



ANALYSIS OF THE QUALITY OF THE HADITH AND THE VIEWS OF THE CLEARERS ON THE PROHIBITION OF MARRYING POLYSTS

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ABSTRACT

This research is motivated by the increasing number of people who have interfaith marriages in Indonesia. So that it causes controversy and debate among scholars. The research method used is a literature study with a thematic approach that generally makes a reality as a starting point and then continues with the analysis process according to the perspective of the hadith. The sources of this research are primary and secondary sources. The primary source is the hadith prohibiting marrying polytheists contained in Sahih Bukhari, Thalaq book, Chapter 18. While secondary sources are in the form of books related to the theme, besides also referring to other books and writings that are relevant to this research. The research findings state that the quality of the hadith narrated by Imam Bukhari regarding the hadith prohibiting marrying polytheists in the sanad is sahih Li Dza'ih because it is narrated through narrators who are considered Dhabit and Tsiqah by hadith critics. As for the quality of the text of this hadith, it does not contradict the Qur'an and more authentic hadiths, so that the text of this hadith has the status of authentic Li Dza'ih and may be practiced because it has the criteria of hadith evidence. So that the hadith about the prohibition of marrying polytheists is considered relevant if it is viewed only as a warning and is considered irrelevant if the hadith is related to the prohibition of marrying polytheists against the laws in Indonesia, namely, first, the marriage of a Muslim woman with a non-Muslim man is forbidden by law. Second, a Muslim man is forbidden to marry a non-Muslim woman. Third, regarding the marriage between a Muslim man and a woman of the People of the Book, there are differences of opinion. However, after considering that the Mafsadah is greater than the maslahat, the Indonesian Ulema Council issued a fatwa that the law is forbidden.

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Introduction

Marriage is a sacred bond carried out between a man and a woman to establish a life full of offspring which is carried out in accordance with the provisions of Islamic law (Jamaluddin and Nanda, 2016), marriage can also be interpreted as a sexual relationship that is permissible because there is an agreement or contract between a man and a woman

then allows the occurrence of Alistimta' a sexual intercourse with a woman or performing wath'i and gathering as long as the woman is not a woman who is forbidden for a reason such as being breastfed or having a blood relationship (Amir Syarifuddin, 2006).

A good marriage according to Islam is a marriage carried out by a man and a woman who have the same religious beliefs and with the goal to be achieved, namely to create a family that is *sakinah mawaddah warahmah*, in addition to that with love and sincerity and integration of life, that is the life of a husband and wife that is safe and peaceful, a family will be full of love and affection so that the family will be happy and the children will be prosperous (Soedharyo, 2002).

Family life will be very difficult to achieve as a *Sakinah Mawaddah Warahmah* family if one of the husband and wife has different beliefs unless the husband and wife hold fast to the same belief or the same religion, a happy marriage should be a marriage that is in accordance with Islamic law and the provisions of Islamic law that guarantees human welfare, natural prosperity, worldly happiness and the happiness of the hereafter, if what is demanded by Islamic law is not realized, it means that there is a neglect of the divine rules that have been commanded by Allah (Prodjodikoro, 2004).

The hadith narrated by Ibn Umar also emphasizes or warns about the prohibition on marrying polytheists, as Rasulullah SAW said: "Indeed, Allah has forbidden polytheistic women for the Muslims and I do not know which shirk is greater than a woman who says her god is Isa, whereas Jesus is a servant of Allah" (Muhammad bin Ismā'il, t.t).

In another hadith, the Messenger of Allah SAW said: do not marry women because of their beauty, perhaps their beauty will destroy them, do not marry women because of their wealth, perhaps their wealth could cause them to be disobedient to the point of being stubborn, but marry them by looking at their religion because of their faith and morals, a female slave who is black but steadfast in her religion is better than those who are polytheists and associate partners with Allah (Muhammad bin Yazid Al-Quzwaini, t.t). In another hadith, the Messenger of Allah SAW said: Women are married for four things, namely their wealth, their lineage, their beauty and also their religion, so choose a woman who is religious and you will be safe (Muhammad bin Ismā'il, t.t).

