

**AL-ṬAYYIBĀT AND AL-KHĀBISĀT IN QS. AL-NUR: 26: COMPARATIVE INSIGHTS FROM IBN JARIR AND QURAISH SHIHAB****Muslim Djuned**

Universitas Islam Negeri Ar-Raniry, Banda Aceh

Email: muslim.djuned@ar-raniry.ac.id**ABSTRACT**

The terms *al-Ṭayyibāt* and *al-Khābisāt* in QS. al-Nur: 26 have long been central to discussions on Islamic marital ethics, particularly the principle of compatibility (*kafa'ah*) in moral and spiritual values. This study examines the interpretations of these terms by two prominent scholars: Ibn Jarir al-Thabari, representing classical exegesis, and Muhammad Quraish Shihab, offering a contemporary perspective. Using a comparative and descriptive-analytical approach, the research highlights key differences in their methodologies and contextual applications. Al-Thabari's interpretation, rooted in *asbab al-nuzul* and linguistic precision, confines the meaning of *al-Ṭayyibāt* and *al-Khābisāt* to speech, primarily defending the moral purity of Aisha RA against slander. In contrast, Quraish Shihab broadens the scope to include actions, behaviors, and character, emphasizing the principle of compatibility in relationships. This study finds that while Al-Thabari's approach focuses on historical textuality, Shihab integrates socio-ethical considerations to address the practical challenges of modern marriage. The findings bridge classical scholarship and contemporary application, contributing to a nuanced understanding of QS. al-Nur: 26 and its relevance to marital ethics.

Keywords: QS. al-Nur: 26, *al-Ṭayyibāt*, *al-Khābisāt*, compatibility, Ibn Jarir al-Thabari, Quraish Shihab

ABSTRAK

Lafaz *al-Ṭayyibāt* dan *al-Khābisāt* dalam QS. al-Nur: 26 telah lama menjadi pusat diskusi dalam etika pernikahan Islam, khususnya terkait prinsip kesepadanan (*kafa'ah*) dalam nilai moral dan spiritual. Penelitian ini menganalisis penafsiran kedua istilah tersebut oleh dua mufasir terkemuka: Ibn Jarir al-Thabari yang merepresentasikan tafsir klasik, dan Muhammad Quraish Shihab yang menawarkan perspektif kontemporer. Dengan pendekatan deskriptif-analitis dan komparatif, penelitian ini mengungkap perbedaan metodologis dan penerapan kontekstual antara keduanya. Penafsiran al-Thabari, yang berakar pada *asbab al-nuzul* dan ketelitian linguistik, membatasi makna *al-Ṭayyibāt* dan *al-Khābisāt* pada ucapan, terutama untuk menegaskan kemurnian moral Aisyah RA dari tuduhan fitnah. Sebaliknya, Quraish Shihab memperluas makna istilah tersebut mencakup tindakan, perilaku, dan karakter, dengan menekankan prinsip kesepadanan dalam hubungan. Penelitian ini menemukan bahwa pendekatan al-Thabari berfokus pada historisitas teks, sedangkan Quraish Shihab mengintegrasikan pertimbangan sosial-etik untuk menjawab tantangan



pernikahan modern. Hasilnya menjembatani tafsir klasik dan aplikasi kontemporer, memberikan kontribusi pada pemahaman yang lebih mendalam terhadap QS. al-Nur: 26 dan relevansinya dalam etika pernikahan.

Kata Kunci: QS. al-Nur: 26, al-Ṭayyibât, al-Khâbisât, kafa'ah, Ibn Jarir al-Thabari, Quraish Shihab

A. INTRODUCTION

The selection of a life partner is one of the most critical decisions in a person's life, shaping not only personal well-being but also family dynamics and societal structures. In Islamic tradition, marriage is regarded as a sacred institution that fosters moral growth, mutual support, and societal harmony. However, many people believe that “a chosen partner is predestined, as birth, marriage, and death are acts of divine decree.” While this belief aligns partially with religious teachings, it oversimplifies the relationship between divine will and human agency.¹ Islamic thought emphasizes the importance of effort and discernment in decision-making, including in the search for a life partner. This balance between destiny and human effort underscores the principle of compatibility (*kafa'ah*)—the alignment of moral and spiritual values between spouses—which is often linked to QS. al-Nur: 26:

الْحَبِيثُ لِلْحَبِيثِ وَالْحَبِيثُونَ لِلْحَبِيثَاتِ وَالطَّيِّبُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (النور: 26)

“Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words. Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision.”(QS. al-Nur: 26)

This verse was revealed in response to false accusations against Aisha RA, the wife of Prophet Muhammad SAW, by hypocrites who sought to undermine her honor and, by extension, the integrity of the Prophet himself. The verse not only serves as a divine affirmation of Aisha's innocence but also highlights the broader principle of moral alignment in relationships.² While its historical context is rooted in defending Aisha's reputation, QS. al-Nur: 26 has since been widely applied as a guiding principle in selecting life partners.³ Despite its theological depth, contemporary discussions often reduce the verse to a simplistic dichotomy of “good” versus “evil,” without exploring its nuanced implications for moral and ethical compatibility.

