

Author:

¹Imam Syafi'i, ²Ruqoyatul Faiqoh, ³Vasco Fronzoni

Affiliation:

^{1,2}Universitas Islam Zainul Hasan Genggong, ³Pegaso On-Line University

Corresponding author:

*afafzuhri@gmail.com

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CONCEPT OF MISAQAN GHALIDZAN IN CONTEMPORARY INTERPRETATION OF QURAIISH SHIHAB THOUGHTS

Abstract: Marriage is a social interaction filled with the essence of worship, extending beyond the union of two individuals including two families. Upon the pronouncement of the marriage agreement, the weight of responsibility would shift from the woman's parents to the husband. Therefore, it is not surprising that Allah calls marriage a heavy and strong bond (*Misāqan Ghalīzan*). This study aimed to explore and understand the concept of *Misāqan Ghalīzan* (a strong and heavy bond) within the context of marriage. Library, qualitative, and documentation methods were used to interpret al-Mishbah by Quraish Shihab, an Indonesian scholar. The results showed that the scholar used the concept of *munāsabah alayat* by quoting another verse mentioned in *Misāqan Ghalīzan*, namely equating strong religious commitment with marriage agreement and the obligation to maintain the bond. Furthermore, Quraish Shihab emphasized fiqh by explaining the prohibition on taking dowry unless proven to be *fāḥisyah*.

Keywords: *Misāqan Ghalīzan*, Classical Interpretation, Contemporary Interpretation.

INTRODUCTION

Marriage is a strong agreement before God, symbolizing the commencement of a fresh journey for newlywed couples. Similar to constructing a building, careful preparation and planning are required. Every aspect such as selecting the building materials, creating a secure, elegant, comfortable, and environmentally

friendly space, as well as the purchase of complementary household furniture, requires careful consideration. Ignoring any detail increases the probability of transforming a beautiful and luxurious vision into a mere illusion.¹ Currently, numerous individuals treat marriage only as a tradition, and not a religious teaching where there is value to a covenant of glory. Despite the emphasis in the hadith that Marriage is the Prophet's sunnah, and further stated "Whoever disregards sunnah is not among the group".² The hadith implies the Prophet's recommendation for the society to get married.

The explanation explains that marriage is very important and should not be undermined. Marriage is a sacred contract or agreement, as written in the Al-Qur'an surah An-Nisa' verse 21.

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا (٢١)

"And how could it be taken back after having enjoyed each other intimately and took a firm commitment?"(QS.An-Nisa':21)."³

The verse explains the importance of marriage agreements, emphasizing the potential consequences of ignorance or misunderstanding of family responsibility resulting in divorce. A solution to foster a strong household is to continuously explain the concept of the ideal family as shown in the Al-Qur'an with the term " *Miṣāqan Ghalīẓan*".⁴

Muslims aspire to create a happy, prosperous household according to Islamic guidance which serves as a sanctuary for relaxation, gathering, and fostering happiness, security, as well as peace. This describes the sentiment expressed by the Prophet Muhammad in the hadith stating "Home is Heaven."⁵

¹ Ahmad Muzakki dan Himami Hafawaty, "Kedudukan dan Standarisasi Kafaah dalam Pernikahan Perspektif Ulama Madzhab Empat Ahmad," *Asy-Syari'ah: Jurnal Hukum Islam* 7, no. 1 (2021): 134-54, <https://doi.org/10.36835/assyariah.v7i1.429> Kedudukan.

² Miftah Farid, *Keluarga Bahagia: Peraturan nikah dan Pembinaan Keluarga*, 3 ed. (Bandung: Penerbit Pustaka, 1986).

³ Al-Qur'an, 4: 21

⁴ Imam; Mufidah CH Syafi, "FENOMENA PERJANJIAN PERKAWINAN SUKU DAYAK (ANALISA ADAT DAN KEADILAN GENDER DALAM ISLAM)," *Kafa'ah: Journal of Gender Studies* 12, no. 1 (2022): 22-36, <https://doi.org/DOI: http://dx.doi.org/10.15548/jk.v12i1.488>.