Looking at the Hadith of the Prophet Muhammad SAW above, this research aims to examine the theme of the hadith about the prohibition of marrying polytheists and its relevance to the phenomenon of interfaith marriage in Indonesia because, looking at the current situation by seeing the phenomenon directly with the problems that are happening in society or seeing on social media that many interfaith marriages occur, therefore. This research is very important to study because looking at the situation in Indonesia which is a pluralistic society, it is possible that those who carry out interfaith marriages simply love the opposite sex only by instinct even though a couple has different religions, so they do not think about the consequences of a couple with different beliefs

(Muhammad Farid, 2017). Therefore, this research is needed, later we will know the quality of the hadiths so that the evidence of the hadith, or if it is permissible for someone to marry someone of a different religion, what are the provisions.

Method

This study uses a library research method with a qualitative approach. The data in this study were obtained through a study of written sources related to the hadith on the prohibition of marrying polytheists. The primary sources studied include hadith books such as Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, and the works of classical and contemporary hadith scholars who discuss the quality of the sanad and matan of the hadith. In addition, the views of scholars on the interpretation and application of the hadith prohibiting marrying polytheists were also traced through fiqh books, tafsir, and religious fatwas. Data analysis was carried out by examining the critical aspects of the sanad and matan of the hadith to determine its level of validity, then continued by examining the views of scholars regarding the meaning, context, and legal implications of the hadith. The analysis technique used is descriptive-analytical, namely by describing, comparing, and drawing conclusions based on the data that has been collected.

Funding and Discussion

Analysis of the Quality of the Hadith on the Prohibition of Marrying Polytheists

One of the hadiths that is often used as a reference is the narration of Ibn Umar radhiyallahu 'anhuma which states that the Prophet Muhammad forbade a Muslim to marry a polytheist woman until the woman believes. This hadith is included in the books of authentic hadith such as Sahih al-Bukhari and Sahih Muslim, so its status is an authentic hadith. In terms of sanad, this hadith was narrated by narrators who are known to have high integrity, justice, and memorization power, so that it meets the requirements of a sanad that is muttasil (continuous) and meets the criteria of justice and dhabth (accuracy) according to the science of musthalah hadith.

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ "أَنَّ ابْنَ عُمَرَ كَانَ إِذْ سُئِلَ عَنْ نِكَاحِ النَّصْرَانِيِّ وَالْيَهُودِيَّةِ قَالَ : إِنَّ اللَّهَ حَرَّمَ الْمُشْرَكَاتِ عَلَى الْمُؤْمِنِينَ وَلَا أَعْلَمُ مِنْ إِلَّا شِرَاكَ شَيْئًا أَكْبَرُ مَنْ أَنْ تَقُولَ الْمَرْأَةُ رَجُلًا عَيْسَ وَهُوَ عَبْدٌ مِنْ عِبَادِ اللَّهِ (رَوَاهُ الْبُخَارِيُّ)

Meaning: It has told us Qutaibah It has told us Laits and Nafi' narrated that when Ibn Umar was asked about marrying Christian and Jewish women, he answered that indeed Allah has forbidden polytheistic women for Muslims and I do not know which shirk is greater than a woman who says her god is Isa, whereas Jesus is a servant of Allah (H.R Bukhari) (Muhammad bin Ismā'il, t.t).

After researching through the book Mu'jam al-Mufāhras li al-fāzil hadith of the Nabawi, the hadith about the prohibition of marrying a polytheist is only narrated in Imam Bukhari's primary book, the name of his book is Thalaq No.chapter 18, the piece of hadith is found in the book of Mu'jam in chapter 3 page 110 with the keyword شرك and the

text in the mu'jam book reads as follows:

ولا أعلم من الا شراك شئ أكبر.....

The above hadith was only narrated by Imam Bukhari. If we look at the lineage of the sanad, starting from the level of companions up to Imam Bukhari, there is only one line of sanad, so in terms of quantity this hadith has the status of ahad ḡhārib and in terms of its support this hadith is included in the category of Mauqūf hadith because its realization reached the companions.

The element of isolation contained in the aḥād ḡhārib hadith as explained above is not a defect that makes a history have the status of dhā'if (weak) and cannot be used as hūjjah. The hadith aḥād ḡhārib sometimes has the value shāḥih, hasan or dhā'if. This depends on the extent to which the hadith meets the requirements of shāḥih hadith.