¹ M. Quraish Shihab, *Pengantin al-Qur'an: 8 Nasehat Perkawinan untuk Anak-Anakku*, cet. 1, (Tangerang: Lentera Hati, 2015), hlm. 26.

² Imam al-Suyuthi, *Asbabun Nuzul*, terj. Andi Muhammad dan Yasir Maqasid, (Jakarta: Pustaka al-Kautsar, 2014), hlm. 378.

³ Wahbah Zuhaili, *Tafsir al-Munir*, Jilid 9, terj. Abdul Hayyie al-Kattani, dkk, (Depok: Gema Insani, 2013), hlm. 478.



Research on QS. al-Nur: 26 has largely focused on its theological dimensions and historical significance, often overlooking its practical application in modern contexts. While some scholars have examined broader themes of moral alignment in marriage, few studies systematically compare classical and contemporary interpretations of this verse. This gap is particularly significant given the growing need for contextualized Islamic guidance on marital ethics. Specifically, the interpretations of Ibn Jarir al-Thabari and Muhammad Quraish Shihab offer contrasting perspectives that warrant deeper exploration. Thabari, as a representative of classical exegesis, emphasizes the textual and historical context, interpreting *al-Tayyibât* and *al-Khâbisât* as referring to good and bad speech. In contrast, Shihab adopts a more expansive view, incorporating actions, behavior, and broader moral character into his interpretation. This divergence reflects not only methodological differences but also the evolving role of Qur'anic exegesis in addressing the needs of Muslim communities across time.

This study employs a comparative (*muqâran*) and descriptive analytical approach to investigate the interpretations of QS.al-Nur: 26 by Ibn Jarir al-Thabari and Muhammad Quraish Shihab. The comparative analysis focuses on identifying differences in thematic emphasis, linguistic precision, and contextual relevance. For instance, Thabari's interpretation is analyzed for its adherence to historical exegesis, including his reliance on *asbâb al-nuzûl* and traditional linguistic frameworks, while Shihab's interpretation is evaluated for its incorporation of contemporary social realities and broader ethical implications. Descriptive analysis synthesizes these findings to provide a holistic understanding of how these interpretations contribute to the concept of *kafa'ah* in Islamic marital ethics. The study draws on primary sources, *Jami' al-Bayan* and *Tafsir al-Misbah*, complemented by secondary literature to contextualize their methodologies. By integrating detailed textual analysis with socio-ethical considerations, this research bridges the gap between classical scholarship and contemporary application, offering insights that are both academically rigorous and practically relevant.

B. DISCUSSION

1. Ibn Jarir al-Thabari

Ibn Jarir al-Thabari, whose full name is Muhammad bin Jarir bin Yazid bin Kathir, stands as one of the most distinguished figures in Islamic scholarship. Known by the *kunyah* Abu Ja'far al-Thabari, he is sometimes referred to as Amuli, a reference to his birthplace in the Amul region of Tabaristan. Interestingly, despite being widely recognized by the title "Abu Ja'far," historical records suggest that al-Thabari never married.⁴ Born in 224 AH, he embarked on his journey of knowledge in his hometown, later traveling to various regions to study under renowned scholars. His dedication to learning was extraordinary; he not only acquired knowledge but meticulously preserved and transmitted it through his writings.

⁴ Amaruddin, Mengungkap Tafsir Jami' al-Bayan fi Tafsir Al-Qur'an Karya al-Thabari, Jurnal *Syahdah*, Vol. II, No. II, Oktober 2014, hlm. 6.



Al-Thabari passed away in Baghdad in 310 AH, leaving behind an enduring legacy. Renowned for his mastery of diverse Islamic sciences, he possessed a profound understanding of the Qur'an and was particularly skilled in interpreting its meanings. He demonstrated remarkable competence in explaining the sayings of the Companions (*Sahabah*), the Successors (*Tabi'in*), and subsequent generations of scholars.⁵ His intellectual versatility extended across jurisprudence, theology, Qur'anic sciences, and history, earning him a reputation as a polymath who profoundly shaped Islamic thought.⁶ Among his many works, *Jami' al-Bayan fi Tafsir al-Qur'an*, commonly referred to as *Tafsir al-Thabari*, is his most celebrated contribution. This monumental work, spanning 25 volumes, is recognized for its comprehensiveness, methodological rigor, and profound insights. It delves deeply into the linguistic, rhetorical, and theological dimensions of the Qur'an. A manuscript preserved at *Dar al-Kutub wa al-Watha'iq al-Qawmiyah* (catalog number 100) exemplifies its meticulous organization, with each page containing 23 lines and approximately 10 words per line.⁷ Al-Thabari's primary motivation for composing this tafsir was his concern over the limited understanding of the Qur'an among many Muslims of his era, who could recite the text but struggled to grasp its deeper meanings. *Jami' al-Bayan* aimed to address this issue by elucidating the Qur'an's linguistic beauty, rhetorical mastery, and theological profundity.