⁵ M. Quraish Shihab, *Kisah dan Hikmah Kehidupan*, 1 ed. (Tangerang selatan: Lentera Hati, 1994).

The significant rights and obligations of both partners are recognized theoretically and normatively in upholding a household characterized by *sakinah*, *mawadah*, and *warohmah*. Therefore, before deciding to enter marriage, individuals should fulfill certain requirements and preparation, such as physical and mental maturity, equality of life, religion, and various other aspects.⁶ This ensures that the prospective husband and wife are adequately prepared both physically as well as spiritually. Consequently, the Prophet advised the society to get married immediately, emphasizing the importance of producing quality successors because couples were created by Allah (SWT). Through marriage, Allah (SWT) provided sufficient sustenance for both partners to effectively have a glorious family.⁷

Previous studies have explored the concept including “*Mīṣāqan Ghalīẓan* in the Era of Disruption (Study of Divorce Due to Social Media)” by M. Saeful Amri. The study includes analyzing *Mīṣāqan Ghalīẓan* as a principle of marriage. Additionally, several factors were observed to contribute to the high divorce rate such as infidelity on social media, increasingly open cultural shifts, and diminished interpretation of marriage, as well as the understanding of religion.⁸ Another article titled “*Mīṣāqan Ghalīẓan*’s Spirit in Marriage as a Family Strengtheners in Central Kalimantan” by Khabib Musthafa and Subiono also examines the concept. The results contain the values of *Mīṣāqan Ghalīẓan* which teaches sincerity and full commitment in building a family because marriage is a divine commitment including Allah SWT and the partners.⁹

Another literature, titled “Paradigm Shift in Al-Quran Interpretation: Analysis of Feminist Interpretation in Indonesia” by Siti Robikah, states that the interpretation of the Quran has changed from classical to contemporary methods. The study emphasizes the

⁶ Rina Aggraini dkk., “Concept of Moral and Ethics in The Profession of Judges When Making Decision in A Case,” *MILRev : Metro Islamic Law Review* 1, no. 1 (26 Desember 2022): 103–14, <https://doi.org/10.32332/milrev.v1i1.6193>.

⁷ Muhammad Sayyid Sabiq, *Fiqh as-Sunnah*, Jld. II (Kairo: Dār al-Fath Li al-I’ lām al-Araby, 2000).

⁸ M. Saeful Amri, “Mitsaqan Ghalidza di Era Disrupsi (Studi Perceraian Sebab Media Sosial),” *Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam* 3, no. 1 (2020): 89, <https://doi.org/10.30659/jua.v3i1.7496>.

⁹ S Musthofa, K., & Subiono, “SPIRIT MITSAQAN GHALIDZA DALAM PERNIKAHAN SEBAGAI PENGUAT KELUARGA DI KALIMANTAN TENGAH,” *Usratuna: Jurnal Hukum Keluarga* 4, no. 1 (2020): 74–91.

feminist perspective advocating for equal position between men and women.¹⁰ Based on the findings, significant interest exists in exploring the concept of *Mīsāqan Ghalīzan* in marriage. Additionally, the term *Mīsāqan Ghalīzan* is derived from the interpretation provided in Al-Mishbah written by Muhammad Quraish Shihab, who can be called a master of mufassir. The interpretation of Al-Mishbah is needed to help understand contemporary challenges and issues.

STUDY METHODOLOGY

The study was conducted as library study carried out in connection with theoretical analysis supported by various references. Furthermore, the descriptive analysis method was adopted by systematically describing and explaining discussion materials obtained from various sources. The results explained interpretation of Surah An-Nisa's verse 21 regarding *Mīsāqan Ghalīzan* in marriage as presented in the Al-Mishbah definition.¹¹