Therefore, although the hadith above in terms of quantity has the status of aḥād ḡhārib, in terms of quality, the hadith has the status of sahih, because it has fulfilled the requirements of a sahih hadith. Therefore, the hadith can be used as evidence in determining the law, although in this case there are still many differences of opinion among scholars (Musthafa Ya'qub, 1995).

From the hadith narrated by Imam Bukhari above, there are several chains of sanad or narrators. They are 'Abdūllāh bin Umār bin Ḳhāṭṭab (Iḡnū Umār), Nāfi' Māūli bin Iḡnū Umār (Nāfi'), Lāiṣ bin Sā'id bin 'Abḡurrāḡman (Lāiṣ) and Qūṭāibah bin Ṣā'id bin Jāmil (Qūṭāibah). The discussion of Rāwi is as follows:

Ibnu Umar, his full name is 'Abḡullāh bin Umār bin Ḳhāṭṭab (Iḡnū Umār), with the name lākōḡ Ibn 'Ūmār and the name of his Ḳunnīyāh Abū 'Abḡurrāḡman is one of the hadith narrators the 1st ṡhāḡāqāh who was born in 1 H and died in 73 at the age of 87 years in Mecca. During his life he also lived in Mecca and then he studied with 68 teachers, including Abi bin Ḳā'āḡ al-Anṣḡāri, Aṣāmāḡ bin Żāid al-Ḳūlanī, Āṣmā' bin Żāid al-Qūrāsāḡ, Abū Hūrāirah ad-Dāuṣi, 'Abḡurrāḡman bin 'Aūf, 'Abḡullāh bin Żāid and others. He also had 753 students, including Aḡām bin 'Alī 'Ajālī, Abu Ḥākām Māālī, Abū Rāḡi' Māḡānī, Iḡrahīm bin 'Id, Iṣḡāq bin Abi Syārqī, Iṣmāil bin Abū Ḳhālīd, Jāmil bin Żāid, Ḥiḡḡān bin Żāid, 'Aṣyīm bin Ūmār, 'Amīr Syā'bi, Abū Būrḡah al-'Āṣyāri, Nāfi' Māūli bin Iḡnū Umār, Nā'im bin Ṣālāmāḡ Mū'aŵwīyāḡ bin Abi Sūfyān, Mā'rūf bin Ḥārābuḡ and so on. As for the scholars who criticize hadith, they gave their responses about him, including Abū Hāṡīm bin Ḥiḡḡān who said that his memorization was strong, Abu Hāṡīm Ar-Rāziy said that he was a friend of the Prophet, Iḡnū Ḥājār al-Asqālānī said that he was a friend and Dhāḡbit, Bukhari in the book Ṭārikḡ Kāḡir said that he was a friend of the Prophet and Az-ḡzāḡabi said that Syāḡiḡ and hadith experts (Yusuf Al-Mazzi, t.t).

Nāfi', his full name is Nāfi' Mali bin Iḡnū Umār and his surname is Abu 'Abḡollāh. He is one of the narrators of the 3rd hadith ṡhāḡāqāh who was born in 30 H and died in 116 H at the age of 86 in Mecca. During his life he also lived in Mecca and then he studied with