The title *Jami' al-Bayan* reflects the extensive scope of this work, which encompasses disciplines such as *qira'at* (variant readings), *fiqh* (jurisprudence), and *aqidah* (theology). Al-Thabari's exegetical approach combines meticulous textual analysis with a thematic and theological framework, offering a comprehensive understanding of the Qur'an that has remained influential over centuries. His ability to synthesize intricate ideas while remaining faithful to the text's core meanings has made this tafsir a foundational resource for subsequent scholars. By addressing the intellectual and spiritual needs of his community, al-Thabari created a timeless work that continues to guide readers in understanding the Qur'an. *Jami' al-Bayan* represents not only the pinnacle of his intellectual achievements but also a profound legacy that bridges traditional scholarship with the enduring needs of the Islamic community. This tafsir provides the foundation for the present study, which seeks to analyze al-Thabari's interpretative methodology and its

⁵ Amaruddin, Mengungkap Tafsir Jami' al-Bayan fi Tafsir Al-Qur'an Karya al-Thabari, *Jurnal Syahdah*, Vol. II, No. II, Oktober 2014, hlm. 6.

⁶ Muhammad Yusuf, Jami, al-Bayan fi Tafsir al-Qur'an Karya Ibnu Jarir al-Thabari (Telaah Terhadap Metode dan Karakteristik Penafsiran), *Jurnal "Studi Ilmu-Ilmu al-Qur'an dan Hadis"*, Vol. 4, No.1, Juli 2003, Jurusan Tafsir Hadis Fakultas Ushuluddin IAIN Sunan Kalijaga Yogyakarta, hlm. 7.

⁷ Ibnu Jarir Al-Thabari, *Tafsir Jami' al-Bayan* (Jilid 1), Terjemahan Ahsan Askan (Pustaka Azzam: 2007). hlm. 76.



role in shaping the understanding of key Qur'anic concepts, particularly his integration of linguistic precision with thematic coherence.⁸

2. Muhammad Quraish Shihab

Muhammad Quraish Shihab is a prominent contemporary Islamic scholar whose contributions have significantly shaped modern Qur'anic exegesis. Born on February 16, 1944, in Rappang, South Sulawesi, Indonesia, he grew up in a scholarly family deeply rooted in Islamic tradition. His father, Abdul Rahman Shihab, was a respected scholar, and this environment profoundly influenced Quraish's passion for religious studies.⁹ Quraish began his education in Ujung Pandang (now Makassar), where he excelled academically. He later continued his studies at *Pesantren Darul Hadith al-Faqihiyyah* in Malang, East Java, under the guidance of Al-Habib Abdul Qadir Bilfaqih, an esteemed scholar from Tarim, Hadramaut, Yemen. Under his mentorship, Quraish developed a deep appreciation for humility, tolerance, and intellectual openness—principles that would later define his scholarly approach.¹⁰

In 1958, Quraish traveled to Cairo, Egypt, along with his brothers Umar Shihab and Alwi Shihab, supported by a scholarship from the South Sulawesi provincial government. He enrolled at Al-Azhar University, a leading institution in Islamic scholarship. Quraish earned his bachelor's degree (*Licence*) in Qur'anic Exegesis and Hadith in 1967, followed by a master's degree in Qur'anic Sciences in 1969. His master's thesis, *Al-I'jaz al-Tashri'i fi al-Qur'an al-Karim* (The Legislative Miracles of the Holy Qur'an), reflected his commitment to exploring the Qur'an's legislative and ethical dimensions.¹¹ Upon completing his postgraduate studies, Quraish returned to Indonesia at his father's request and began his academic career at the State Institute for Islamic Studies (IAIN) Alauddin in Makassar.¹² He served as Vice Rector for Academic Affairs and Student Services, while also holding other prominent roles, such as Coordinator for Private Higher Education in Eastern Indonesia and Advisor to the Eastern Indonesia Police Force on mental and moral development. During this period, he conducted significant research, including studies on interfaith harmony in Eastern Indonesia (1975) and the challenges of Islamic endowments (*wakaf*) in South Sulawesi (1978).¹³

⁸ Saiful Amin Ghofur, *Profil Para Mufasir al-Quran*, (Yogyakarta: Pustaka Insan Madani, 2008), hlm. 69.

⁹ Zaenal Arifin, Karakteristik Tafsir Al-Misbah, *Al-Ifkar*, Vol. XIII, No. 01, Maret 2020, hlm. 6.

¹⁰ M. Quraish Shihab, *Sunnah Syiah Bergandengan Tangan, Mungkinkah: Kajian Atas Konsep Ajaran dan Pemikiran*, (Lentera Hati: Tangerang 2007), hlm. 3.