RESULT AND DISCUSSION

Understanding *Mīsāqan Ghalīzan* Marriage

The term *ميثقا غليظا* in Arabic consisted of two words, namely *ميثاق* (*Mitsaq*), derived from *وثق* (*Watsaqa*) signifying binding, and *غليظا* (*Ghalīzan*) representing sturdy or strong. Based on this understanding, *Mīsāqan Ghalīzan* signified a firmly bound agreement between the parties. The phrase “*Mīsāqan Ghalīzan*” showed that a union should always obey Allah SWT by carrying out a marriage agreement, symbolizing the mutual desire of two creatures to unite in a bound manner. When a couple pronounced two simple but heavy words in law (consent and acceptance), it changed all aspects of life. The union

¹⁰ Siti Robikah, “Pergeseran Paradigma Tafsir Al-Quran: Analisis Terhadap Tafsir Feminis di Indonesia,” *Analisis: Jurnal Studi Keislaman* 19, no. 1 (2019): 105–28, <https://doi.org/10.24042/ajsk.v19i1.3376>.

¹¹ Miftahul Huda M. Rizki Syahrul Ramadhan, Syamsul Arifin, “METODOLOGI FIKIH KEINDONESIAAN (Studi Komparatif Perspektif Filsafat Hukum Islam),” *Ahkam: Jurnal Hukum Islam* 9, no. 2 (2021): 431–60, <https://doi.org/10.21274/ahkam.2021.9.2.431-460>.

elevated the husband-and-wife relationship to a sacred bond worthy of worshipping while fostering a profound sense of responsibility and affection¹².

With marriage, the covenant held significance in married life due to the sacred nature. Violating this bond through divorce was displeasing to Allah (SWT), as articulated in the words of the Prophet in Abu Daud's hadith.

مَا أَحَلَّ اللَّهُ شَيْئًا أَبْغَضُ إِلَيْهِ مِنَ الطَّلَاقِ

"Allah did not allow anything that was more hated than divorce"¹³

The hadith clearly stated that the Prophet detested divorce and not in the divine objective of Allah. Numerous couples were easily provoked by problems, which was for married people to experience in marriage.¹⁴

Verses Discussing *Mīsāqan Ghalīzan*

There were three verses that explained the term *Mīsāqan Ghalīzan* in the Qur'an. First, QS Al-Ahzab (33), 7

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا (٧)

"The Quran recounted a moment where a covenant was established. Prophets participated in this covenant, including Noah, Abraham, Moses, and Jesus, son of Mary. It further specified that a solemn covenant was taken from all the Prophets."(Q.S Al-Ahzab:7)¹⁵

The letter explained Allah's (SWT) agreement with the prophets regarding divine messages. The *Mīsāqan Ghalīzan* referred to was a strong agreement, which showed the

¹² Tutik Hamidah, "DIALEKTIKA TEKS DAN KONTEKS DALAM METODE ISTINBĀT FIKIH PEREMPUAN KONTEMPORER," *Ahkam: Jurnal Ilmu Syariah* 13, no. 1 (2013): 135-44, <https://doi.org/DOI: 10.15408/ajis.v13i1.958>.

¹³ Abu Dawud, *Sunan Abi Dawud* (Damaskus: Dar ar-Risalah al- Alamiyah, 2009).

¹⁴ Linda Azizah, "Analisis Perceraian Dalam Kompilasi Hukum Islam," *Al'Adalah* 10, no. 2 (2012): 415-422. <https://doi.org/10.24042/adalah.v10i2.295>.

¹⁵ Al-Qur'an, 33: 7

struggle of the prophets always to be bound and devoted to Allah (SWT).¹⁶ Second verse that explained the term was QS. An-Nisa' (4), 154

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ مِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ
وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا (١٥٤)

“The scripture described a moment when mountains were raised as warnings for covenant violations. Instructions were given to enter the gate of Jerusalem with humility. Additionally, a strong covenant was established with a warning against breaking the Sabbath day of rest” (Q.S An Nisa’:154)¹⁷

The verse commanded all to sanctify Saturdays as holy and to avoid forbidden things. The word *Mīṣāqan Ghalīẓan* was a strong agreement, but the Jews violated the covenant by engaging in things that Allah (SWT) forbade. The Third verse included QS. An-Nisa' (4):21

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا (٢١)