85 teachers including Aṣāmāḥ bin Zāid al-Ḳulāni, Anās bin Mālik, Ibrāhim bin 'Abdōllāh, Zāid bin Aṣlām, Ṣālim bin Syāuli, Abū Sā'id Ḳhūdri, Ābū Hūrāirah ad-Dāuṣi, 'Abdūrrāhman bin Kā'āb, 'Abdūllāh bin Abū Bākār, Abdūllāh bin 'Iyās, Abū Ṣālamāḥ bin 'Abdūrrāhman, Abū Bākār as-Ṣhiddiq, 'Abdūllāh bin Umār, 'Urwāḥ bin Zūbāir, Alī bin Abī Thālīb, Ūmār bin Ḳhāṭṭab, Ūmār bin Ābdūl Āziz, Māimūnāḥ bint Hāriṣ, Mā'kūl bin Bāṣyar and others. There were 535 of his students, including Ayyān bin Ṣhāleḥ, Abū Bākār bin Mūhāmmad, Bākīr bin 'Abdūllāh, Tsūr bin Yāzid, Jābir bin Yāzid, Dāwūd bin Qāiṣ, Rāsyīd bin Ṣā'id, Dzūhair bin Mūhāmmad, 'Abdūrrāhman bin Tṣābit, Ūmār bin 'Ala, Mūhāmmad Bāqir, Lāiṣ bin Ṣā'id, Mālik bin Anās, Mūbārak bin Ḥibban, 'Abdūllāh bin Mūṣa, Mū'awwiyāḥ bin Abū Hāriṣ, Yā'qūḇ bin 'Aṭḥa' and others. Meanwhile, hadith critic scholars commented on him, including Abu Hatim bin Hibban who said he was Dhābit, Aḥmāḍ bin Hānḇāl said he was Tṣiqāḥ, Ibnū Ḥājār al-Asqālāni said he was Tṣiqāḥ and also Māsyhūr, Bukhari said his scientific knowledge was connected to Mālik from Nāfi' from Ibnū Ūmār, 'Abdūrrāhman bin Yūsūf said he was Tṣiqāḥ and Mūhāmmad bin Ṣā'id said he was an expert in the field Hadith (Yusuf Al-Mazzi, t.t).

Lāiṣ, his full name is Lāiṣ bin Ṣā'id bin 'Abdūrrāhman with his Ḳunnīyāḥ name being Abū Hariṣ. Egypt. During his life he lived in Mecca and studied religion in the Middle Eastern countries, then he studied with 259 teachers including Abu Bakr bin 'Abdurrahman, Abu Dzar'ah bin Ūmar, Rabi' bin Syabarah, Zubayr bin Awwam, Magfirah bin Abdurrahman, Khalid bin Walid, Khair bin Na'im, 'Ubaid bin Syarahail, Rashidi bin Kaishan, Said bin Abu Said, Said bin Abu Hinui, 'Abdullah bin 'Abdurrahman, Nafi' Malik bin Ibnū Ūmār, Mūsa bin Ayyūb, 'Abdūllāh bin 'Uqail and others. There were 329 of his students, including Abū Bākār bin 'Iyās, Aḥmāḍ bin 'Ūmār, Khālid bin Ūmār, 'Abdūllāh bin Mūsa, Uṣṭman bin Ūmār, Yāhya bin Bākīr, Hasan bin Ghālib, Khālid bin Qasyim, Ali bin Bāri, Qūṭāibah bin Ṣā'id bin Jāmil, Kamil bin Tolhah Mūhāmmad bin Ismā'il, Mūhāmmad bin Harḇi and others. Meanwhile, hadith critic scholars commented on him, including Abu Hātim Ar-Rāziy saying he was Tsiqah, Abu Dzar'ah Ar-Razi said he was Tṣiqāḥ and honest, Abu Ṣā'id bin Yunus said he was a hadith expert, Aḥmāḍ bin Hānḇāl said he was Tṣiqāḥ Tṣābit and Ibnū Ḥājār al-Asqālāni said he was Tṣiqāḥ Tṣābit and a famous imam (Yusuf Al-Mazzi, t.t).

Qūṭāibah, his full name is Qūṭāibah bin Ṣā'id bin Jāmil with the nickname Qūṭāibah and the nickname Abu Rija' is one of the narrators of the 10th ṭhāḇāqāḥ hadith who was born in 150 H and died at the age of 240 H at the age of 90 years in Baghdad. During his life he lived in Baghdad and then studied with 220 teachers including Ahmad bin Ūmār, Ayyub bin Najar, Anas bin 'Iyād, Qāsyam bin 'Ābdūllāh, Hātim bin Ismā'il, Abduṣṣalam bin Hārbi, Ābdūl Kārim bin Mūhāmmad, Lāiṣ bin Ṣā'id bin 'Abdūrrāhman, Kaṭsir bin Salim, Qatādah bin Da'mah and others. Meanwhile, hadith critic scholars commented about him, including Abu Hātim Ar-Rāziy saying he was Tṣiqāḥ, Abu Hasan bin Ḳhāṭṭan said there was

no defect in him, Abū 'Ābdullāh Hākam said Ṭṣīqaḥ Mā'mun, Aḥmāḍ bin Hānḃāl said he was a hadith expert, Ibnū Hājār al-Asqālāni said he was Ṭṣīqaḥ and honest, and Az-Dzāḥabi said he was one of the famous hadith transmitters (Yusuf Al-Mazzi, t.t).