¹¹ Afrizal Nur, M. Quraish Shihab dan Rasionalisasi Tafsir, *Jurnal Ushuluddin* Vol. XVIII, No. 1, Januari 2012, hlm 22.

¹² Muhammad Irfan Maulana dan Muhammad Ilham Zauhari, *Kajian al-Qur'an dan Tafsir di Indonesia*, Yogyakarta: Zahir Publishing, 2020, hlm 22.

¹³ Quraish Shihab, *Membumikan al-Qur'an, Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, hlm 6.



In 1980, Quraish returned to Al-Azhar University to pursue his doctoral studies. He earned his Ph.D. in Qur'anic Sciences in 1982 with his dissertation *Tahqiq wa Dirasah* (Verification and Study), graduating with the highest distinction of *summa cum laude*. This marked the culmination of over 13 years of academic rigor at Al-Azhar, solidifying his position as one of Indonesia's leading experts in Qur'anic interpretation.¹⁴ His educational background, combined with his upbringing in a scholarly family, shaped his ability to bridge classical Islamic traditions with contemporary intellectual needs.¹⁵

Quraish Shihab's scholarly legacy is best exemplified by his magnum opus, *Tafsir al-Mishbah*. Written between June 18, 1999, and September 5, 2003, during his tenure as Indonesia's Ambassador to Egypt and Djibouti, this 30-volume Qur'anic exegesis has become a cornerstone of modern Islamic scholarship in Indonesia. The title, which translates to "The Lantern," reflects Quraish's vision of making the Qur'an's teachings accessible and relevant to contemporary readers.¹⁶ In addition to *Tafsir al-Mishbah*, Quraish has authored numerous other influential works, including *Membumikan al-Qur'an* (Bringing the Qur'an Down to Earth), which explores practical applications of Qur'anic teachings in daily life, and *Islam yang Saya Pahami* (The Islam I Understand), a reflection on the core values of Islam. His other publications span a wide range of topics, from Qur'anic sciences and Islamic law to ethics and spirituality. These include *Tafsir al-Manar: Keistimewaan dan Kelemahannya* (The Merits and Shortcomings of Tafsir al-Manar), *Filsafat Hukum Islam* (The Philosophy of Islamic Law), *Lentera Hati: Kisah dan Hikmah Kehidupan* (Lanterns of the Heart: Stories and Life Lessons), and *Mu'jizat al-Qur'an* (The Miracles of the Qur'an). Each of these works reflects his ability to synthesize traditional Islamic knowledge with contemporary insights, bridging the gap between classical scholarship and modernity.

Through his scholarship, Quraish Shihab has played a pivotal role in making the Qur'an accessible to modern audiences while preserving its classical essence. His ability to synthesize traditional knowledge with contemporary insights has made him one of the most influential Islamic scholars of the 21st century. His works continue to inspire a deeper appreciation of the Qur'an and its relevance to the diverse challenges faced by Muslim communities today. This study draws upon his thematic and contextual approach to Qur'anic exegesis, particularly as exemplified in his interpretation of QS. al-Nur: 26, to explore its implications for modern understandings of *kafa'ah* and marital ethics.

¹⁴ Afrizal Nur, M. Quraish Shihab dan Rasionalisasi Tafsir....., hlm. 23.

¹⁵ F. Howard M, *Kajian al-Qur'an di Indonesia dari Mahmud Yunus Hingga Quraish Shihab*, (Bandung: Mizan, 1993), hlm. 295.

¹⁶ Zaenal Arifin, *Karakteristik Tafsir al-Misbah.....*, hlm. 9-10.



3. The Meaning of al-Ṭayyibât and al-Khâbisât

The term *al-Ṭayyib* originates from the root word *ṭaba*, which encompasses meanings such as pleasant, good, pure, delightful, luxurious, or prosperous. It can also imply being mature, widespread, serene, and secure. In its broader usage, *al-Ṭayyib* refers to that which is good or pleasing, including characteristics such as deliciousness, comfort, health, moral virtue, pleasant fragrance, and spiritual purity.¹⁷ It represents the opposite of anything vile, bad, or immoral. When the word takes the form *al-Ṭayyibât*, it specifically refers to women who are chaste and virtuous, while *al-Ṭayyibîn* refers to men who are upright and righteous.¹⁸ In essence, *al-Ṭayyib* signifies goodness, virtue, or excellence, contrasting sharply with vileness, impurity, and corruption. According to the Indonesian dictionary, "good" refers to something proper, well-ordered, and honest. In a broader ethical sense, it signifies noble, dignified, and humane qualities that evoke admiration and affection.