“And how could it be taken back after having enjoyed each other intimately and took a firm commitment?”(Q.S An Nisa’:21)¹⁸

According to Ibn Kathir's interpretation, narrated by Ibnu Abbas, Mujahid, and Said Ibnu Jubair, *Mīṣāqan Ghalīẓan* served as the contract agreement in marriage. Another history from Sufyan As-Sauri also stated that the word signified "holding properly or letting go in a good manner."¹⁹

Mufasssirs' Interpretation of the Word *Mīṣāqan Ghalīẓan*

Interpretation of the word *Mīṣāqan Ghalīẓan* by Mufasssirs examined the covenant mentioned in the Al-Ahzab verse (33):(7-8). The verse stated that.

¹⁶ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, 10 ed. (Jakarta: Lentera Hati, 2002).

¹⁷ Al-Qur'an, 4:154

¹⁸ Al-Qur'an, 4:21

¹⁹ Abul Fida Ismail Ibnu Kasir Ad-Dimasyqi, *Tafsir Ibnu Kasir*, 6 ed. (Bandung: Sinar Baru Algensindo, 2000).

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ
 وَأَخَذْنَا مِنْهُم مِيثَاقًا غَلِيظًا (٧) لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ
 عَذَابًا أَلِيمًا (٨)

“The Quran recounted a moment where a covenant was established. Prophets participated in this covenant, including Noah, Abraham, Moses, and Jesus, son of Mary. It further specified that a solemn covenant was taken from all the Prophets. Therefore, the men were questioned about the delivery of the truth and also preparing a painful punishment for the disbelievers” (QS. Al-Ahzab:7-8)

Oath of promise was taken by Allah (SWT) to all the Prophets, particularly the five Ulul Azmi prophets referenced in this verse. The Prophets were tasked to convey the message of Allah (SWT) to the society, upholding the religion, and supporting as well as helping each other.²⁰ The synergy was achieved through the succession of Prophets, continuing the relay and perfecting the messages of the predecessors. This was as Allah stated in verse Ali Imran (3):81:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ
 لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا
 قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ (٨١)

“Remember when Allah made a covenant with the prophets, emphasizing that the Book and wisdom have been given and the messenger confirming what was received should be believed and supported.” Allah (SWT) asked, “Did the Prophets accept the covenant and commitment?” The Prophets replied with affirmation. Furthermore, Allah (SWT) confirmed that the parties were witnesses to the covenant.” (QS.Ali Imran:81)²¹

Allah (SWT) had taken an oath of promise with the Prophets, declaring that the Prophet Muhammad (SAW) was the Messenger. The Prophet Muhammad (SAW) further declared that there would be no prophet succession after the oath. Subsequently, Allah (SWT) strengthened and confirmed the oath of promise as well as the "fact of integrity" by labeling it as a firm, strong, and steadfast promise. This was done to emphasize and intensify

²⁰ Berlia Sukmawati dan Mu'ammam Khadafi, “Family Achievements That Are Sakinah, Mawaddah, Warahmah,” *MILRev : Metro Islamic Law Review* 1, no. 2 (27 Desember 2022): 243-56.

²¹ Al-Qur'an, 2: 81

the oath's sacredness, cruciality, and majesty, as well as the gravity of the burden and responsibility.

The essence of this oath was to inherit the pledge of promise and a firm, strong, as well as enduring covenant. The second *Mitsaq* has the same definition as the first promise but was strengthened and confirmed with an oath. Alternatively, the repetition in this context was to explain the nature of the agreement through the language of isti'arah borrowing the word غليظا. The term was originally used to describe the nature of things in material form but was now adopted to explain abstract and moral concept. This emphasized and intensified the sacredness, majesty, and cruciality of the agreement. An-Nisa' (4): 154 further stated that.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ مِثْقَاتِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي
السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا (١٥٤)

“The Mount was raised over the Prophets as a warning for breaking the covenant and commended the entry into the gate of Jerusalem with humility. Additionally, the Sabbath was to be revered, taking a firm covenant from the Prophets.” (QS.An Nisa’:154)²²