By looking at the takhrij hadith above, which is also accompanied by the i'tibar sanad, a simple examination of the hadith sanad narrated by Imam Bukhari can be concluded that the hadith was narrated through narrators who are considered Dhābit and Ṭṣīqaḥ by hadith critics. Apart from that, the hadith sanad also has perfect sanad connection, because there is a meeting between a teacher and a student. So it can be concluded that the hadith narrated by Imam Bukhari regarding the hadith on the prohibition of marrying polytheists is a shāḥih li dzaṭih hadith, however, of the several hadiths in Takhrij this hadith is only narrated by Ibn Umar, so this hadith is included in the Ahād hadith category.

From an editorial perspective, the hadith clearly gives a threat or warning to humans, both men and women, to avoid marriage with polytheists and people who associate partners with Allah, because the greatest sin in the sight of Allah is polytheism, whereas polytheists acknowledge that the Prophet Isa is God. As for the sharia aspect (Mustafa Yaqub, 2016).

In the Al-Misbāḥ commentary book it is said that it is natural that the first message to those who intend to marry is that you, Muslim men, should not marry polytheist women before they believe in Allah Ta'ala and also believe in the Prophet Muhammad SAW. In fact, Muslim women, who have a low status in society's opinion, are better than polytheist women, even though they are beautiful, rich and noble. On the other hand, do not, O saints, marry devout women to people in interfaith marriages. In the Qur'an, study the comparative pros and cons of polytheists before they truly believe in Allah Ta'ala and the Prophet Muhammad SAW. Usually men are attracted to women because of their beauty. On the other hand, women are attracted to men because of their wealth, but confidence must be more important than beauty and wealth. If the first verse is directed at Muslim men not to marry polytheist women, then the second verse is directed at saints not to marry Muslim women to polytheists (Quraish Shihab, 2003).

Therefore, regarding the quality of the text of this hadith, it does not contradict the Qur'an or is in accordance with the Qur'an, Surah Al-Baqarah verse 221. So, marrying a polytheist could lead us to negative things in terms of household and harm ourselves and the partner who marries a polytheist. And this hadith does not contradict the Mutawātir hadith, and does not contradict the more authentic hadith and does not contradict the Sunnatullah because the Messenger of Allah SAW also advised his people to avoid marriage with polytheists so that with full hope it would lead to goodness and not fall into the path of evil (Hasjim 'Abbas, 2004).

The explanation of this hadith has similarities with the Qur'an, Surah Al-Baqarah

verse 221 which reads "Do not marry polytheistic women". This is what most narrators quote. While in the narration of Karimah it is mentioned up to her word, "Even though she amazes you". Imam Bukhari did not confirm the law on this issue, because according to him, there are possibilities in interpreting it. Because most scholars say that it applies generally and is specifically intended by the verse in Surah Al-Ma'idah. Some salaf scholars say that what is meant by "polytheistic women" in this case are idol worshipers and Magians, in the book of Fathul Bāri by Imam Bukhari it is mentioned that Ibn Umar's statement about marrying polytheistic women, namely "I do not know of a greater polytheism than a woman who says that her God is Jesus". This is his opinion that still applies the law on the verses of the Qur'an contained in the Al-Baqarah chapter as if he thought that the verses in the Al-Ma'idah chapter had been mansukhkan (deleted). This is also emphasized by Ibrahim Al Harbi. However, this opinion was refuted by An-Nāhhas. According to him, the verse is only guidance to be wāra' (Al-Asqalani, t.t).