In contrast, *al-Khâbisât* represents the opposite of *al-Ṭayyibât*. According to al-Asfahani, it refers to anything detestable, whether perceived through the senses or reason. This includes errors in belief, vile speech, and reprehensible actions.¹⁹ The term *al-Khâbisât* encompasses general forms of wickedness, such as immoral acts like homosexuality, behaviors driven by satanic temptation, or anything widely recognized as evil. Even Satan himself is categorized under *al-Khâbisât* for embodying absolute wickedness. This term extends to forms of corruption associated with deviant beliefs, actions, and words, all of which reflect a profound moral and spiritual deficiency.²⁰

The primary message of QS. al-Nur: 26 is to affirm the innocence of Aisha RA, the wife of Prophet Muhammad SAW, against the malicious accusations made by hypocrites. This verse serves as a divine declaration of her purity and as guidance for humanity, emphasizing the natural alignment between individuals of similar moral and ethical character. This alignment reflects a universal principle observed in human relationships, particularly between spouses. Women who are morally upright are naturally suited to men of similar virtue, just as men of low moral character tend to align with women of the same.²¹ The Prophet Muhammad SAW, regarded as the best of men, is naturally paired with Aisha RA, the best of women, affirming their compatibility in both character and virtue.

¹⁷ Ahmad Warson Munawwir, *Kamus al-Munawwir Arab-Indonesia Terlengkap*, hlm. 875.

¹⁸ Jamaluddin Muhammad Ibn Mukarram Ibn Ali, *Lisan al 'Arab* (Mesir: Dar al-Maarif, 1883), hlm. 2731.

¹⁹ Al-Asfahani, *al-Mufradat fi Garib al-Quran*, (Beirut: Maktabah Asriyyah 2006), hlm. 272.

²⁰ Riska, dkk, Kesetaraan dalam Jodoh (Pendekatan Tafsir Maqasid, QS. Al-Nur: 26), *El Maqra'*, vol. 1. No. 1 Mei (2021), hlm, 6.

²¹ Ahmad Mustafa al-Maragi, *Tafsir al-Maragi*, terj, Karya Toha Putra, Semarang: Toha Putra, 1993), hlm. 167-168.



QS. al-Nur: 26 underscores the importance of moral congruence in intimate relationships, as individuals with similar traits and values are more likely to foster lasting affection and companionship. The verse not only refutes slander but also offers guidance for personal relationships by emphasizing the harmony that results from shared virtues. It illustrates the principle that goodness produces goodness, while wickedness can only breed further wickedness.²² Pure hearts and righteous deeds are inseparable from individuals of noble character, just as vile acts and intentions are characteristic of morally corrupt individuals. This principle serves as a timeless guide for believers in nurturing relationships rooted in mutual respect, shared values, and ethical integrity.

4. Ibn Jarir's Interpretation of QS. al-Nur: 26

The interpretations of QS. al-Nur: 26 among Qur'anic exegetes generally converge on its primary message: a defense by Allah SWT against the slander directed by the hypocrites toward Aisha RA, the wife of the Prophet Muhammad SAW. The hypocrites accused Aisha of immoral behavior, alleging she had an illicit relationship with Safwan, one of the Prophet's Companions. Most exegetes base their understanding of this verse on its *asbab al-nuzul* (circumstances of revelation). However, differences arise in the interpretation of specific terms within the verse, such as *al-tayyibât* and *al-khabîsât*. Notable among these differing perspectives are the interpretations of Ibn Jarir al-Tabari and Quraish Shihab.

Like other exegetes, Ibn Jarir al-Tabari draws on the *asbab al-nuzul* when interpreting this verse. However, his understanding of the terms *al-tayyibât* and *al-khabîsât* is distinct. He notes that scholars differ in their interpretations of Surah Al-Nur, verse 26. Before presenting his opinion, he cites Muhammad bin Sa'd, who narrated from Ibn Abbas (may Allah be pleased with him), explaining that the phrase *al-khabîsât lil-khabîsîn wal-khabîsûn lil-khabîsât* refers to "women with good speech are for men with good speech, and men with good speech are for women with good speech."²³

Ibn Jarir also quotes Yunus, who relayed from Ibn Wahb that Zaid explained the verse as follows: *al-khabîsât lil-khabîsîn wal-khabîsûn lil-khabîsât* ("evil women are for evil men, and evil men are for evil women, while good women are for good men, and good men are for good women"). He clarified that this verse was revealed to exonerate Aisha (may Allah be pleased with her) from the false accusations made by the hypocrites. Abdullah bin Ubay, known for his depravity, would be more fittingly paired with a woman of similar character. Conversely, the Prophet Muhammad (peace be upon him),

²² Buya Hamka, *Tafsir Al Azhar, Juz XVII*, (Jakarta: Pustaka Panjimas, 1982), hlm. 168.