When Allah (SWT) addressed the false objections, it was observed that the actions were not strange as worse attitudes have been portrayed in the past. The attitudes were adopted during the interactions with the Messenger believed in. This included the demand to see Allah (SWT) directly and the making of a calf statue as an object of worship despite witnessing real evidence of Allah's power. Another action was the refusal to accept the law, namely the Torah until Allah (SWT) raised the hill of Thur and threatened to bring down the mountain when disbelieving. Eventually, the Prophets accepted this with lowered eyes and a false faith that resembled basic belief. Furthermore, disobeying the command to enter the land with humility and repentance was also portrayed by the Prophets. The transgressive actions extended towards Saturday, until finally Allah (SWT) punished all with cruel

²² Al-Qur'an, 4:154

punishment and took a strong covenant. However, the covenant was disregarded, disbelieving in the verses of Allah (SWT) and callously slaying the apostles.²³

The word *ghalizhan* (غليظا) denoted firmness, as well as roughness and hardness. The agreement taken from the Jews was described with this word, apart from showing that the covenant was strong and harmonized with the formidable nature of Munt Thur. According to Sayyid Quthub, the harshness that was above the Prophet's head matched the roughness of the hearts of the dissident Jews simultaneously. An-Nisa' (4): 21 further stated that.

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا (٢١)

"And how could it be taken back after having enjoyed each other intimately and took a firm commitment?" (QS.An-Nisa':21)²⁴

How could it have been lawful to take the dowry handed over to the wives after the marriage had been enjoyed by each other through sexual relations, following the acceptance of a strong agreement for fair treatment or better release? The term *Misāqan Ghalīẓan* (strong agreement) (ميثاقا غليظا) was only found three times in the Quran. Initially, the verse described the relationship between husband and wife signified Allah's (SWT) agreement with the QS. Al-Ahzab (33): 7 and QS. An-Nisa'(4): 154.

The covenant between husband and wife to live together was strong that when separated by death, those who obey the Divine messages would be joined and dwell together in the afterlife. "Both partners took shelter in a shady place, lying on couches" as described in Yasin (36): 56.

هُم وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأُرَائِكِ مُتَكِنُونَ (٥٦)

"The spouses would be in cool shade, reclining on canopied couches". (QS. Yasin:56)²⁵

Based on the legal perspective, the prohibition on taking back the dowry was because the wife had willingly surrendered the deepest secrets by allowing sexual

²³ Imam Syafi'i, "KONSEP KAFA'AH DAN KELUARGA SAKINAH (Studi Analisis Tentang Korelasi Hak Kafa'ah Terhadap Pembentukan Keluarga Sakinah)," *Asy-Syari'ah: Jurnal Hukum Islam* 6, no. 1 (2020): 31-48.

²⁴ Al-Qur'an, 4:21

²⁵ Al-Qur'an, 36: 56

intercourse with the husband. Therefore, the dowry given did not reflect the value of a woman or the reward for equality with the husband. Even when the dowry was a compensation or wage, it represented the temporary price for the sexual relationship ceasing to belong to the husband once the moment passed. Consequently, a husband who divorces the wife was not obliged to pay the dowry when the woman was no longer married, and the dowry was not determined by the man upon the marriage contract's completion.

The statement (وكيف تأخذونه) "How could it be taken back?" questioned the basis for reclaiming the dowry, specifically (و قد أفضى) "having enjoyed each other intimately", showing (بعضكم إلى بعض) "some to others" that required dowry to be included. The phrase (وأخذنا منهم ميثاقا غليظا) "And the wives have taken the strong agreement غليظا" signified God's command to treat the wife well or divorce amicably.

The word أفضى (associating or visiting) was left without a specific object, developing interpretation, shadows, and all directions. It extended beyond physical boundaries with all connections to comprised emotions, aspirations, secrets, and ideals, as well as all reciprocal responses between the union. The term also consisted of affectionate glances, physical touch, shared moments of joy and sorrow, contemplation about the present and future, desires for progeny, and gatherings for family planning, stimulating the essence of *ifdha* 'association'.