The majority of scholars are of the opinion that the general scope of the verses in Surah Al-Baqarah has been specifically defined by the verse in Surah Al Ma'idah verse 5, namely the word of Allah saying:: **وَالْمُحْصَنَاتِ مِنَ الدِّينِ أَوْ تَوَّالِ كِتَابٍ مِنْ قَبْلِكَ** women who maintain honor among those who were given the Book before you. Therefore, the prohibition on marriage only applies to polytheist women other than the People of the Book. Then it is taken from another opinion, namely the opinion of Imam Syāfi'i, that the meaning of the general context of the verse in Surah Al-Baqarah is the special meaning contained in the verse in Surah Al-Ma'idah. Ibn Abbas stated absolutely that the verse in surah Al Baqarah had been mansukhkan (deleted) by the verse in surah Al-Ma'idah.

Scholars' Opinions on the Hadith Prohibiting Marrying Polytheists

The law of interfaith marriage or marriage with polytheists has always been a public discussion that has an effect on society about the controversy of the marriage. Especially in a large country with various religions, tribes, races and cultures that have various differences that exist in Indonesia. Indonesia is a country with a majority of 80% Muslims or the largest Muslim majority in the world, questions still often arise regarding marriage in the sense, is it permissible for a Muslim to marry someone who is not Muslim, therefore the Islamic religion responds to this. In responding to this, there are two popular stories that are often quoted by scholars in many of their books (Hadikusuma Hilman, 2007).

The first history tells that Ibn 'Abbas R.A narrated that one of the companions of the Prophet Muhammad SAW named Abdullah bin Rawahah had a black female slave, then because of a certain incident Abdulah bin Rawahah was very angry with his slave slave, then he slapped him. Therefore, this incident was finally told to Rasulullah SAW so that Rasulullah SAW asked: "What about the condition of your slave, O Abdullah"? Then Abdullah answered "He prayed, fasted, performed ablution and he also said the shahada

that there is no god but Allah and you are the messenger of Allah." So immediately Rasulullah SAW said that your slave is a Muslim woman (Ibn Katsir, t.t).

See the incident above. Then, on that day, Abdullah bin Rawahah swore that he would liberate her and wanted to marry her. Then Abdullah bin Rawahah swore to liberate her and had the courage to marry her. The local people at that time were also busy reporting what Abdullah bin Rawahah had done with his former female slave, as if it was a despicable marriage, so it was a shame that this had happened (Musthafa al-Farran, 2008).

So at that time, there was a lot of negative news due to the fact that at the same time there were also phenomena that were trending among Arab society where they liked to marry polytheist women because traditionally these women at that time had good positions in their society. Or in other words, they are women of rank. So with this phenomenon that was happening, Surah Al-Baqarah verse 221 came down as an answer that what Abdullah bin Rawahah did was not a bad thing (Ali al-Shabbuniy, 2001).

What was issued by Abu Hatim Ar-Razy, Ibn Al-Mundzhir. Muraqqil bin Hayyan said: "This verse was revealed related to the story of Marshad Al-Ghanawi who at that time asked permission from the Messenger of Allah SAW to marry a woman from the polytheists who had a good social status in his tribe named 'Anaq. Then Marshad said O Messenger of Allah, I am very interested in marrying a woman, namely 'Anaq. Then Allah revealed Surah Al-Baqarah Verse 221 about the prohibition of marrying polytheists". Therefore, in responding to the matter of marrying polytheists, the majority of scholars agree, including scholars who are the founders of the 4 schools of thought, namely Imam Hanafi, Imam Maliki, Imam Syafi'i and Imam Hambali, who said that it is forbidden to marry a woman who is not a Muslim other than the People of the Book, namely Jews and Christians. Its prohibition is stated in Surah Al-Baqarah verse 221 and the permissibility of marrying women from the People of the Book is based on the Al-Qur'an, Surah Al-Ma'idah verse 5. In other words, the majority of ulama are allowed to marry women from among the People of the Book, although in terms of status their permissibility ranges between permissible and makruh (Mustafa Ya'qub, 2015).

However, in terms of permissibility, it is also necessary to underline that the permissibility of marrying those from among the People of the Book is truly a sacred figure from adultery in the sense that the People of the Book are included in the category of Muhshanat and their status does not include Harbiy who are lawful to kill and in the Shafi'i school of thought, the people of the Book in question must also reach the Bani Isra'il, although these three conditions are still disputed by scholars (Mustafa Ya'qub, 2015).