²³ Ibnu Jarir al-Thabari, *Tafsir Jami' al-Bayan*, Jilid 19, terj. Ahsan Askan (Pustaka Azzam: 2007), hlm. 65.



being the best of men, would naturally have a wife of equally noble character, such as Aisha. Regarding the subsequent verse, *ulā'ika mubarra'ūna mim mā yaqūlūn* ("Those [accused] are free from what they say"), Ibn Jarir interprets it as the verse that definitively exonerates Aisha, followed by the assurance of *lahum maghfiratur wa rizqun karīm* ("For them is forgiveness and a noble provision [Paradise]").²⁴

Ibn Jarir concludes that the most accurate interpretation of the terms *al-tayyibāt* and *al-khabīsāt* pertains to speech. According to his view, *al-khabīsāt* signifies impure or vile speech, which aligns with vile people, while *al-tayyibāt* signifies pure and good speech, which befits good people.²⁵ He emphasizes that this interpretation does not extend to judgments about suitable matches in marriage based on goodness or vileness. From Ibn Jarir's commentary, it can be inferred that two primary interpretations of the terms *al-tayyibāt* and *al-khabīsāt* exist within his *Tafsir al-Tabari*. The first suggests that good speech is exclusively associated with good people, while vile speech is linked to vile individuals. The second interpretation posits that impure women are for impure men, and pure women are for pure men, as exemplified by Abdullah ibn Ubay being described as vile and thus more fittingly paired with a vile woman. However, Ibn Jarir ultimately restricts the interpretation to speech alone, arguing that the verse pertains to the purity or impurity of speech rather than extending to the compatibility of individuals in marriage.

5. Quraish Shihab's Interpretation of QS. al-Nur: 26

In his interpretation of Surah Al-Nur, verse 26, Muhammad Quraish Shihab connects it to verse 3 of the same chapter, which states that adulterers are only suitable to marry those who are similarly immoral. This, he explains, aligns with the divine principle (*sunnatullah*) that people are naturally inclined toward those who share similarities with them. Verse 26 declares: "Vile women, with corrupt souls and poor character, are for vile men of similar disposition, and vile men are for vile women of the same nature. Likewise, virtuous women are for virtuous men, and virtuous men are for virtuous women." This principle highlights how human nature gravitates toward likeness, making it inconceivable for the Prophet Muhammad (peace be upon him) to be married to someone accused of such heinous acts, given his unparalleled purity and virtue. Both the Prophet and Aisha (may Allah be pleased with her) are presented as a model of the purest partnership, untouched by the accusations of the hypocrites.

Quraish Shihab offers a comprehensive analysis of the terms *al-tayyibāt* and *al-khabīsāt*, asserting that they encompass not only speech but also actions, behaviors, and morals. According to him, vile behavior is suited to

²⁴ Ibnu Jarir al-Thabari, *Tafsir Jami' al-Bayan*, Jilid 19, hlm. 71-72

²⁵ Ibnu Jarir al-Thabari, *Tafsir Jami' al-Bayan*, Jilid 19, hlm. 72-73.



vile individuals, and virtuous behavior aligns with virtuous individuals. This interpretation underscores the harmony and compatibility necessary for a peaceful and balanced relationship.²⁶

Scholars have noted that this verse serves as a unique testament to Aisha's honor. Unlike other notable instances of vindication in Islamic tradition—such as Prophet Yusuf (Joseph), whose innocence was affirmed by a witness from the accuser's family, or Maryam (Mary), who was exonerated by her infant son, Prophet Isa (Jesus)—Aisha's exoneration came directly through divine revelation in the Quran, a clear and unparalleled declaration of her purity.²⁷

Quraish Shihab also discusses the repetition of the phrases *al-khabîsât* and *al-khabîsûn*, as well as their counterparts *al-tayyibât* and *al-tayyibûn*. This repetition emphasizes the universality of the principle, applying it to all individuals regardless of gender. The initial mention of *al-khabîsât* reflects the specific context of the accusation against Aisha, while the subsequent mention of *al-khabîsûn* prevents any misunderstanding that vile men might somehow be suitable for virtuous women. Al-Biqai further notes that this order underscores the context of the narrative, as the slander was specifically directed at Aisha.²⁸

Quraish Shihab concludes that the Prophet Muhammad (peace be upon him), being the epitome of human virtue, was naturally paired with Aisha, who was among the purest and most virtuous women, known as *al-Siddiqah* (the truthful). This categorically refutes the baseless accusations of the hypocrites.²⁹ Based on Quraish Shihab's explanation, it is evident that his interpretation of *al-tayyibât* and *al-khabîsât* extends beyond mere speech to include actions and behavior. He argues that vile actions align with vile individuals, while virtuous actions and character align with virtuous individuals. His analysis also touches on the concept of compatibility in marriage, suggesting that these principles reflect broader considerations of harmony and balance in human relationships.

6. Implications of Interpretative Differences

In his commentary, Ibn Jarir al-Thabari cites a narration from al-Husain, who reported hearing Abu Mu'adh narrate from Ubaid: "I heard al-Dhahhak comment on the words of Allah ('Evil women are for evil men'). He explained that the verse refers to women whose words are vile being suited to men of similar disposition, and vice versa. Women whose speech is virtuous

²⁶ M. Quraish Shihab, *Tafsir al-Misbah; Pesan, Kesan dan Keserasian al-Quran*, (Jakarta: Lentera Hati, 2002), hlm. 315.