Getting to Know The Interpretation of Al-Mishbah by Quraish Shihab

The interpretation of Al-Mishbah was written when Quraish Shihab served as Ambassador to Egypt. The initial ink was placed on the monumental work dreamt of on Friday, 4 Rabi'al Awwal 1420, or June 18, 1999. Initially, three volumes were to be written down but 14 collections were completed on the interpretation of Al-Mishbah due to the interest in the process at the term's expiration as Ambassador in 2002 AD. After returning to Jakarta, M. Quraish Shihab continued writing the 15th volume, and the commentary was completed on Friday, 8 Rajab 1423 H, coinciding with September 5, 2003. The entire volume of Al-Mishbah's interpretation totaled more than 10 thousand pages with each volume averaging 600–700 pages and comprising two juz of the Quran. With four years,

two months, and 18 days used to write Al-Mishbah's interpretation, M. Quraish Shihab completed 6.5 pages of the writing in a day.

M. Quraish Shihab wrote this monumental work as a manifestation of the obsession with being able to interpret the verses of the Quran completely and comprehensively, following other Indonesian scholars, such as Sheikh Nawawi al-Antani and Buya Hamka with the interpretation of Mar'ah Labid and al-Azhar respectively. While serving as Indonesian Ambassador, the busy schedule was supported by the fertile scientific climate in Egypt where the alma mater was located. M. Quraish Shihab found a suitable time and place at Al-Azhar University to realize the idea of writing a commentary.

The name al-Mishbah was selected because it had a good interpretation such as a lamp, lantern, or lamp functioning as a light. Although a suggestion was received from the older brother and friends to name it Ash-Shihab referring to the ancestral clan, Shihab preferred al-Mishbah to avoid self-prominence. However, both names symbolized a shining star. M. Quraish Shihab hoped interpretation could become a reference or life guide for those studying the Divine Word.

Method of Interpreting Al-Misbah

The interpretation was arranged based on the order found in the manuscripts of the Al-Quran. The method used in interpreting Al-Mishbah was a systematic presentation of the sequence (*tahlili*) following the arrangement order of the Ottoman Mushaf in 15 volumes. Each began with a detailed explanation of the surah being studied, covering aspects such as verse count, thematic focus, and interrelation with other surahs. Subsequently, M. Quraish Shihab also conducted a good analysis from a linguistic perspective, *asbabun nuzul*, including related hadiths with that theme in interpretation.

Quraish Shihab combined the *tahlili* and *maudhu'i* methods in writing Al-Mishbah's interpretation because the weakness of *tahlili* was observed. This was considered impractical for readers, dissecting verse in a systematic manner according to the order arranged in the manuscripts of the Al-Quran. The weakness was supplemented by applying the *maudhu'i* method for the views and messages of the holy book to be presented in depth and comprehensively, according to the discussed themes. The interpretation of al-Mishbah

emphasized the *ijtima'i* (social) style, addressing prevalent societal issues and presenting contextualized interpretation within the framework of contemporary Indonesian culture.

Miṣāqan Ghalīẓan in Interpreting Al-Mishbah

Quraish Shihab used the *tahlīlī* method with a combination of *maūdū`ī* (thematic) in interpreting a verse of the Qur'an in all aspects.²⁶ Furthermore, the *maūdū`ī* (thematic) method included reviewing and studying Al-Qur'an verses, which had the same objectives signifying a problematic topic. Examining the event that caused the verse's evolvement and explaining the action concluded the investigation. In the Al-Mishbah interpretation, the *muqārān* method was used by connecting a verse with other verses that discuss *Miṣāqan Ghalīẓan*, such as in Surah An-Nisa' verse 154 and Surah Al-Ahzab verse 7.