In addition, Imam At-Thabari also said that he said: "Qatadah's opinion is the strongest opinion", that QS. Al-Baqarah: 221 is a verse that seems (general) 'am but in fact it is a (specific) verse, and nothing is removed, and the People of the Book are not

included in the category in question. However, the permissibility of marrying a woman from the People of the Book is strengthened by the reality that has happened to the companions of the Prophet SAW named Khudzaifah bin Al-Yaman and Thalhah bin 'Ubaidillah also carried out marriages with women who were not from the Islamic community but from the People of the Book, in another sense as written in the interpretation of Ibn Kathir it is said: "Khudzaifah married a Jewish woman and Thalhah married a woman from the Christian community" (Ja'far At-Thabari, 1994).

Seeing the reality above, then the companion of the Prophet Muhammad named Umar bin al-Khattab called or ordered that the companions Khudzaifah and Thalhah should divorce their Christian and Jewish wives. Although Umar bin al-Khattab was one of the companions who was most diligent in voicing that Muslims should not marry the People of the Book. Voicing in the sense that Muslims at that time were careful not to easily decide to marry them because the existence of women from among the Muslim community was still very sufficient in number to be married at that time. However, At-Thabari in his *Jami' al-Bayan* believes that the story of Umar above cannot be justified just like that, because how could a caliph figure at Umar's level dare to act as if he were against the permissibility conveyed by the Qur'an, because the history of this story is problematic in terms of the narration path, according to At-Thabari the correct or strong narration path informs us about Umar's words as follows (Muhammad al-Thabary, 2004):

المُسْلِمُ يَتَزَوَّجُ النَّصْرَانِيَّةَ، وَلَا يَتَزَوَّجُ النَّصْرَانِيَّ الْمُسْلِمَةَ

Meaning: A Muslim may marry a Christian woman and a Christian may not marry a Muslim woman..

According to Al-Qurthubi in his interpretation, he added that the opinion of the majority of scholars is stronger when supported by the opinions of many other companions, such as Usman, Ibn 'Abbad, Jabir, Khudzaifah, then supported by the opinions of the tabi'in such as the opinions of Sa'id bin Musayyab, Sa'id bin Jubair, Al-Hasan, Ikhrimah, Thowus and As-Sya'bi. However, in this era, we are faced with the reality that there are so many phenomena of Muslim women who have not yet married with a number that can be categorized as three times or more than the existence of Muslim men (Al-Qurthubi, 2001).

It is forbidden for a Muslim woman to marry a non-Muslim man, at least based on the basis that the Islamic religion is high and there is nothing higher than it, while in a household the higher position is held by a husband who makes him the head of the family for his children, the head of the family should bring the family members into a life full of blessings by following the commands of Allah and His Messenger and leaving what is forbidden.

Conclusions

The quality of the hadith narrated by Imam Bukhari in this review, namely the hadith about the prohibition of marrying polytheists in terms of sanad is sahih Li Dzatih because it is narrated through narrators who are considered Dḥābit and Tṣīqah by hadith critics. However, from several hadiths that are takhrijed, this hadith is only narrated by Ibn Umar, so this hadith is included in the category of Ahad hadith. As for the quality of the text of this hadith, it does not contradict the Qur'an or is in accordance with the Qur'an, Surah Al-Baqarah verse 221. And this hadith does not contradict more authentic hadiths and does not contradict the Sunnatullah so that the text of this hadith has the status of sahih Li Dzatih and may be practiced because it has the criteria of hadith evidence. The meaning of the word Musyrikat in this hadith is people who associate Allah SWT with something other than Him, either in the form of worshiping objects on the other side also worship it. So the Jews and Christians are included in the category of polytheists because they consider Uzair to be the son of Allah SWT and also include other religions such as Hinduism, Buddhism, Confucianism and others besides Islam. And also the word Musyrikat can be interpreted as the same as polytheists who are forbidden to marry are polytheists from among the Arab nation because, the Arab nation at the time of the revelation of the Qur'an did not know the holy book and worshiped idols.

Conflict of Interest

The manuscript author has absolutely no financial or non-financial conflict of interest regarding the subject matter or material discussed in this manuscript.

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