²⁷ M. Quraish Shihab, *Tafsir Al-Misbah; Pesan.....*, hlm. 315.

²⁸ M. Quraish Shihab, *Tafsir Al-Misbah; Pesan.....*, hlm. 317

²⁹ Muhammad Hasbi Ash-Shidideqy, *Tafsir al-Quran al-Majid al-Nur*, Jilid 3, (Jakarta: Cakrawala Publishing, 2011), hlm. 207



are for men whose speech is likewise virtuous.” Ibn Jarir emphasizes that this interpretation confines the verse to speech alone, arguing that those who accused Aisha RA of vile acts were themselves vile individuals. He explains that the verse absolves virtuous individuals, like the Prophet Muhammad SAW and Aisha RA, from the slanderous accusations made by morally corrupt people. The verse distinguishes between the speech of righteous individuals and the vile words of those who are immoral, reaffirming the innocence of the Prophet’s wife and condemning the hypocrisy of her accusers.³⁰

For al-Thabari, this verse specifically addresses the slander (*ifk*) against Aisha RA, propagated by the *ahl al-ifk* (people of falsehood) who spread hoaxes and false accusations. However, al-Thabari clarifies in his tafsir that marriage between any Muslim man and woman is permissible, regardless of moral alignment, as long as they are believers. He supports this view by explaining that the ruling in QS. al-Nur: 3, which restricts the marriage of adulterers, was abrogated by QS. al-Nur: 32, which permits marriage broadly among Muslims. He also references QS. al-Tahrim: 10, which recounts the betrayal of Prophet Nuh’s and Prophet Luth’s wives, noting that their betrayal stemmed from their disbelief and actions against their husbands rather than their moral alignment.³¹

In contrast, Muhammad Quraish Shihab interprets QS. al-Nur: 26 as a principle reflecting the compatibility of individuals in relationships, where one’s spouse is a reflection of one’s self. He argues that the foundation of any strong relationship lies in mutual compatibility, without which a bond cannot endure. He emphasizes that QS. al-Nur: 26 indirectly advises believers to be discerning in choosing their life partners. A believer, Quraish states, is encouraged to marry someone who is *sekufu’* (morally and spiritually compatible). Women with immoral character or behavior are suited to men of similar traits, while women of virtue and good conduct are meant for men who share those qualities. In his *Tafsir al-Mishbah*, Quraish Shihab explains that the term الطَّيِّبَاتُ in the Qur’an refers to good and pure words or deeds, which are inherently produced by good individuals. He argues that goodness attracts goodness, making it implausible for Aisha RA to commit the heinous act of adultery as falsely alleged by the hypocrites. Quraish highlights that the verse reaffirms the principle that good men are for good women, and vice versa, as an unchanging divine law. Given that Prophet Muhammad SAW was the best of men and the most noble among humanity, his wife, Aisha RA, must also have been the best of women. This understanding not only defends Aisha RA against slander but also highlights the moral congruence between the Prophet and his wife.

³⁰ Ibnu Jarir al-Thabari, *Tafsir Jami’ al-Bayan*, Jilid 19, hlm. 68-69.

³¹ Ibnu Jarir al-Thabari, *Tafsir Jami’ al-Bayan* (Jilid 25), hlm. 257



Quraish Shihab's interpretation broadens the scope of الطَّيِّبَاتِ and الْخَبِيثَاتِ to include actions, behaviors, and character, beyond just speech. He argues that the verse implies a divine principle of compatibility in relationships, emphasizing that individuals with similar values and virtues are naturally drawn to one another. For Quraish, the verse is a reminder of the importance of moral alignment in relationships and a directive for believers to prioritize compatibility when selecting a spouse.

C. CONCLUSION

Linguistically, *al-Khâbisât* can be understood as referring to something vile or bad, while *al-Ṭayyibât* signifies goodness or virtue. According to Ibn Jarir al-Thabari, these terms are restricted to speech alone. He interprets the verse as describing women who speak vile words as suited for men who also speak vile words, and similarly, women who speak good words are suited for men who speak good words. Ibn Jarir does not associate these terms with actions or behaviors. His interpretation is rooted in the traditions of the Prophet's companions, the Tabi'in, and the Tabi'ut Tabi'in, emphasizing a textual and historical approach. For Ibn Jarir, this verse does not prescribe that a vile woman must be paired with a vile man or that a good woman must necessarily have a good man as her partner. He supports this view by referencing the examples of Prophet Nuh AS and Prophet Luth AS, who, despite their noble missions, were married to women who opposed them and committed wrongful acts.

In contrast, Muhammad Quraish Shihab views the verse in a broader context. He connects it with QS. al-Nur: 3, which states that adulterers are only suitable for adulteresses or idolaters. Quraish Shihab interprets *al-Ṭayyibât* and *al-Khâbisât* as encompassing both speech and actions, asserting that individuals are naturally inclined toward those who share similar moral and behavioral traits. He emphasizes that this verse underscores the principle of moral and spiritual compatibility (*kafa'ah*) in choosing a life partner. According to Quraish Shihab, the verse offers a practical guideline for believers, encouraging them to select spouses who are morally and spiritually aligned. His interpretation highlights the significance of mutual faith and values in fostering a harmonious marital relationship.

