QS.Ghafir:44)

Surah Az-Zumar (39:64)

“Say, ‘O Prophet,’ “Are you urging me to worship ‘anyone’ other than Allah, O ignorant ones?” (QS.Az Zumar:64)

refers to the German philosopher named Schopenhauer, and the final reference is the western orientalist named Mac Donald in the surah An-Nur (24:35)

Allah is the Light of the heavens and the earth. His light is like a niche in which there is a lamp, the lamp is in a crystal, the crystal is like a shining star, lit from the oil of a blessed olive tree, located neither to the east nor the west, whose oil would almost glow, even without being touched by fire. Light upon light! Allah guides whoever He wills to His light. And Allah sets forth parables for humanity. For Allah has “perfect knowledge of all things” (QS. An-Nur:35)

However, in the above source of interpretation of ṭīṣāq ḡalīzān in marriage, Quraish Shihab did not use that source; he only mentioned it from Sayyid Qutub. In terms of meaning, Quraish Shihab said that ṭīṣāq ḡalīzān in marriage is “an agreement between husband and wife to live together so firmly that, if they are separated in this world by death, those who obey the divine messages will still be joined and live together in the future.” Tafsir Al-Mishbah uses Indonesian with very straightforward explanations and is easy to understand from various groups.

However, in Al-Mishbah’s interpretation, the word ṭīṣāq ḡalīzān is found not only in Surah An-Nisa’ verse 21, but in verse 154 of Surah An-Nisa’ and also in Surah Al-Ahzab verse 7. This can be seen from Surah An-Nisa’s verse 154 regarding Allah SWT’s
agreement with the Jews regarding the agreement on Saturday to carry out worship to Him. According to Sayyid Qutub, "The word (غليظاَ) galīẓan can mean sturdy; it can also mean rough and hard. This word is used to describe the agreement taken from the Jews, not only to show that it is a strong agreement but also to match it with the strong and hard rocks above their heads, as the verse says, and to match it with the violence and hardness of heart of the disobedient Jews." Similarly, Surah Al-Ahzab shows the Prophets’ struggle for Allah SWT’s religion by affirming Allah SWT and being devoted to Him.

Many scholars say that this agreement is not only bound to this world but also to the afterlife. Quraish Shihab equates a strong agreement in religion with a strong agreement in marriage. Because of this interpretive model, he conveyed munāṣabah al-ayat, the relationship of one verse to another. So the importance of the meaning of mīṡāqan galīẓan is that Allah SWT revealed this word only three times, not only about marriage but about agreements on Saturdays and about establishing the oneness of Allah SWT’s religion.

Table of mīṡāqan ghalīẓan in interpretation of Al-Mishbah

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**CONCLUSION**

Based on research that has been conducted, Quraish Shihab explains that mīṡāqan ghalīẓan in marriage is equating a strong agreement in religion with a strong agreement in marriage and the obligation to maintain this bond. According to M. Quraish-Shihab in the tafsir al-misbah, what is meant by Mīṡāqan Ghalīẓan in Surah an-Nisa verse 7 is a husband's
agreement with his wife not to take property or dowry that has been given to his wife and to be responsible for keeping each other's secrets with the others. Moreover, always strive to build and create a sakinah mawaddah and warahmah family. However, the husband can take the property that has been given to the wife if it is proven that the wife has committed fasyik. In this two mufassir, there are similarities in the emphasis on fiqh styles because the relationship between the two verses emphasizes taking the dowry if āḥisyah occurs.

BIBLIOGRAPHY