Interpretation of Al-Mishbah explained *Miṣāqan Ghalīẓan* on marriage (Surat An-Nisa' verse 21), having a strong connection with verse 20. Quraish Shihab connected the two verses because of the emphasis on not taking dowry from the woman's side unless proven to have committed *fāḥisyah*. The following was the relationship between interpretation of Surah An-Nisa's verses 20 and 21:

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِخْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ
بُهْتَانًا وَإِثْمًا مُّبِينًا (٢٠) وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا
غَلِيظًا (٢١)

“A man who desires to replace the wife with another should not take back any of the dowry given, even a substantial amount. It asked when a great injustice and sin would be committed and taken back. The verse further questioned the consideration of reclaiming the dowry after sharing intimacy and the wife securing a firm commitment”.
(QS.An Nisa':20-21)²⁷

The verse explained verse 19 that a husband should be obliged to maintain married life, but this did not permit divorce when marriage became untenable. Surah An-Nisa's verses 19 and 20 provided a recommendation that when forced to divorce, it was permissible to take the dowry when the wife had been proven to have committed *fāḥisyah*.

²⁶ Rohimin, *Metodologi Ilmu Tafsir & Aplikasi Model Penafsiran* (Yogyakarta: Pustaka Pelajar, 2007).

²⁷ Al-Qu'an, 4: 20, 21

However, taking the dowry was prohibited when *fāḥisyah* was unproven. The verse depicted a situation where a husband desired a new wife due to the absence of affection ("change your partner"). Having already bestowed a dowry ("given... to any of the wives") to the wife about to be divorced, the husband was prohibited from retrieving any portion of the "qinṭār," symbolizing valuable property called dowry ("do not take it back"). It questioned the morality of such an act, comparing it to stealing ("giving false accusation...bearing a real sin"). The verse further emphasized the wrongness of taking back something freely given, specifically after marital intimacy ("some have been widely associated") and the wife's commitment ("strong covenant") to the marriage.

There were words (وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا) in the verse implying that a strong covenant has been taken. This signified that when a father desired to marry the daughter, the guardian would fully accept a promise from the husband regarding the willingness to live together providing peace and harmony. By leaving the family to be with the husband, the wife had entrusted the man with the deepest secrets and well-being. However, the level of openness regarding confidentiality with each other implied a strong belief in the husband's ability to provide happiness and security, surpassing what the parents could offer. Marriage has an unwritten condition that the wife stated to the future husband, and consent was implied. This emphasized verse 20 with the statement "A strong agreement has been taken from the husband". Marriage was a serious commitment and not a causal act because even death could not sever the bond between those who remained faithful to Allah (SWT).

Quraish Shihab used different methods to explain what *mīṣāqan ghalīẓan* implied in marriage. The methods included explaining *bi al-ra'yi* to signify the interpretation through thought or *ijtihad*, *nasakh-mansukh*, and *asbab al-nuzul*. Using the *lugawī* interpretation style, the word found in the definition of *Mīṣāqan Ghalīẓan* in marriage was *afḍa*, which denoted wide. Space was called *faḍa* because the limit of breadth implied that a mind was free to travel anywhere regarding the relationship between husband and wife until it reached the end. In terms of jurisprudence, "strong covenant" also implied the husband's obligation to keep the dowry when the marriage ended due to reasons and the wife remained sexually chaste. This point was emphasized in Surah Al-Baqarah verse 236.

Interpretation of Al-Mishbah, written by Quraish Shihab, had a diverse array of reference sources. Shihab references were interesting because of various groups, such as the Sunni school of interpretation, scientists, philosophers, and Western orientalis. The work also referred to things outside Shihab's school of thought, such as 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 افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ (۳۸)

"The society questioned, "Was it made up!?" The Prophet was instructed to challenge the society, saying "Produce a similar sūrah and seek help from whoever can assist, other than Allah (SWT), when truthful!" (QS.Yunus:38)²⁸

And Surah An-Nur (24):1

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ (۱)

"This was a sūrah which have showed and made the rulings obligatory, and showed in the clear commandments to be mindful.". (QS.An-Nur: 1)²⁹

In surah Ghafir (40):44

فَسَتَذَكَّرُونَ مَا أَقُولُ لَكُمْ وَأَفْوِضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ (۴۴)

"The servants would remember what was said, and entrusted the affairs to Allah (SWT). Surely Allah (SWT) was All-Seeing of all the servants".(QS.Ghafir:44)³⁰