Thus, the two mufasssir present complementary perspectives. Ibn Jarir al-Thabari's interpretation provides a linguistically precise and historically grounded understanding of QS. al-Nur: 26, focusing on the sanctity of speech and its moral implications. Meanwhile, Quraish Shihab expands the verse's relevance to contemporary societal concerns, emphasizing its applicability to marital ethics and interpersonal harmony. Together, these interpretations reflect the Qur'an's versatility in addressing moral principles across different contexts and time periods.

**REFERENCES**

- Afrizal Nur, 'M. Quraish Shihab dan Rasionalisasi Tafsir', *Jurnal Ushuluddin*, Vol. XVIII, No. 1 (Januari 2012)
- Ahmad Mustafa al-Maragi, *Tafsir al-Maragi*, terj. Toha Putra (Semarang: Toha Putra, 1993)
- Ahmad Warson Munawwir, *Kamus al-Munawwir Arab-Indonesia Terlengkap* (tanpa kota: tanpa penerbit, tanpa tahun), 875.
- Al-Asfahani, *al-Mufradat fi Garib al-Quran* (Beirut: Maktabah Asriyyah, 2006)
- Amaruddin, 'Mengungkap Tafsir Jami' al-Bayan fi Tafsir Al-Qur'an Karya al-Thabari', *Jurnal Syahdah*, Vol. II, No. II (Oktober 2014)
- Buya Hamka, *Tafsir Al Azhar*, Juz XVII (Jakarta: Pustaka Panjimas, 1982)
- F. Howard M, *Kajian al-Qur'an di Indonesia dari Mahmud Yunus Hingga Quraish Shihab* (Bandung: Mizan, 1993)
- Ibnu Jarir al-Thabari, *Tafsir Jami' al-Bayan*, Jilid 1, terj. Ahsan Askan (Jakarta: Pustaka Azzam, 2007)
- Ibnu Jarir al-Thabari, *Tafsir Jami' al-Bayan*, Jilid 19, terj. Ahsan Askan (Jakarta: Pustaka Azzam, 2007)
- Ibnu Jarir al-Thabari, *Tafsir Jami' al-Bayan*, Jilid 25 (tanpa kota: tanpa penerbit, tanpa tahun)
- Imam al-Suyuthi, *Asbabun Nuzul*, terj. Andi Muhammad dan Yasir Maqasid (Jakarta: Pustaka al-Kautsar, 2014)
- Jamaluddin Muhammad Ibn Mukarram Ibn Ali, *Lisan al-'Arab* (Mesir: Dar al-Maarif, 1883)
- M. Husain al-Dhahabi, *al-Tafsir Wa al-Mufasssirun*, Juz 1 (Maktabah Wahbah, 2000)
- M. Quraish Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Jakarta: Lentera Hati, tanpa tahun)
- M. Quraish Shihab, *Pengantin al-Qur'an: 8 Nasehat Perkawinan untuk Anak-Anakku* (Tangerang: Lentera Hati, 2015)
- M. Quraish Shihab, *Sunnah Syiah Bergandengan Tangan, Mungkinkah: Kajian Atas Konsep Ajaran dan Pemikiran* (Tangerang: Lentera Hati, 2007)
- M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian al-Quran* (Jakarta: Lentera Hati, 2002)
- Muhammad Hasbi Ash-Shiddieqy, *Tafsir al-Quran al-Majid al-Nur*, Jilid 3 (Jakarta: Cakrawala Publishing, 2011)
- Muhammad Irfan Maulana dan Muhammad Ilham Zauhari, *Kajian al-Qur'an dan Tafsir di Indonesia* (Yogyakarta: Zahir Publishing, 2020)



- Muhammad Yusuf, 'Jami' al-Bayan fi Tafsir al-Qur'an Karya Ibnu Jarir al-Thabari (Telaah Terhadap Metode dan Karakteristik Penafsiran)', *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis*, Vol. 4, No. 1 (Juli 2003)
- Riska, dkk, 'Kesetaraan dalam Jodoh (Pendekatan Tafsir Maqasid, QS. Al-Nur: 26)', *El Maqra'*, Vol. 1, No. 1 (Mei 2021)
- Saiful Amin Ghofur, *Profil Para Mufasir al-Quran* (Yogyakarta: Pustaka Insan Madani, 2008)
- Wahbah Zuhaili, *Tafsir al-Munir*, Jilid 9, terj. Abdul Hayyie al-Kattani, dkk (Depok: Gema Insani, 2013)
- Zaenal Arifin, 'Karakteristik Tafsir al-Misbah', *Al-Ifkar*, Vol. XIII, No. 01 (Maret 2020)