Surah Az-Zumar (39):64

قُلْ أَفَعْبَرِ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ (۶۴)

"The Prophet should ask, "Should the Prophet be urged to worship anyone other than Allah (SWT), O ignorant servants?" (QS.Az Zumar:64)³¹

²⁸ Al-Qu'an, 10: 38

²⁹ Al-Qu'an, 24: 1

³⁰ Al-Qu'an, 44: 40

³¹ Al-Qu'an, 39: 64

The verse referred to the German philosopher named Schopenhauer. Furthermore, the final reference was the western orientalist named Mac Donald in the surah An-Nur (24):35

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ
زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ
الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٣٥)

“Allah (SWT) was the Light of the heavens and the earth. The light was similar to a niche in which there was a lamp in a crystal as a shining star, lit from the oil of a blessed olive tree and located neither to the east nor the west. Whose oil would almost glow, even without being touched by fire? Light upon light! Allah (SWT) guided whoever to the light willingly and set forth parables for humanity. For Allah (SWT) had perfect knowledge of all things” (QS. An-Nur:35)³²

Quraish Shihab did not directly use the source but referenced the verse through Sayyid Qutub in interpreting *Mīsāqan Ghalīzan* in marriage. According to Quraish Shihab, *Mīsāqan Ghalīzan* in marriage denoted "an agreement between husband and wife to live together firmly, in order that when separated by death, those who obey the divine messages would be joined and lived together in the future." Al-Mishbah's interpretation used straightforward Indonesian language and explanations that were accessible to various groups.

Within Al-Mishbah's interpretation, the term *Mīsāqan Ghalīzan* was found not only in Surah An-Nisa' verse 21 but also in verse 154 and Surah Al-Ahzab verse 7. This was evident in Surah An-Nisa's verse 154 regarding Allah's (SWT) agreement with the Jews following the covenant on Saturday to perform worship. According to Sayyid Quthub, "The word (غليظاً) *Ghalīzan* could imply sturdiness, roughness, and hardness, describing the firmness of the agreement and the obstinacy of the disobedient Jews." Similarly, Surah Al-Ahzab showed the Prophets' struggle for Allah's (SWT) religion by affirming and devoting to the supreme being.

³² Al-Qu'an,24:35

Numerous scholars asserted that the agreement was not only bound to the world but to the afterlife. Quraish Shihab equated a strong religious commitment with the great covenant in marriage. Due to this interpretive model, Shihab expressed *munāsabah al-ayat* as the relationship of a single verse to another. Therefore, the importance of *Mīšāqan Ghalīẓan*'s definition was that Allah (SWT) showcased this word only three times, not only about marriage but about agreements on Saturdays and establishing the oneness of the religion.

Table of *Mīšāqan Ghalīẓan* in interpretation of Al-Mishbah

NO	ASPECT	AL-MISHBAH
1	Methods	<i>Tahlīlī, maūdū'ī, muqārin</i>
2	Patterns	<i>Bi al-ra'yi, f ikih, lugawī</i>
3	Source	Sayyid Qutub
4	Language	Modern Indonesia
5	Definition	Deep
6	Emphasis on <i>Mīšāqan Ghalīẓan</i>	Strong agreement until the afterlife

CONCLUSION

In conclusion, Quraish Shihab explained that *Mīšāqan Ghalīẓan* in marriage equated a strong religious commitment and a great marital covenant with the obligation to maintain the bond. According to M. Quraish-Shihab in interpreting Al-Misbah, *Mīšāqan Ghalīẓan* was defined in Surah an-Nisa verse 7 as a husband's agreement with the wife not to take property or dowry that had been given to the woman and to be responsible for keeping each other's secrets. The husband should further strive to build and create a *sakinah mawaddah* as well as a *warahmah* family. When proven the woman committed *fasyik*, the husband could take the property that has been given to the wife. In the two mufassir, similarities in fiqh styles existed because the relationship between the verses emphasized taking the dowry when *fāḥisyah* occurred.

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